

THE NEW TESTAMENT

Translated by

WILLIAM TYNDALE

1534

*A Reprint of the Edition of 1534 with
the Translator's Prefaces and Notes
and the Variants of the Edition of 1525*

Edited for

THE ROYAL SOCIETY OF LITERATURE

by Hardy Wallis with an Introduction

by the Rt. Hon. Isaac Foot

CAMBRIDGE UNIVERSITY PRESS

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NEW TESTAMENT

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WILLIAM TYNDALE

CAMBRIDGE
UNIVERSITY PRESS
LONDON: BENTLEY HOUSE
NEW YORK, TORONTO, BOMBAY
CALCUTTA, MADRAS: MACMILLAN
TOKYO: MARUZEN COMPANY LTD

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and the variants of the edition of 1525

EDITED FOR THE ROYAL SOCIETY OF LITERATURE

by
N. HARDY WALLIS, M.A.
Fellow and Honorary Librarian of the Society

WITH AN INTRODUCTION
BY
THE RIGHT HONOURABLE
ISAAC FOOT
Fellow of the Society

CAMBRIDGE
AT THE UNIVERSITY PRESS
1938

PRINTED IN GREAT BRITAIN

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INTRODUCTION

The four hundredth anniversary of the martyrdom of William Tyndale on the sixth of October 1536 gave an opportunity to the British people for acknowledging their indebtedness to the man whose service to the nation should be held in everlasting remembrance. In some thousands of churches and schools, passages were read from Tyndale's actual translation, and many people learned, for the first time, how close is the resemblance between the New Testament of to-day and Tyndale's rendering.

When the Revisers of the New Testament completed their work in 1880, they felt bound to begin their Preface by placing on record their tribute to Tyndale. Writing of the English Version of 1611, commonly known by the name of the Authorised Version, they said:

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it.

If, as seems true, the British people have only in recent years begun to realise the extent of their obligation to Tyndale, this belated recognition is, in some measure, due to the fact that his work has not been easily available to the general reader. When the four hundredth anniversary of his death called attention to his service the suggestion was made that his name and fame could be best commemorated by the publication, in some worthy form, of his New Testament translation. That suggestion was readily taken up by the Royal Society of Literature. The Society was fortunate in securing the services of one of its Fellows, Mr N. Hardy Wallis, and his devotion and labour have made possible the publication of this volume.

William Tyndale has come slowly into his fame. For many generations after his death he seems to have been almost forgotten. The place given to him in our ecclesiastical histories, and by most of those who have taken upon themselves to write the story of our literature, is one of the main surprises of English letters and an outstanding example of the ignorance of the learned.

Speaking generally, our literary historians, if they have mentioned

Tyndale at all, have dismissed him with a short reference revealing no attempt to study his work or to appraise his contribution. Sometimes our writers have allowed themselves to asperse his memory and disparage his achievement. Happily this tendency has changed in recent years. In this regard our gratitude is mainly due to Robert Demaus (whose noble biography was published about fifty years ago), the Parker Society, Christopher Anderson, George Offor, Bishop Westcott, Dr J. J. Mombert, Edward Arber, Francis Fry, and Professor Alfred W. Pollard. The Rev. J. F. Mozley has recently published a most valuable study of Tyndale, and his book, together with the biography of Demaus, should be read by those who desire fully to appreciate the volume now published.

When Tyndale completed his New Testament in 1525 he wrote a post-script addressed "To the Reader" apologising for the rudeness of the work and expressing the hope that he could revise it later. The following is an excerpt (the spelling modernised):

Them that are learned christianly, I beseech, forasmuch as I am sure, and my conscience beareth me record, that of a pure intent, singly and faithfully, I have interpreted it, as far forth as God gave me the gift of knowledge and understanding, that the rudeness of the work now at the first time offend them not; but that they consider how that I had no man to counterfeit, neither was helped with English of any that had interpreted the same or such like thing in the scripture beforetime. Moreover, even very necessity, and cumbrance (God is record) above strength, which I will not rehearse, lest we should seem to boast ourselves, caused that many things are lacking which necessarily are required. Count it as a thing not having his full shape, but as it were born before his time, even as a thing begun rather than finished. In time to come (if God have appointed us thereunto) we will give it his full shape, and put out, if ought be added superfluously, and add to, if ought be overseen through negligence; and will enforce to bring to compendiousness that which is now translated at the length, and to give light where it is required, and to seek in certain places more proper English, and with a table to expound the words which are not commonly used, and shew how the scripture useth many words which are otherwise understood of the common people, and to help with a declaration where one tongue taketh not another; and will endeavour ourselves, as it were, to see the it better, and to make it more apt for the weak stomachs; desiring them that are learned, and able, to remember their duty, and to help them thereunto, and to bestow unto the edifying of Christ's body, which is the congregation of them that believe, those gifts which they have received of God for the same purpose.

The hope expressed in this postscript was in due course fulfilled, and in 1534 the revision appeared. Of this revised Testament a few copies have survived and from one of these, kindly lent to the Royal Society of Literature, Mr Hardy Wallis has prepared his reprint.

It should be stated that Tyndale lived to make yet a further revision, which he published shortly before his death in 1536. The alterations made in this second revision are set out in detail in Francis Fry's invaluable book *A Bibliographical Description of the Editions of the New Testament, Tyndale's Versions* (1878).

The English reader therefore now has made available for him (and for the first time in its entirety) the Revised New Testament which Westcott describes as "altogether Tyndale's noblest monument". Moreover the reader has the advantage of seeing at a glance just what this work of revision meant for Tyndale, and as he compares the changes made after the interval of years he will find that great as Tyndale was as a translator, he was even greater as a reviser. Westcott says of his work as a reviser:

Sometimes the changes are made to secure a closer accordance with the Greek: sometimes to gain a more vigorous, or a more idiomatic rendering: sometimes to preserve a just uniformity: sometimes to introduce a new interpretation. The very minuteness of the changes is a singular testimony to the diligence with which Tyndale still laboured at his appointed work. Nothing seemed trifling to him, we may believe, if only he could better seize or convey to others the meaning of one fragment of Scripture.

All those who have studied the two Testaments of 1525 and 1534 have endorsed Westcott's eulogium of Tyndale's genius as a reviser. We can allow for the first enthusiasm of the Translator, eager to complete his work so that "the boy that driveth the plough" might know something of the Scripture, but here in the Revised Testament we have revealed something of the patience and conscientiousness and unwearied diligence with which Tyndale did his life-work. The second thoughts of the great writers and poets are sometimes changes for the worse, but the reader comparing the text of 1534 with that of 1525, can judge for himself the result of Tyndale's mature reflections and more intense study. The changes generally show the desire for the truer translation and the simpler expression,

but sometimes they are made only as a result of a more delicate sense in the choice of words. If Tyndale had not lived to revise some passages, we might never have had in our English speech some cadences which are dearest in our memory. "Blessed are the maynteyners of peace" is correct translation, but "Blessed are the peacemakers" is a phrase we should not like to have lost. In 1525 Tyndale wrote of the Prodigal Son "Then he remembred hym selfe and sayde. . .". In the 1534 edition the phrase appears "Then he came to him selfe and sayde". "See that youre light so shyne. . ." in 1525, becomes "Let your light so shyne" in the revision; "The *faveour* of oure lorde Jesus Christ" in the benediction closing the second Letter to the Corinthians is changed to "The *grace* of oure Lorde Jesus Christ". "And ye shall fynd *ese* unto your soules" becomes "And ye shall fynde *rest* unto youre soules". The passage in St Mark "For unto suche belongeth the kyngdome of God" becomes most happily "For of suche is the kyngdome of God". "Beholde the lyles of the felde" is changed to "Considre the lyliēs of the felde". Why Tyndale changed the word from "Beholde" to "Considre" we do not know, but what enrichment is given by the later choice !

Whilst the reader ponders on these revisions, he should remember something of the manner of life which Tyndale led during the years intervening between his first and second Testaments. He was in exile, a hunted man, with a price on his head, forced to hide from his enemies, who having burned his books were determined also to burn him. It is only rarely that we catch a glimpse of his mind. One thinks of the words he used to Stephen Vaughan, one of the envoys to the Low Countries, with whom he had an interview early in 1531, in a field just outside the gates of Antwerp. When they met, the reformer said "Do you not know me? My name is Tyndale", and in further conversation came the words which are almost his fullest autobiography: "If for my pains therein taken, if for my poverty, if for my exile out of my natural country, and bitter absence from my friends, if for my hunger, my thirst, my cold, the great danger wherewith I am everywhere compassed, and finally, if for innumerable other hard and sharp fightings which I endure. . ."

It was in conditions such as these that Tyndale revised his New Testament at the same time that he was taking part in fierce controversy, writing books

that had the leading place in the polemical literature of the day and translating the larger part of the Old Testament direct from the Hebrew into his native tongue.

Within a year after Tyndale's death his work was included in what was known as the Matthew Bible compiled by John Rogers, and this Bible became the basis of all successive revisions. We have this year been celebrating the four hundredth anniversary of the setting up of the Bible in the Parish Churches. The book then sanctioned was this same Matthew Bible, and in that compilation the whole of the New Testament and the larger part of the Old Testament were the work of William Tyndale.

When in 1604 the revisers commenced their work for the Authorised Version, they had before them not only the work of Tyndale, but all the translations that had appeared during the seventy years following upon his death. A study of the *English Hexapla* will help to show that they took full advantage of these, but when the English Bible of 1611 left their hands the work of Tyndale remained largely undisturbed. In many instances (and some highly important) where King James' Committee departed from Tyndale's translation the Revisers of 1881 have restored his original words. The most notable instances of these restorations is "love" (instead of "charity") in St Paul's great hymn in the thirteenth chapter of the First Corinthian Letter. The recovery of the word "flock" (instead of "fold" in the 1611 version) in St John x. 16 making the passage read "and there shall be one *flock* and one shepherd" is no less important. "Except ye be converted and become as little children" has now been changed to Tyndale's first translation "Except ye *turn*...". "For they all did cast in of their superfluity" was Tyndale's translation from the story of the poor widow and the rich men. For some reason the Committee of 1611 changed the significant word "superfluity" to "abundance". Tyndale's word has now been restored, and with it the main point of the parable.

In these cases and in scores of others the reader of the New Testament will find new light thrown upon the page by Tyndale's translation, and again and again, if he refers to his Greek Testament, he will find that Tyndale gets nearer to the meaning of the original word or phrase than either the revisers of 1611 or 1881. If the student will turn, for instance, to the trans-

lation of Ephesians iv. 12, he will find that Tyndale's rendering of that passage (although not adopted by the revisers) is fully in line with the conclusions of modern scholars like Westcott, Armitage Robinson, and others. Their interpretation of this much-discussed passage is virtually a reproduction of Tyndale's words.

When Miles Coverdale wrote his "Prologue unto the Christian Reader" he said:

Sure I am, that there cometh more knowledge and understanding of the Scripture by their sundry translations, than by all the glosses of our sophisticated Doctors. For that one interpreteth something obscurely in one place, the same translateth another (or else he himself) more manifestly by a plain vocable of the same meaning in another place.

If every new translation is another commentary, how great should be the interest of this book, showing how Tyndale with the text of Erasmus before him, read line after line of the Greek, and pondered upon its meaning, and then sought to express both the meaning and the beauty in the synonyms and common speech of his native land.

The persistence of Tyndale's work is in fact the outstanding miracle in the history of English letters. After four centuries of war and peace, of achievement and vicissitude, the faithful labour of this scholar and martyr remains vindicated. On the four hundredth anniversary of his death a writer in *The Times Literary Supplement* spoke of him as "the man, whose choice of words, has, for four hundred years, exercised supreme influence upon English prose". His words are daily on our lips, his phrases have become part of our household speech, his cadences are treasured in every part of the world where the English language has gone. What other Englishman has touched so many lives?

ISAAC FOOT

July 1938

EDITOR'S PREFACE

This edition of Tyndale's "New Testament" has been undertaken at the request of the Council of the Royal Society of Literature, acting on a suggestion made in a letter by Mr Isaac Foot. He writes as follows:

Could not the commemoration of Tyndale be marked by the publication of the Testament of 1525 and his revised Testament of 1534 in parallel columns? If this were done, the ordinary reader would be able to appraise for himself something of our indebtedness to this great man, and, in the two versions, he would have before him the evidence of Tyndale's care and patience and diligent scholarship. If this suggestion could be adopted by one of our learned societies... I think that the book would be welcomed by a large body of readers, and Bible students.¹

Owing to various delays it was not possible to prepare such an edition in time for the actual anniversary of Tyndale, although the Society celebrated this by an interesting paper read at one of their meetings.² However it has now been completed, but in a slightly different form to that proposed by Mr Foot.

When the question of reprinting was considered, it was found that the publication of an edition containing the parallel texts would be of unwieldy bulk, and also that the variations were not sufficient to warrant such a production. Moreover the earlier 1525 text was available both in a reprint of 1836³ and in a beautiful volume prepared by Mr Francis Fry.⁴ Of the latter its editor writes: "This is a reproduction by means of tracing and lithography, of the only known [complete] copy of the first edition of Tyndale's New Testament, perhaps the most interesting book in our language. It contains 692 pages of close small type; is a faithful representa-

¹ *The Times*, October 5th, 1936.

² Royal Society of Literature, *Essays by Divers Hands*, New Series, vol. xv, London 1936: "The Life and Martyrdom of William Tyndale", by the Rev. Alfred Thomas, M.A., F.R.S.L. (Read February 19th, 1936.)

³ The / New Testament / of our / Lord and Saviour / Jesus Christ; / Published in 1526 / Being the first translation / from the Greek into English / By that eminent Scholar and Martyr / William Tyndale / reprinted verbatim / with a memoir of his Life and Writings / By / George Offor / Bagster / London / 1836 /

⁴ The First New Testament / printed in the English Language / (Worms. 1525) / Translated by William Tyndale / Reproduced in Facsimile with an Introduction / By / Francis Fry / Bristol / Printed for the Editor / 1862.

tion of the original; and will be valued not only as a version, but as showing the state of the English Language, the style of printing, the orthography (which is very irregular), the punctuation, the divisions of the words at the ends of the lines (even to a letter) and the contractions used."

The editor of the present volume has concentrated on the production of an accurate reprint of the 1534 version of Tyndale's Testament, from a copy loaned by the British and Foreign Bible Society; and offers herewith the first complete edition of this rare and four-hundred-year-old book. Although the actual text was reprinted with some inaccuracy in the *English Hexapla*,¹ the "Prologes" in the collection of Tyndale's Works by the Parker Society² and the marginal notes in Fry's interesting *A Bibliographical Description of the Editions of the New Testament*³ here, for the first time, they have been gathered into one volume and made available to the general reader. The "Olde Testament Epistles" and "Table of Lessons" included in the volume by Tyndale, have never hitherto been reproduced.

The following method has been adopted by the editor in preparing this volume in order to obtain as great an accuracy as is possible. The Cambridge University Press undertook the printing of the first proofs from the text as given in the *Hexapla*. These were compared letter by letter with the 1534 edition belonging to the Bible Society, and the marginal notes and references added, the "Prologes" being also carefully transcribed from the volume. The sheets were then returned to the Press; and to the second proof were added at the base of the page the variants in phrase (but not in punctuation) between this edition and that of 1525.

¹ The English Hexapla / exhibiting the / Six Important English Translations / of the New Testament Scriptures / Wiclif. M.CCC.LXXX. / Tyndale. M.D.XXXIV. / Cranmer. M.D.XXXIX. / Genevan. M.D.LVII. / Anglo-Rhemish. M.D.LXXXII. / Authorised. M.DC.XI. / The Original Greek Text after Scholz / Preceded by / An Historical Account of the English / Translations / Bagster / London / M.DCCC.XLI. /

² Doctrinal Treatises / and Introductions / to different portions of the / Holy Scripture / by / William Tyndale, martyr / 1536. / Edited for the Parker Society / by / the Rev. Henry Walker, B.D., F.R.S. / Cambridge / Printed at the University Press / 1848. /

³ A Bibliographical Description / of the Editions of the New Testament / Tyndale's Version in English / Illustrated with seventy-three plates etc / By / Francis Fry / London / MDCCCLXXVIII. /

Thus it is now possible for any reader who so desires, to substitute the earlier wording in any passage of the book. These variants have also been checked letter by letter with the reprint by Fry mentioned above, loaned to the Society by its owner Mr Isaac Foot.

In order to clarify the text, three alterations have been made in the details of the 1534 edition. Firstly, the marginal references and notes which in the Tyndale volume are printed together on one side of the page, have been transferred, the former to the left- and the latter to the right-hand side of each page. Secondly, the contractions have been removed throughout. Thirdly, the modern "s" has been substituted for the long "f" used by the printer. No attempt has been made to alter the spelling, punctuation, chaotic orthography of place names (especially in the Acts); or to correct obvious misprints, although these have been marked † and listed in an appendix.

Owing to reasons of space, it was impossible to follow the pagination of the original, but the folios have been marked where they occur, and the "Prologes" correctly inserted.

One of the interesting features of the 1534 edition is the collection of twenty-two woodcuts illustrating the "Book of Revelation". Several of these may be compared with Dürer's famous series of 1498. Photographs of them by the editor have been reproduced in a special and limited edition of this volume.

A short description of the two volumes used as a basis for this edition may not be out of place.

The 1525 Testament is a beautiful book, printed on white vellum, 8vo in size, and bound in dark blue. In this particular copy the various initial letters and the headings of the chapters are illuminated in red and blue, while several books of the Testament have a miniature at their openings, also executed in colour. No title-page has survived and the volume opens at once with "The Gospell of S. Mathew". There are 353 folios and no marginal notes nor references. An address "To the Reder" is given as a colophon, and has been reprinted in this volume as an appendix.

The 1534 volume is smaller, and forms a fat little book bound in dark brown leather. Its size is small 8vo. Like the earlier edition it is printed

in black-letter, and although in a far less beautiful type, is more accurate in punctuation, and less confusing to read as it avoids the joining of words common in the 1525 version. It also contains various elaborate initial letters and miniatures at the commencement of the books. These with the two title-pages are illustrated in the *Bibliographical Description* by Fry. It has 410 folios and the marginal notes and references are placed outside a line down each page. The woodcuts which illustrate the "Book of Revelation" have already been mentioned, and the whole volume has survived in a wonderful state of preservation.

The following annotations may be of interest to the reader:

The variants which occur in the two editions are sometimes remarkable, and the most important have been grouped together at the end of this volume in an appendix.

The order of the books is not that of the Authorised Version. Tyndale places "The Fyrst Epistle of S. Peter the Apostle" after "The Pistle of S. Paul vnto Philemon", "Hebrues" following after the "III. Pistle of S. Iohn".

He rearranges the verses in these Chapters:

The first line of Mat. xxii is added to the last line of Mat. xxi.

Mar. ix begins "And after six dayes" which opens the second verse of Chap. ix in the Authorised Version.

John viii. The 1525 and 1534 versions omit "going through the midst of them, and so passed by". This is given by the Authorised but not by the Revised Version.

Acts vii adds: "For they wote not what they do" to verse lx. These words are absent from the Authorised and Revised Versions.

The first verse of I Cor. xi is added to the end of I Cor. x.

The last two verses of II Cor. i are given as the opening of II Cor. ii.

The last three verses of II Cor. xi are added to the beginning of II Cor. xii.

The first verse of Colos. iv is added to Colos. iii.

In the 1534 text the last three verses of Heb. iv are added to the beginning of Heb. v.

Chapter iii of II Peter is headed Chapter iiiii.

The first verse of Rev. xiii is added to Chap. xii.

In the preface "Willyam Tindale, yet once more to the christen reader" (page 15) the translator's strictures on George Ioye should be noted.

In "A Prologe to the Epistle of Paule to the Romyans" there is the following strange invocation at the head of Folio ccv (page 296): "O holy saynte prosperus, how mightely with the scripture of Paul, dydest thou confounde this heresy, aboute (I trowe) a twelue hondred yeaes a goo, or therapon." This would appear to refer to Prosper of Aquitaine (c. 390–c. 465).

Tyndale's marginal notes are not of great interest, and are for the most part expositions of phrases in the text. They are sometimes unnecessary, as when he annotates the sentence: "Rachel wepyng for her chyldren, and wolde not be confortyd, because they were not"¹ by "Were not: that is, because they appered no where": and occasionally satirical, as when on the passage "We beseche you brethren that ye encrease more and more, and that ye studye to be quyete, and to medle with youre awne busynes, and to worke with youre awne hondes, as we commaunded you"² he writes: "A good lesson for monkes and ydle freers."

In his "Preface" he attacks the Papacy in such words as:

Moreover, because the kyngedome of heaven, which is the scripture and worde of God, maye be so locked vp, that he which readeth or heareth it, cannot vnderstonde it: as Christ testifieth how that the Scribes and Pharises had so shut it vp . . . that their Iewes which thought them selves within, were yet so locked out, and are to this daye that they can vnderstonde no sentence of the scripture vnto their salvation, though they can reherse the textes every where and dispute therof as sottelye as the popyshe doctoures of dunces darcke learninge, which with their sophistrye, sarved vs, as the Pharises dyd the Iewes;³

and in his "Prologes" does so even more strongly, as for example:⁴

And therforein the seconde he [Peter] warneth them of false teachers that shuld come, and thorow preaching confidence in false workes to satisfye their couetousnes with all, shuld denye Christ. Which he threateneth with thre terrible exsamples . . . and so describeth them with their insaciable couetousnes, pryde,

¹ Mat. ii, page 28.

² I Tess. iv, page 430.

³ Page 3.

⁴ Pro. to II Pet. page 477.

stouborne and dysobedience to all temporall rule and auctoryte, with their abominable whordome and ypocresie that a blinde man maye se that he prophesied it of the popes holye spiritualtie which deuoured the whole worlde with their coueteousnes lyuinge in all lust and pleasure and rayninge as temporall tyrantes.

It may be noticed that Tyndale consistently substitutes "elders" and "saluacion" in the 1534 text for "seniours" and "helth" in the 1525.

Attention may also be called to three passages where the translation is of interest. Firstly, in both versions the "Areopagus" of the Authorised text becomes "Marsestrete". Secondly, in the famous Chapter of Corinthians, Tyndale uses the word "love" instead of the Authorised "charity" (the Vulgate has "charitas"). Thirdly, in the sixth chapter of Revelation, he follows the Greek "chloros" and translates "a green" horse while the Authorised has "pale" and the Vulgate "pallidus".

A note may here be added on the "Table of Misprints" in the appendix. This is not a glossary nor an attempt to correct the irregular spelling of the text, but merely to call attention to the more obvious errors in typography.

In conclusion the editor would like to express his sincere thanks to the Society, to its Secretaries, Miss Rudston Brown and Mr St John Pulley for all their assistance, to Mr Isaac Foot and the Bible Society for the loans of the volumes on which this edition is founded, to the Cambridge University Press, and particularly to Miss Joan Bailey whose patience in comparing and reading the proofs with me has made possible such accuracy as the edition may possess.

N. HARDY WALLIS

LONDON 1938

The Newe Testament

dylygently corrected and compared with the Greke

By

W I L L Y A M T I N D A L E :

and fynsshed in the yere of oure Lorde God.

A.M.D. & XXXIIII.

in the moneth of Nouember.

W. T. VNTO THE READER

Here thou hast (moost deare reader) the new Testament or covenaut made wyth vs of God in Christes bloude. Which I have looked over agayne (now at the last) with all dylygence, and compared it vnto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght, (5) dyd sowe therin. If ought seme chaunged, or not all to gether agreynge with the Greke, let the fynder of the faute consider the Hebrue Phrase or maner of speche lefte in the Greke wordes. Whose preterperfectence and presentence is ofte both one, and the futuretence is the optative mode also, and the futuretence is ofte the imperatyve mode in the actyve voyce, and in the passyve ever. Lyke- (10) wyse person for person, nombre for nombre, and an interrogacion for a condicionall, and soche lyke is with the Hebrues a comen vsage.

I have also in manye places set lyght in the mergent to vnderstonde the text by. If anye man fynde fautes ether with the translacion or ought besyde (which is easier for manye to do, then so well to have translated it them selves of their (15) awne pregnant wyttes, at the begynnyng withoute forensample) to the same it shalbe law full to translate it themselves and to put what they lust therto. If I shall perceave ether by my selfe or by the informacion of other, that ought be escaped me, or myght be more playnlye translated, I will shortlye after, cause it to be mended. Howbeit in manye places, me thynketh it better to put a (20) declaracyon in the margent, then to runne to farre from the text. And in manye places, where the text semeth at the fyrst choppe harde to be vnderstonde, yet the circumstances before and after, and often readinge together, maketh it playne ynough etc.

Moreover, because the kyngedome of heaven, which is the scripture and (25) worde of God, maye be so locked vp, that he which readeth or heareth it, cannot vnderstonde it: as Christ testifieth how that the Scribes and Pharises had so shut it vp. Mat. xxiii. and had taken awaye the keye of knowledge. Luke. xi. that their Iewes which thought them selves within, were yet so locked out, and are to this daye that they can vnderstonde no sentence of the scripture (30) vnto their salvacion, though they can reherse the textes every where and dispute therof as sottelye as the popyshe doctoures of dunces darcke learninge, which with their sophistrye, sarved vs, as the Pharises dyd the Iewes. Therefore (that I myght be founde faythfull to my father and lorde in distributinge vnto my brethren and felowes of one fayth, their due and necessarye fode: so dressinge (35) it and ceasoninge it, that the weake stomackes maye receave it also, and be the

The ryght
waye into the
scripture.

better for it) I thoughte it my dutye (most deare reader) to warne the before, and to shew the the right waye in, and to geve the the true keye to open it with all, and to arme the agaynst false Prophetes and malicious ypocrytes, whose perpetuall stodye is to leuen the scripture with gloses, and there to locke it vp
(5) where it shuld save thy soule, and to make vs shote at a wronge marke, to put oure trust in those thinges that proffit their belyes onlye and slee oure soules.

The ryght waye: ye and the onlye waye to vnderstonde the scripture vnto oure salvacion, is, that we earnestlye and aboue all thinge, serche for the profession of oure baptyme or covenantes made betwene God and vs. As for an
(10) ensample: Christ sayth Mat. v. Happie are the mercifull, for they shall obtayne mercie. Loo, Here God hath made a covenaut with vs, to be mercifull vnto vs, yf we wilbe mercifull one to another: so that the man which sheweth mercie vnto his neyboure, maye be bolde to trust in God for mercie at all nedes. And contrarye wyse, indgement^t without mercie, shalbe to him that sheweth not
(15) mercye. Iaco ii. So now, yf he that sheweth no inercie, trust in God for mercie, his fayth is carnall and worldlye, and but vayne presumption. For God hath promysed mercie onlye to the mercifull. And therfore the mercilesse have no Godes worde that they shall have mercie: but contrarye wyse, that they shall have iudgement without mercie. And Mat. vi. If ye shall forgeve men their
(20) fautes, youre hevenly father shall forgeve you: but and yf ye shall not forgeve men their fautes, no more shall youre father forgeve you youre fautes. Here also by the vertue and strength of this covenaut wher with God of his mercie hath bounde him selfe to vs vnworthie, maye he that forgeveth his neyboure, be bolde when he returneth and amendeth to beleve and trust in god for remis-
(25) sion of what soever he hath done amysse. And contrarye wyse, he that will not forgeve, cannot but dispeare of forgevenes in the ende, and feare iudgement without mercie.

The generall covenaut wherin all other are comprehended and included, is this. If we meke oure selves to god, to kepe all his lawes, after the ensample
(30) of Christ: then God hath bounde him selfe vnto vs to kepe and make good all the mercies promysed in Christ, thorowout all the scripture.

Lawe.

All the wholelawe which was given to vtter oure corrupt nature, is comprehended in the ten commaundementes. And the ten commaundementes are comprehended in these two: love God and thy neyboure. And he that loveth
(35) his neyboure in God and Christ, fulfilleth these two, and consequentye the ten, and finally all the other. Now if we love oure neyboures in God and Christ: that is to wete, if we be lovinge, kynde and mercifull to them, because God hath created them vnto his lykenes, and Christ hath redemed them and bought them

with his bloude, then maye we be bolde to trust in God thorow Christ and his deservinge, for all mercie. For God hath promysed and bounde him selfe to vs: to shew vs all mercie, and to be a father almighty to vs, so that we shall not nede to feare the power of all oure adversaries.

- (5) Now yf anye man that submitteth not him selfe to kepe the commaundementes, do thinke that he hath anye fayth in God: the same mannes fayth is vayne, worldlye, damnable, develishe and playne presumpcion, as it is above sayde, and is no fayth that can iustifie or be accepted before God. And that is it that Iames meaneth in his Pistle. For how can a man beleve sayth Paul, without a preacher.
- (10) Ro. x. Now reade all the scripture and se where God sent anye to preache mercye to anye, save vnto them onelye that repent and turne to god with all their hartes, to kepe his commaundementes. Vnto the disobedient that will not turne, is threatened wrath, vengeaunce and damnacion, accordinge to all the terrible curses and fearfull ensamples of the Byble.
- (15) Fayth now in God the father thorow oure Lorde Iesus Christ, accordinge to the covenantes and apoyntement made betwene God and vs, is oure salvation. Wherefore I have ever noted the covenantes in the mergentes, and also the promises. Moreover where thou findest a promyse and no covenant expressed there with, there must thou vnderstonde a covenant. For all the promyses of
- (20) the mercie and grace that Christ hath purchased for vs, are made vpon the condicion that we kepe the lawe. As for an ensample: when the scripture sayth. Mat. xii. Axe and it shalbe geven you: seke and ye shall fynde: knocke and it shal be opened vnto you. It is to be vnderstonde, if that when thy neybour axeth, seketh or knocketh to the, thou then shew him the same mercie which
- (25) thou desyrest of god, then hath god bounde him selfe to helpe the agayne, and else not.

Also ye se that two thinges are requyred to begina Christen man. The fyrst is a stedfast fayth and trust in almightie God, to obtayne all the mercie that he hath promysed vs, thorow the deservinge and merites of Christes bloude onelye,

(30) withoute all respect to oure awne workes. And the other is, that we forsake evell and turne to God, to kepe his lawes and to fyght agaynst oure selves and oure corrupte nature perpetuallye, that we maye do the will of god every daye better and better.

This have I sayde (most deare reader) to warne the, least thou shuldest be

(35) deceived, and shuldest not onelye reade the scriptures in vayne and to no proffit, but also vnto thy greater damnacion. For the nature of Gods worde is, that whosoever reade it or heare it reasoned and disputed before him, it will begynne ymmediatlye to make him every daye better and better, till he be growen into

What
the nature
of gods
worde is

a perfect man in the knowledge of Christ and love of the lawe of God: or alse^t make him worse and worse, till he be hardened that he openly resist the sprite of God, and then blasphemie, after the ensample of Pharao, Coza, Abiron, Balam, Iudas, Symon Magus and soche other.

- (5) This to be even so, the wordes of Christ Ioh. iii. do well confyrme. This is condemnation sayth he, the lyght is come into the worlde, but the men loved darcknes more then light for their dedes were evell. Beholde, when the light of Godes worde cometh to a man, whether he reade it or here it preached and testified, and he yet have no love thereto, to fassion his lyfe thereafter, but
(10) consenteth still vnto his olde dedes of ignoraunce: then beginneth his iust damnacion ymmediatlye, and he is henceforth without^t excuse: in that he refused mercie offered him. For God offereth him mercie vpon the condycion that he will mende his livinge: but he will not come vnder the covenaut. And from that houre forward he waxeth worse and worse, God takinge his sprite
(15) of mercye and grace from him for his vnthankfulnes sake.

And Paul wryteth. Ro. i. that the hethen because when they knew god, they had no lust to honour him with godly lyvinge, therfore god powred his wrath vpon them, and toke his spirite from them and gave them vp vnto their hertes lustes to serve sinne, from iniquite to iniquitie tyll they were thorow herdened
(20) and past repentaunce.

And Pharao, because when the worde of god was in his contre and gods people scattered thorow out all his land, and yet nether loved them or it: therfore god gave him vp, and in takynge his spirite of grace from him so hardened his herte with covetousnes, that afterward no myracle coulde convert him.

- (25) Here to pertayneth the parable of the talentes. Mat. xxv. The Lorde commaundeth the talent to be taken awaye from the evell and slouthfull servaunt and to binde him hand and fote and to cast him into vtter darcknes, and to geve the talent vnto him that had ten, sayenge: to all that have, moare shalbe geven. But from him that hath not, that he hath shalbe taken from him. That is to saye,
(30) he that hath a good harte toward the worde of God, and a set purpose to fassion his dedes thereafter and to garnishe it with Godly lyvinge and to testifie it to other, the same shall increase more and more dayly in the grace of Christ. But he that loveth it not, to lyve thereafter and to edifie other, thesame shall loose the grace of true knowledge and be blinded agayne and every daye waxe
(35) worsse and worsse and blinder and blinder, till he be an vtter enemye of the worde of God, and his harte so hardened, that it shalbe impossible to convert him.

And Luk. xii. The servaunt that knoweth his masters will and prepareth not him selfe, shalbe beaten with many stripes: that is, shall have greater damna-

cion. And Matt. vii. all that here the worde of God and do not thereafter bylde on sande: that is, as the foundation layed on sande cannot resist violence of water, but is vnderminde and over throwen, even so the fayth of them that have no lust ner love to the lawe of god buylde vpon the sande of their awne
(5) ymaginations, and not on the rocke of godes worde accordinge to his covenantes, turneth to desperacion in tyme of tribulacion and when god cometh to iudge.

And the vyneyard Matt. xxi. planted and hyred oute to the husbandmen that wolde not render to the Lorde, of the frute in due tyme, and therfore was taken
(10) from them and hyred oute to other, doth confirme the same. For Christ sayth to the Iewes, the kyngdome of heven shal be taken from you and geuen to a nacion that will bringe forth the frutes therof, as it is come to passe. For the Iewes haue lost the spirituall knowledge of god and of his commaundementes and also of all the scripture, so that they can vnderstonde nothyng godlye.
(15) And the dore is so locked vp that all their knockyng is in vayne, though manye of them take great payne for godes sake. And luke. xiii. the fygge tree that beareth no frute is commaunded to be plucked vp

And finally, hereto pertayneth with infinite other, the terrible parable of the vnclaued spirite (Luke. xi.) which after he is cast oute, when he cometh and
(20) fyndeth his house sweped and garnished, taketh to him seuen worse then him selfe, and cometh and entereth in and dwelleth there, and so is the ende of the man worsethen the begynnyng. The Iewes, they had clensed them selves with gods worde, from all outward ydolatrie and worshippinge of ydoles. But their hertes remayned still faythlesse to godwarde and towarde his mercie and truthe
(25) and therfore without loue also and lust to his lawe, and to their neybores for his sake, and thorow false trust in their awne works (to which heresie, the childe of perdition, the wycked bysshope of Rome with his lawyers hath brought vs christen) were more abhominable ydolaters then before, and becometen tymes worse in the ende then at the begynnyng. For the fyrst ydolatre was sone
(30) spyed and easie to be rebuked of the prophetes by the scripture. But the later is more sotle to begyle withall, and an hundred tymes of more dyfficulthe to be weded oute of mennes hertes.

This also is a conclusion, nothyng more certayne, or more proued by the testimonye and ensamples of the scripture: that if anye that fauoureth the worde
(35) of God, be so weke that he cannot chast his fleshe, him will the lorde chastice and scourge euery daye sharper and sharper, with trybulacyon and mysfortune, that nothyng shall prospere with him but all shall go agaynst him, whatsoever he taketh in hande, and shall vvisit him with pouertie, with sycknesses and

deseases, and shall plague him with plague vpon plague, eche more lothsome, terryble and fearfull then other, tyll he be at vtter defyaunce with his fleshe.

Let vs therfore that have now at this tyme oure eyes opened agayne thorow the tender mercie of God, kepe it meane. Let vs so put oure trust in the mercy
(5) of god thorow christ, that we knowe it pure dutie to kepe the lawe of God and to loue oure neybour for their fathers sake which created them and for their lordes sake which redemed them, and bought them so derly with his bloude Let vs walke in the feare of God, and have oure eyes open vnto both partes of Godes couenauntes, certified that none shalbe partaker of the mercie, saue he
(10) that will fyght agynst the flesshe, to kepe the lawe. And let vs arme oure selues with this remembraunce, that as christes workes iustifie from synne and set vs in the fauoure of god, so oure awne dedes thorow workynge of the spirite of God, helpe vs to contynue in the fauoure and the grace, into which christ hath brought vs, and that we can no lenger contynue in fauoure and grace then oure
(15) hertes are to kepe the lawe.

Furthermore concernynge the lawe of God, this is a generall conclusion, that the whole lawe, whether they be ceremonies, sacrifices, ye or sacramentes ether, or preceptes of equitie betwene man and man thorowout all degrees of the worlde, all were geuen for oure proffyt and necessarye onlye, and not for anye nede that
(20) God hath of oure keepynge them, or that his ioye is encreased therby or that the dede, for the dede it selfe doth please him That is all that God requyareth of vs when we be at one with him and do put oure trust in him and loue him, is that we loue euery man his neybour to pitie him and to have compassyon on him in all his nedes and to be mercifull vnto him. This to be euen so, christ testifieth.
(25) Mat. vii. sayenge: this is the lawe and the prophets. That is, to do as thou woldest be done to (accordynge I meane to the doctryne of the scripture) and not to do that thou woldest not haue done to the, is all that the lawe requyareth and the Prophetes. And Paule to the Roma. xiii. affyrmeth also the loue is the full-
fyllinge of the lawe, and that he which loueth, doth of his awne accorde all that
(30) the lawe requyareth. And. i. Timo. i. Paul sayth that the loue of a pure herte and good conscience and fayth vnfayned is the ende and fullfyllinge of the lawe. For fayth vnfayned in christes bloude causeth to loue for christes sake. Which loue is the pure loue onlye and the onlye cause of a good conscience. For then is the conscyence pure, when the eye loketh to christ in all hir dedes, to do them
(35) for his sake and not for hir awne synguler aduauntage or anye other wycked purpose. And Ihon both in his gospell and also pistles, speketh neuer of anie other lawe then to loue one another purely, affyrmyng that we haue God him selfe dwellynge in vs and all that God desyreth, if we loue one the other.

Loue is the
fullinge of
the lawe

Seinge then that fayth to God and loue and mercifullnes to oure neybour, is all that the lawe requyreth, therfore of necessite the lawe must be vnderstonde and interprete by them. So that all inferiour lawes are to be kept and obserued as longe as they be seruantes to fayth and loue: and then to be broken
(5) ymedyatlye, if thorow anye occasyon, they hurte ether the fayth which we shuld have to godward in the confidence of christes bloude or the loue which we owe to oure neybour for Christes sake.

And therfore when the blinde pharises murmured and grudged at him and his disciples, that they brake the saboth daye and tradycions of the elders, and
(10) that he him selfe dyd eate with publicans and synners, he answereth. Mat. ix. allegynge Esaias the prophet: go rather and learne what this meaneth, I requyer mercie and not sacrifice. And Mat. xii. Oh that ye wist what this meaneth, I requyer mercie and not sacrifice. For onely loue and mercifullnes vnderstandeth the lawe, and else nothinge. And he that hath not that written in his harte, shall
(15) neuer vnderstonde the lawe, no: though all the angells of heuen went aboute to teache him. And he that hath that grauen in his harte, shall not only vnderstonde the lawe but also shall do of his awne inclinacion all that is required of the lawe, though neuer lawe had been geuen: as all mothers do of them selves without lawe vnto their children, all that can be requyred by anye lawe, loue
(20) ouercomynge all payne, greffe, tedyousnesse or lothsomnes: and euen so no doute if we had contynued in oure fyrst state of innocencie, we shuld euer haue fulfilled the lawe, without compulsion of the lawe

Loue onely vnderstandeth the law.

And because the lawe (which is a doctryne thorow teachynge euery man his dutye, doth vtter oure corrupt nature) is sufficiently described by Moses, therfore
(25) is lytle mencion made therof in the new testament, save of love only wherein all the lawe is included, as seldome mencion is made of the new testament in the olde lawe, save here and there are promyses made vnto them, that Christ shuld come and blesse them and delyuer them, and that the gospell and new testament shuld be preached and publysshed vnto all nacions.

(30) The gospell is glad tydynge of mercie and grace and that oure corrupt nature shalbe healed agayne for christes sake and for the merites of his deseruinges onely: Yet on the condicion that we will turne to God, to lerne to kepe his lawes spiritually, that is to saye, of loue for his sake, and wyll also soffre the curyng of oure infirmities.

Gospell.

(35) The new testament is as moche to saye as a new couenaunt. The olde testament is an olde temporall couenaunt made betwene God and the carnall children of Abraham, Isaac and Iacob other wise called Israel, vpon the dedes and the obseruyng of a temporall lawe. Where the rewarde of the keepynge is

New Testament.

temporall lyfe and prosperyte in the lande of Chanaan, and the breakynge is rewarded with temporall deeth and punyshment. But the new testament is an euerlastynge couenaunt made vnto the children of God thorow fayth in christ, vpon the deservynges of christ. Where eternall lyfe is promysed to all that
 (5) beleve, and death to all that are vnbeleuyng. My dedes if I kepe the lawe are rewarded with the temporall promyses of this lyfe. But if I beleue in christ, christes dedes haue purchased for me the eternall promyse of the euerlastynge lyfe. If I commyt nothyng worthye of deeth, I deserue to my rewarde that no man kyll me: if I hurte no man I am worthye that no man hurte me. If I helpe
 (10) my neyboure, I am worthie that he helpe me agayne. etc. So that with outward dedes with which I serue other men, I deserue that other men do lyke to me in this worlde: and they extende no further. But christes dedes extende to lyfe euerlastynge vnto all that beleue etc. This be soffycient in this place concernynge the lawe and the gossell, new testament and olde: so that as there is but one
 (15) God, one christ, one fayth and one baptime, euen so thou understonde that there is but one gossell, though manye wryte it and manye preache it. For all preache thesame Christ and brynge thesame glad tydynges. And therto paules pistles with the gossell of Iohn and his fyrst epistle and the fyrst epistle of saynt peter, are most pure gossell and moost playnlye and rychlye described the
 (20) glorye of the grace of christ: Yf ye requyer more of the lawe, seke in the prologe to the romayns and in other places where it is sofficientlye intreated of.

Repentaunce.

Concernynge this worde repentaunce or (as they vsed) penaunce, the hebrue hath in the olde testament generally (Sob) turne or be conuerted. For which the translacion that we take for saynt Ieromes hath most parte (conuerti) to
 (25) turne or be conuerted, and some tyme yet (agere penitenciam) And the greke in the new testament hath perpetually (Metanoeo) to turne in the heart and mynde, and to come to the ryght knowledge, and to a mannes ryght wyt agayne. For which (Metanoeo) S. Ieromes translacion hath: some tyme (ago penitenciam) I do repent: sometyme (peniteo) I repent: sometyme (peniteor) I am repent-
 (30) aunt: sometyme (habeo penitenciam) I have repentaunce: some tyme (penitet me) it repenteth me. And Erasmus useth moche this worde (resipisco) I come to my selfe or to my ryght mynde agayne. And the verye sens and significacion both of the hebrue and also of the greke worde, is, to be conuerted and to tourne to God with all the hert, to knowe his will and to lyue accordynge to his lawes,
 (35) and to be cured of oure corrupt nature with the oyle of his spirite and wyne of obedience to his doctrine. Which conuersion or turnynge if it be vnfayned,

these foure do accompanye it and are included therin: Confession, not in the prestes eare, for that is but mannes invencion, but to God in the hert and before all the congregacion of God, how that webe synners and synfull, and that oure hole nature is corrupt and inclyned to synne and all vnryghteousnes, and ther-
 (5) fore euell, wycked and damnable, and his lawe holy and Iust, by which oure synfull nature is rebuked: and also to oure neyboures, if we have offended anye person perticularlye. Then contricion, sorowfullnes that we be soche, damnable synners, and not onlye have synned but are holye inclyned to syne still. Thirdlye fayth (of which oure olde doctoures have made no mencion at all in the descrip-
 (10) tion of their penaunce) yet God for christes sake doth forgeue vs and receave vs to mercie, and is at one with vs and will heale oure corrupt nature. And fourthlye satisfacion or amendes makynge, not to god with holye workes, but to my neyboure whome I haue hurt, and the congregacion of God whome I haue offended, (yf anye open cryme be founde in me) and submyttyng of a mans
 (15) selfe vnto the congregacion or church of christ, and to the offycers of thesame, to have his lyfe corrected and governed hence forth of them, accordynge to the true doctryne of the church of christ. And note this: that as satisfacion or amendesmakynge is counted ryghteousnes before the worlde and a purgynge of the synne, so that the worlde when Ihaue made a full amendes, hath no
 (20) further to complayne. Even so faythin christes bloude is counted ryghteousnes and a purgynge of all sinne before God.

Moreouer, he that synneth agaynst his brother synneth also agaynst his father allmyghtie God. And as the synne commytted agaynst his brother, is poured before the worlde with makynge amendes or axynge forgeuenes, euen
 (25) so is the synne commytted agaynst God, poured thorow fayth in christes bloude onlye. For christ sayth. Io. viii. except ye beleue that I am he, yeshall dye in youre synnes. That is to saye, if ye thinke that there is anye other sacrifice or satisfaccion to godwarde, then me, ye remayne euer in synne before God, howsoeuer ryghteous ye apere before theworld. Wherefore now, whether ye
 (30) call this Metonoia, repentaunce, conversyon or turnynge agayne to God, ether amendynge and etc. or whether ye saye repent, be conuerted, tourne to god, amende youre lyuynge or what ye lust, I am content so ye understonde what is meant therby, as I have now declared.

Elders.

In the olde testament the temporall heedes and rulers of the Iues which had
 (35) the gouernaunce ouer the laye or commen people are called elders, as ye maye se in the foure euangelystes. Oute of which custome paule in his epistle and also

peter, call the prelates and spirituall gouerners which are bysshopes and prestes, elders. Now whether ye call them elders or prestes, it is to me all one: so that ye vnderstonde that they be offycers and seruauntes of the worde of God, vnto the which all men both hie and lowe that will not rebell agaynst Christ, must
(5) obeye as longe as they preache and rule trulye and no lenger.

A prologe into the iiii Euangelystes shewynge what they were and their auctoryte. And fyrst of

S. Mathew.

As towchyng the euangelystes: ye se in the newe testament clearly what they were. Fyrst mathew (as ye reade Mat ix. Mar. ii. Luke. v) was one of christes
(10) apostles, and was with christ all the tyme of his preachynge, and sawe and heard his awne selfe almost all that he wrote.

Marke

Of Marke reade (actes xii) how peter (after he was loosedoute of pryson by the angell) came to Markes mothers house, where manye of the disciples were prayenge for his delyueraunce. And paul and Barnabas toke him with them
(15) from Ierusalem and brought him to Antioche, actes. xii. And actes. xiii. paul and Barnabas toke Marke with them when they were sent oute to preache: from whome he also departed, as it apereth in the sayde chapter, and returned to Ierusalem agayne. And actes. xv paul and Barnabas were at varyaunce aboute him, paul not wyllynge to take him with them, because he forsoke them in their
(20) fyrst Iorneye. Notwithstondynge yet, when paul wrote the epistle to the collossyans, Marke was with him, as he sayth in the fourth chapter: of whome Paul also testifieth, both that he was Barnabas sisters sonne and also his felowe worker in the kyngedome of God.

And. ii. Timothe. iiii paul commaundeth Timothe to brynge Marke withhim,
(25) affirmynge that he was nedefull to him, to mynister to him. Finallye, he was also with peter when he wrote his fyrst epistle, and so famylier that peter calleth him his sonne. Wherof ye se, of whome he learned his gospels, euen of the verye apostles, with whome he had his contynuall conversacion, and also of what auctoryte his wrytynge is, and how worthie of credence.

Luke

(30) Lucas was Pauls companyon, at the least waye from the. xvi. of the actes forth and with him in all his trybulacyon. And he went with paule at his last goinge

vp to Ierusalem. And from thence he folowed paul to Cesarea, where he laye two yere in pryson And from Cesarea he went with paul to Rome where he laye two other yeres in pryson. And he was with Paul when he wrote to the collosyons, as he testifieth in the fourth chapter sayenge: the beloued Lucas the
 (5) phisicion saluteth you. And he was with paul when he wrote the seconde pistle to Timothe, as he sayth in the fourth chapter sayenge: Onlye Lucas is with me. Whereby ye se the auctorite of the man and of what credence and reuerence his wrytinge is worthie of, and therto of whome he learned the storye of his gospell, as he him selfe sayth, how that he learned it and searched it oute with
 (10) all dyligence of them that sawe it and were also parttakers at the doynge. And as for the actes of the apostles, he him selfe was at the doynge of them (at the least) of the moost parte, and had his parte therin, and therfore wrote of his awne experyence.

John.

John, what he was, is manyfest by the three fyrst euangelistes. Fyrst christes
 (15) apostle, and that one of the chefe. Then christes nye kinsman, and for his synguler innocencie and softenes, singulerlye beloued and of synguler famylyarite with christ, and euer one of the three wytnesses of moost secret thynges. The cause of his wrytyng was certayne heresydes that arose in his tyme, and namelye two, of which one denyed christ to be verye man and to be come in the verie fleshe
 (20) and nature of man. Agaynst which two heresydes he wrote both his gospell and also his fyrst epistle, and in the begynnyng of his gospell sayth that the worde or thyng was at the begynnyng, and was with God, and was also verye God and that all thynges was created and made by yt, and that it was also made fleshe: that is to saye, became verie man. And he dwelt amonge vs (sayth he)
 (25) and we sawe his glorie.

And in the begynnyng of his pistle, he saith we shew you of the thyng that was from the begynnyng, which also we heard, sawe with oure eyes and oure handes handled. And agayne we shew you euerlastyng lyfe, that was with the father and apered to vs, and we heard and sawe. and etc.

(30) In that he sayth that it was from the begynnyng, and that it was eternall lyfe, and that it was with God, he affirmeth him to be verie God. And that he sayth, we hearde, sawe and fealte, he wytnesseth that he was verie man also. Ihon also wrote last, and therfore touched not the storie that the other had compiled. But wryteth most of the fayth and promyses, and of the sermones of Christ.

(35) This be sofficient concerninge the. iiii. Euangelistes and their auctoritie and worthynes to be beleued.

A warninge to the reader if ought be scaped thorow necligence of the prynter, as this text is that foloweth, which if thou fynde anye more soche: compare the englyshe to the other bookes that are all readye prynted, and so shalt thou perceauē the truthe of the ynglish.

- (s) In the xxiii chapter of Mathew and in the xxxiii leffe on the seconde syde and last lyne, reade the sentence thus. Thou blynde pharisaye, clense fyrst the ynnesyde of the cup and platter, that the outsyde of them maye be clene also.

Willyam Tindale, yet once more to the christen reader.

Thou shalt vnderstonde moost dere reader, when I had taken in hande to looke ouer the new testament agayne and to compare it with the greke, and to mende whatsoever I coulde fynde amysse and had almost fynessed the laboure: George Ioye secretly toke in hand to correct it also by what occasyon his
(5) consyence knoweth: and preuented me, in so moche, that his correccyon was prynted in great nombre, yer myne beganne. When it was spyed and worde brought me, though it semed to dyuers other that George Ioye had not vsed the offyce of an honest man, seinge he knew that I was in correctynge it my selfe: nether dyd walke after the rules of the loue and softenes which christ, and
(10) his desiples teache vs, how that we shuld do nothyng of stryfe to moue debate, or of vayne glorie or of couetousnes. Yet I toke the thinge in worth as I have done dyuers other in tyme past, as one that have moare experyence of the nature and dysposicion of the mannes complexion, and supposed that a lytle spyse of couetousnes and vayne glorie (two blynde gydes) had bene the onlye
(15) cause that moued him so to do, aboute which thynges I stryue with no man: and so folowed after and corrected forth and caused this to be prynted, without surmyse or lokynge on his correctyon.

But when the pryntyng of myne was almost fynessed, one brought me a copie and shewed me so manye places, insoche wyse altered that I was
(20) astonyed and wondered not a lytle what furye had dryuen him to make soche chaunge and to call it a diligent correction. For thorow oute Mat. Mark and Luke perpetually: and ofte in the actees, and sometyme in Iohn and also in the hebrues, where he fyndeth this worde Resurreccion, he chaungeth it into the lyfe after this lyfe, or verielyfe, and soche lyke, as one that abhorred the name of
(25) the resurrecion.

If that chaunge, to turne resurreccion into lyfe after this lyfe, be a dylygent correccion, then must my translacion be fautie in those places, and saynt Ieromes, and all the translatours that euer I heard of in what tonge so euer it be, from the apostles vnto this his dylygent correccyon (as he calleth it) which
(30) whither it be so or no, I permyt it to other mennes iudgementes.

But of this I chalenge George Ioye, that he dyd not put his awne name therto and call it rather his awnetranslacion: and that he playeth boo pepe, and in some of his bookes putteth in his name and tytle, and in some kepeth it oute It is lawfull for who will to translate and shew his mynde, though a thousand had
(35) translated before him. But it is not lawfull (thynketh me) ner yet expedyent

for the edifieng of the vnitie of the fayth of christ, that whosoever will, shall by his awne auctorite, take another mannes translacion and put oute and in and chaunge at pleasure, and call it a correccion.

- Moreover, ye shall vnderstonde that George Ioye hath had of a longe tyme
- (5) marvelous ymaginacions aboute this worde resurreccion, that it shuld be taken for the state of the soules after their departing from their bodyes, and hath also (though he hath been reasoned with therof and desyred to cease) yet sowed his doctryne by secret lettres on that syde the see, and caused great division amonge the brethren. In so moche that Iohn Fryth beyng in preson in the toure of
- (10) London, a lytle before his death, wrote that we shuld warne him and desyer him to cease, and wolde have then wrytten agaynst him, had I not withstonde him. Therto I have been sence informed that no small number thorow his curiosite, vtterly denye the resurreccion of the flesshe and bodye, affirminge that the soule when she is departed, is the spirituall bodye of the resurreccion, and
- (15) other resurreccion shall there none be. And I have talked with some of them my selfe, so doted in that folye, that it were as good perswade a post, as to plucke that madnes oute of their braynes. And of this all is George Ioyes vnquyet curiosite the hole occasion, whether he be of the sayde faccion also, or not, to that let him answer him selfe.
- (20) If George Ioye wyll saye (as I wot well he will) that his chaunge, is the sence and meaninge of those scriptures. I answer it is soner sayde then proved: howbeit let other men iudge. But though it were the verie meaninge of the scripture: yet if it were lawfull after his ensample to every man to playe boopepe with the translacions that are before him, and to put oute the wordes of
- (25) the text at his pleasure and to put in every where his meaning: or what he thought the meaning were, that were the next waye to stablyshe all heresydes and to destroye the grounde wherewith we shuld improve them. As for an ensample, when Christ sayeth Io. v. The tyme shall come in the which all that are in the graves shall heare his voyce and shall come forth: they that have done
- (30) good vnto resurreccion of lyfe, or with the resurreccion of lyfe, and they have done evell, vnto the reccion^t or with the resurreccion of damnacion. George Ioyes correccion is, they that have done good shall come forth into the verie lyfe, and they that have done evell into the life of damnacion, thrustinge cleane oute this worde resurreccion. Now by the same auctorite, and with as good
- (35) reason shall another come and saye of the rest of the text, they that are in the sepulchres, shall heare his voyce, that the sence is, the soules of them that are in the sepulchres shall heare his voyce, and so put in his diligent correccion and mocke oute the text, that it shall not make for the resurreccion of the fleshe,

which thinge also George Ioyes correccion both manyfestlye affirme. If the text be lefte vncorrupt, it will purge hir selfe of all maner false gloses, how sotle soever they be fayned, as a sethinge pot casteth vp hir scome. But yf the false glose be made the text, diligentlye oversene and correct, wherewith then shall
 (5) we correcte false doctrine and defende Christes flocke from false opinions, and from the wycked heresydes of raveninge of wolves? In my mynde therfore a lytle vnfayned love after the rules of Christ, is worth moche hie learninge, and single and sleyght vnderstandinge that edifieth in unitie, is moche better then sotle curiosite, and mekenes better then bolde arrogancye and stondynge over
 (10) moche in a mannes awne consaye.

Wherefore, concernynge the resurreccion, I protest before god and oure savioure Iesus Christ, and before the universall congregacion that beleveth in him, that I beleve accordynge to the open and manyfest scriptures and catholyck fayth, that Christ is rysen agayne in the flesshe which he receaved of his
 (15) mother the blessed virgin marie, and bodye wherin he dyed. And that we shall all both good and bad ryse both flesshe and bodye, and apere together before the iudgement seat of christ, to receave every man accordynge to his dedes.

And that the bodyes of allthat beleve and contynew in the true fayth of christ,
 (20) shalbe endewed with lyke immortalyte and gloriit as is the bodye of christ

And I protest before God and oure savioure Christ and all that beleve in him, that I holde of the soules that are departed as moche as maye be proved by manifest and open scripture, and thinke the soules departed in the fayth of Christ and love of the lawe of God, to be in no worse case then the soule of Christ was
 (25) from the tyme that he delivered his sprite into the handes of his father, vntyll the resurreccion of his bodye in glorie and immortalite. Neverthelater, I confesse openly, that I am not persuaded that they be all readie in the full glorie that Christ is in, or the elect angels of god are in. Nether is it anye article of my fayth: for if it so were, I se not but then the preachinge of the resurreccion of the
 (30) flesshe were a thinge in vayne. Not withstandinge yet I am readie to beleve it, if it maye be proved with open scripture. And I have desyred George Ioye to take open textes that seme to make for that purpose, as this is. To daye thou shalt be with me in Paradise, to make therof what he coulde, and to let his dreames aboute this worde resurreccion goo. For I receave not in the scripture
 (35) the pryvat interpretacion of any mannes brayne, without open testimony of eny scriptures agreinge thereto.

Moreover I take God (which alone seeth the heart) to recorde to my conscience, beseching him that my parte be not in the bloude of Christ, if I wrote

of all that I have wrytten thorow oute all my boke, ought of an evell purpose, of envie or malice to anye man, or to stere vp any false doctrine or opinion in the churche of Christ, or to be auctor of anye secte, or to drawe disciples after me, or that I wolde be esteemed or had in pryce above the least chyld that is borne,
 (5) save onely of pitie and compassion I had and yet have on the blindnes of my brethren, and to bringe them vnto the knowledge of Christ and to make every one of them if it were possible as perfect as an angell of heaven, and to wede oute all that is not planted of oure hevenly father, and to bringe doune all that lyfteth vp it selfe agaynst the knowledge of the salvacion that is in the bloude of Christ.
 (10) Also, my parte be not in Christ, if myne heart be not to folowe and lyve accordinge as I teache, and also if myne heart wepe not nyght and daye for myne awne synne and other mennes indifferentlye, beseechinge God to convert vs all, and to take his wrath from vs, and to be mercifull as well to all other men, as to myne awne soule, caringe for the welth of the realme I was borne in, for the
 (15) kinge and all that are therof, as a tender hearted mother wolde do for hir only sonne.

As concerninge all I have translated or other wise written, I beseeche all men to reade it for that purpose I wrote it: even to bringe them to the knowledge of the scripture. And as farre as the scripture approveth it, so farre to alowe it, and
 (20) if in anye place the worde of god dysalow it, there to refuse it, as I do before oure savyour Christ and his congregacion. And where they fynde fautes, let them shew it me, if they be nye, or wryte to me, if they be farre of: or wryte openly agaynst it and improve it, and I promyse them, if I shall perceave that there reasons conclude I will confesse myne ignoraunce openly.
 (25) Wherefore I beseeche George Ioye, ye and all other to, for to translate the scripture for them selves, whether oute of Greke, Latyn or Hebrue. Or (if they wyll nedes) as the foxe when he hath pyssed in the grayes hole chalengeth it for his awne, so let them take my translacions and laboures, and chaunge and alter, and correcte and corrupte at their pleasures, and call it their awne trans-
 (30) lacions, and put to their awne names, and not to playe boo pepe after George Ioyes maner. Which whether he have done faythfully and truly, with soche reverence and feare as becommeth the worde of God, and with soche love and mekenes and affection to unite and circumspeccion that the vngodlye have no occasion to rayle on the verite, as becommeth the servauntes of Christ. I referre
 (35) it to the iudgementes of them that knowe and love the trouth. For this, I protest that I provoke not Ioye ner any other man (but am prouoked and that after the spytfullest maner of provokinge) to do sore agaynst my will and with sorow of harte that I now do. But I nether can ner will soffre of anye man, that

he shall goo take my translacion and correct it without name, and make soche chaungynge as I my selfe durst not do, as I hope to have my parte in Christ, though the hole worlde shuld be geuen me for my laboure.

Finally that new Testament thus dyligently corrected, besyde this so ofte
(5) puttinge oute this worde resurreccion, and I wote not what other chaunge, for I have not yet reede it over, hath in the ende before the Table of the Epistles and Gospelles this tytle:

(Here endeth the new Testament dylygentlye ouersene and correct and printed now agayne at Andwarp, by me wydow of Christophell of Endhouen.
(10) In the yere of oure Lorde. A.M.D. xxxiiii. in August.)

Which tytle (reader) I have here put in because by this thou shalt knowe the booke the better.

Vale.

The Newe Testament,

imprinted at Anwerp

by

Marten Emperowr

Anno. M.D. XXXIIII.

The bokes conteyned in the newe Testament.

- i. The Gospell of S. Mathew.
- ii. The Gospell of S. Marke.
- iii. The Gospell of S. Luke.
- iiii. The Gospell of S. Ihon.
- v. The Actes of the Apostles, written by S. Luke.
- vi. The Pistle of S. Paul to the Romayns.
- vii. The fyrst pistle of S. Paul to the Corinthians.
- viii. The second pistle of S. Paul to the Corinthians
- ix. The pistle of S. Paul to the Galathians.
- x. The pistle of S. Paul to the Ephesians.
- xi. The pistle of S. Paul to the Philippians.
- xii. The pistle of S. Paul to the Colossians.
- xiii. The fyrst pistle of S. Paul to the Tesselonians
- xiiii. The second pistle of S. Paul to the Tesselonians
- xv. The fyrst pistle of S. Paul to Timothe.
- xvi. The second pistle of S. Paul to Timothe.
- xvii. The pistle of S. Paul to Titus.
- xviii. The pistle of S. Paul to Philemon.
- xix. The fyrst pistle of S. Peter.
- xx. The second pistle of S. Peter.
- xxi. The fyrst pistle of S. Ihon.
- xxii. The second pistle of S. Ihon.
- xxiii. The thyrd pistle of S. Ihon.
- The pistle vnto the Hebrues.
- The pistle of S. Iames.
- The pistle of S. Iude.
- The reuelacion of S. Ihon.

THE GOSPELL OF S. MATHEW.

The first Chapter.

This is the boke of the generacion of Iesus Christ the sonne of Dauid, the sonne also of Abraham.

Abraham begat Isaac:

Isaac begat Iacob:

(5) Iacob begat Iudas and his brethren:

Iudas begat Phares and zaram of Thamar:

Phares begat Hesrom:

Hesrom begat Aram:

Aram begat Aminadab:

(10) Aminadab begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Iesse:

(15) Iesse begat Dauid the kynge:

Dauid the kynge begat Salomon, of her that was the wyfe of Ury:

Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

(20) Asa begat Iosaphat:

Iosaphat begat Ioram:

Ioram begat Osias:

Osias begat Ioatham:

Ioatham begat Achas:

(25) Achas begat Ezechias:

Ezechias begat Manasses:

Manasses begat Amon:

Amon begat Iosias:

Dauid and
Abraham are
first
rehearsed:
be cause that
Christ was
specially
promised
vnto them
to be of their
seed

ij Paral.
xxvi.

j. Paral. iij. c.

Iosias begat Iechonias and his brethren aboute the tyme they were caryed awaye to Babylon.

And after they were brought to Babylon,

Iechonias begat Salathiel:

(5) Salathiel begat zorobabel:

zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

(10) Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Iacob:

(15) Iacob begat Ioseph the husbände of Mary, of which was boren that Iesus, that is called Christ. +

C

All the generacions from Abraham to David are fowretene generacions. And from David vnto the captivite of Babylon are fowretene generacions. And from the captivite of Babylon vnto Christ, are also fowrtene generacions.

(20) + The byrthe of Iesus Christ was on thys wyse. When hys mother Mary was betrouthed to Ioseph, before they came to dwell togedder, she was founde with chylde by the holy goost. Then Ioseph her husbände beinge a perfect man and loth to make an ensample of hir, was mynded to put her awaye secretely. + Whill he thus thought, behold the angell of the Lorde appered vnto him in a dreame,

Folio iii.

(25) saynge: Ioseph the sonne of David, feare not to take vnto the, Mary thy wyfe. For that which is conceived in her is of the holy goost. She shall brynge forthe a sonne, and thou shalt call his name Iesus. For he shall save his peple from their synnes. +

D

All this was done to fulfill that which was spoken of the Lorde by the (30) Prophet, saynge: Beholde a mayde shall be with chylde, and shall brynge forthe a sonne, and they shall call his name Emanuel, which is by interpretacion, God with vs. +

Esaie vij. c.

Ensample
that is to
saye, to
bringe hir
oute to pur-
ysheiment f-
the ensamp-
of other.
A promise.

Emanuel

Line (1) ...tyme of the captivete of Babilon.

(3) After they wer ledd captive to Babilon,

(15) ...of whome was boren that Ihesus
which is called Christ.

(20) The byrthe off Christe...

...was maryed vnto Ioseph,

Line (22) ...her husbände Ioseph...

(23) ...loth to defame her,

(24) ...in slepe...

(31) ...which is as moche to saye be inter-
pretacion, as God with vs.

And Ioseph assone as he awoke out of slepe, did as the angell of the Lorde bade hym, and toke hys wyfe vnto hym, and knewe her not tyll she had brought forth hir fyrst sonne, and called hys name Iesus.

Iesus, that is
a sauoure.

The ii. Chapter. +

A When Iesus was borne at Bethleem in Iury, in the tyme of Herode the
(5) kynge. Beholde, there came wyse men from the eest to Ierusalem saynge:
Where is he that is borne kynge of the Iues? We have sene his starre in the
eest, and are come to worship him.

c. v.
vij. f. When Herode the kynge had herde thys, he was troubled, and all Ierusalem
with hym, and he gathered all the chefe Prestes and Scribes of the people, and
(10) axed of them where Christ shulde be borne. And they sayde vnto hym: at
Bethleem in Iury. For thus it is written by the Prophet. And thou Bethleem in
the londe of Iury, art not the leest concernynge the Princes of Iuda. For out of
the shall come the captayne, that shall govern my people Israhel.

B Then Herod prevely called the wyse men, and dyligently enquired of them,
(15) the tyme of the starre that appered, and sent them to Bethleem saynge: Goo and
searche dyligently for the chylde. And when ye have founde hym, bringe me
worde, that I maye come and worshippe hym also.

When they had heard the kynge, they departed: and lo the starre which
they sawe in the eeste, went before them, tyll it came and stode over the place
(20) where the chylde was. When they sawe the starre, they were marvelously glad:
and went into the house, and found the chylde with Mary hys mother, and
kneled doune and worshipped hym, and opened their treasures, and offred vnto
hym gyftes, gold, franckynsence and myrre. And after they were warned of
God in a dreame, that they shuld not go ageyne to Herod, they retourned into
(25) their awne countre another waye. +

C When they were departed: beholde the angell of the Lorde appered to
Ioseph in dreame sayinge: aryse, and take the chylde and his mother, and flye
into Egypte, and abyde there tyll I brynge the worde. For Herod wyll seke the
chylde to destroye hym. Then he arose, and toke the chylde and his mother

Line (1) ...Ioseph assone...

(4) ...bornein Bethleem a toune of Iury,
in the tyme of king Herode.

(8) Herode the kynge, after he hadd herde
thys, was troubled,

(9) ...he sent for...

(10) ...and demaunded...

They sayde...in Bethleem a toune of
Iury.

Line (12) ...shalt not be the leest as perteyninge
to the princes of iuda.

(13) ...a captaine, whych...

(15) ...when ye be come thyder searche...

(21) And entred...

(24) ...in ther slepe,

(26) After that they...

...lo the angell...

(27) ...in his slepe...

Folio iii.

Ozee. xij. a.

by night, and departed into Egypte, and was there vnto the deeth of Herod, to fulfill that which was spoken of the Lorde, by the Prophet which sayeth, out of Egypte haue I called my sonne.

Then Herod perceauynge that he was mooched of the wyse men, was (5) excedynge wroth, and sent forth and slue all the chyldeen that were in Bethleem, and in all the costes thereof, as many as were two yere olde and vnder, accordynge to the tyme which he had diligently searched oute of the wyse men.

D
Ieremie.
xxvj. c.

Then was fulfilled that which was spoken by the Prophet Ieremy sayinge: (10) On the hilles was a voyce herde, mornynge, wepynge, and greate lamentacion: Rachel wepynge for her chyldeen, and wolde not be conforted, because they were not. -

+ When Herode was deed: beholde, an angell of the Lorde appered in a dreame to Ioseph in Egypte sayinge: arise and take the chylde and his mother, (15) and go into the londe of Israel. For they are deed which sought the chyldes life. Then he arose vp, and toke the chylde and his mother, and cam into the londe of Israel. But when he hearde that Archelaus did raygne in Iury, in the rounge of his father Herode, he was afraide to goo thither. Not withstondynge after he was warned of god in a dreame, he turned a syde into the parties of Galile, (20) and went and dwelt in a cite called Nazareth, to fulfill that which was spoken by the Prophetes: he shalbe called a Nazarite -

Were no
that is, b
cause the
appered
no wher

Iudic. xij
Esaie. xi.

The. iii. Chapter. +

A
Mark. j. a.
Luk. iij. a.
esai. xxvj. c.
and xlv. c.
zacha. j. a.
Esa. xl. a.
Ioan. j. c.

In those dayes Ihon the Baptyst came and preached in the wildernes of Iury, saynge: Repent, the kyngdome of heuen is at honde. This is he of whom it is spoken by the Prophet Esay, which sayeth: The voyce of a cryer in wyldernes, (25) prepare the Lordes waye, and make hys pathes strayght.

B
Mark. j. a.

This Ihon had hys garment of camels heer. and a gerdell of a skynne aboute his loynes. Hys meate was locustes and wylde hony. Then went oute to hym Ierusalem, and all Iury, and all the region rounde aboute Iordan, and were baptised of him in Iordan, confessynge their synnes -

Line (13) ...: Lo an angell...
...apered vnto Ioseph...
(15) ...chyldes deeth.
(19) ...warned in hys slepe,

Line (21) ...of Nazareth.
(22) ...baptiser...
(29) ...knoledging their synnes.

. iij. b.

+ When he saw many of the Pharises and of the Saduces come to hys baptim, he sayde vnto them: O generacion of vipers, who hath taught you to fle from the vengeaunce to come? Brynge forth therfore the frutes belongynge to repentaunce. And se that ye ons thynke not to saye in your selues, we haue

(5) Abraham to oure father. For I saye vnto you, that God is able of these stones to rayse up chyltern vnto Abraham. Euennowe is the axe put vnto the rote of the trees: soo that every tree which bringeth not forthe goode frute, is hewen doune and cast into the fyre.

C

. k. j. b.

. iij. c.

. i. j. d.

I baptise you in water in token of repentaunce: but he that cometh after

(10) me, is myghtier then I, whose shues I am not worthy to beare. He shall baptise you with the holy gost and with fyre: which hath also his fan in his hond, and will pource his floure, and gadre the wheet into his garner, and will burne the chaffe with vnquencheable fyre -

. iij. d.

D

. k. i. b.

. e. iij. d.

io v.

+ Then cam Iesus from Galile to Iordan, vnto Ihon, to be baptised of hym.

(15) But Ihon forbade hym, saynge: I ought to be baptysed of the: and comest thou to me? Iesus answered and sayd to hym: Let it beso now. For thus it becommeth vs to fulfill all rightwesnes. Then he suffred hym. And Iesus assone as he was baptised, came strayght out of the water. And lo heuen was open over hym: and Ihon sawe the spirite of God descende lyke a doue, and lyght vpon hym.

(20) And lo there came a voyce from heven sayng: Thys ys that my beloved sonne in whom is my delyte. -

All
ryghteousnes:
that is to do
all the ordy-
naunces of
God for soche
purposeas
godor-
dayned them
for.

The. iiii. Chapter. +

A

. k. i. b.

. iij. a.

Then was Iesus ledd awaye of the spirite into wildernes, to be tempted of the devyll. And when he had fasted fourtye dayes and fourtye nightes, he was afterward an hungred. Then came to hym the tempter, and sayde: yf thou be

(25) the sonne of God, commaunde that these stones be made breed. He answered and sayde: yt is wrytten, man shall not lyve by brede onlye, but by every worde that proceadeth out of the mouth of God.

ero. viij.

B

Then the devyll tooke hym vp into the holy cite, and set hym on a pynacle of the temple, and sayd vnto hym: yf thou be the sonne of God, cast thysylfe

Line (7) ...shalbe hewen...
(13) ...everlastynge fyre.
(14) ...into Iordan, to Ihon, ffor to be...
(18) ...open vnto hym: and he saw...
(20) ...thys ys my deare sonne...

Line (22) ...a desert,
(23) ...att the last he was...
(24) ...vntyll hym...
(26) ...only by breede,

Psal. xc. c.

Dut. vj. c.

doune. For it is wrytten, he shall geve his angels charge over the, and with their handes they shall holde the vp, that thou dashe not thy fote agaynst a stone. And Iesus sayde to hym, it ys wrytten also: Thou shalt not tempte thy Lorde God.

Dut. vj. c.
and. x. d.

(5) The devyll toke hym vp agayne and ledde hym in to an excedynge hye mountayne, and shewed hym all the kyngdomes of the world, and all the glorie of them, and sayde to hym: all these will I geue the, if thou wilt faull doune and worship me. Then sayde Iesus vnto hym. Avoyd Satan. For it is written, thou shalt worship the Lorde thy God, and hym only shalt thou serve.

(10) Then the dyvell left hym, and beholde, the angels came and ministred vnto hym. +

Mar. j. b.
Lu. iij. c.
Ioan iij. f.
Mark. j. c.
C
Lu. iij. c.
Esa. ix. a.

+ When Iesus had hearde that Ihon was taken, he departed into Galile and left Nazareth, and went and dwelte in Capernaum, which is a cite apon the see, in the coostes of zabulon and Neptalim, to fulfill that whiche was spoken by (15) Esay the Prophet, sayinge: The londe of zabulon and Neptalim, the waye of the see beyonde Iordan, Galile of the Gentyls, the people which sat in darknes, sawe greate lyght, and to them which sate in the region and shadowe of deeth, lyght is begone to shyne.

From that tyme Iesus beganne to preache, and to saye: repent, for the (20) kingdome of heven is at honde +

Mark. j. a.
Luk. v. a.

+ As Iesus walked by the see of Galile, he sawe two brethren: Simon which was called Peter, and Andrew his brother, castynge a neet into the see, for they were fisshers, and he sayde vnto them, folowe me, and I will make you fisshers of men. And they strayght waye left their nettes, and folowed hym.

Peter and
Andrew.

D

(25) And he went forthe from thence, and sawe other twoo brethren, Iames the sonne of zebede, and Ihon his brother, in the shippe with zebede their father, mendynge their nettes, and called them. And they with out taryinge left the shyp and their father and folowed hym. +

Iames and
Iohn.

Folio vi.

+ And Iesus went aboute all Galile, teachyng in their synagoges, and preach- (30) ynge the gospell of the kyngdome, and healed all maner of sicknes, and all maner dyseases amonge the people. And his fame spread abroode throughout all Siria. And they brought vnto hym all sicke people that were taken with

30

1525

Line (2) ...stey the vpp,
(3) Iesus sayde...
(6) ...and the beauty of them, and sayde-
vnto hym:
(9) ...thy Lorde God,

Line (10) ...and lo,
(15) Beholde the londe...
(18) ...lyght is spronge.
(22) (for they were fisshers)
(30) ...healinge...

divers diseases and gripinges, and them that were possessed with devils, and those which were lunatyke, and those that had the palsie: and he healed them. And ther folowed hym a greate nombre of people, from Galile, and from the ten cyties, and from Ierusalem, and from Iury, and from the regions that lye
(5) beyonde Iordan.

The. v. Chapter. +

A When he sawe the people, he went vp into a mountayne, and when he was
vi. d. set, his disciples came to hym, and he opened hys mouthe, and taught them
sayinge: Blessed are the povre in sprete: for theirs is the kyngdome of heven.
Blessed are they that morne: for they shalbe confortd. Blessed are the meke:
(10) for they shall inheret the erth. Blessed are they which hunger and thirst for
rightwesnes: for they shalbe filled. Blessed are the mercifull: for they shall
obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed
iiij. c. are the peacemakers: for they shalbe called the chyldren of God. Blessed are
they which suffre persecucion for rightwesnes sake: for theirs ys the kyngdome
(15) of heuen. Blessed are ye when men reuyle you, and persecute you, and shall
falsly say all manner of yvell saynges agaynst you for my sake. Reioyce, and
be glad, for greate is youre rewarde in heven. For so persecuted they the
Prophetes which were before youre dayes.

Couenauntes.

B + ye are the salt of the erthe: but and yf the salt have lost hir saltnes, what
ix. a. (20) can be salted therwith? It is thence forthe good for nothyng, but to be cast
xiiij. a. oute, and to be trodden vnder fote of men. ye are the light of the worlde.
iiij. c. A cite that is set on an hill, cannot be hid, nether do men lyght a candell and
iiij. c. put it vnder a busshell, but on a candelstick, and it lighteth all that are in the
xj. c. house. Let youre light so shyne before men, that they maye se your good
(25) workes, and glorify youre father which is in heven.

Salt.

Light.

C +Thinke not that I am come to destroye the lawe, or the Prophets: no I
am nott come to destroyethem, but to fulfyll them. For truely I saye vnto you,
vj. d. till heven and erth perisshe, one iott or one tyle of the lawe shall not scape, tyll
all be fulfilled.

Line (13) ...are the maynteyners of peace:
(15) ...men shallrevyle you,
(19) ...the salt be oncen vnsavery,
(20) ...but to be cast oute at the dores, and
that men treade it vnder fete.

Line (23) ...all them which are...
(24) Sethat...
(26) Ye shall not thynke that I am cometo
disanull...no I am nott come to dis-
anull...

Iaco. ij. b.

Whosoever breaketh one of these lest commaundmentes, and teacheth men so, he shalbe called the leest in the kyngdome of heven. But whosoever obserueth and teacheth, the same shal be called greate in the kyngdome of heven. ⁊

+ For I saye vnto you, except youre rightewesnes excede, the rightewesnes (5) of the Scribes and Pharises, ye cannot entre into the kyngdome of heven. ⁊

Exo. xx c.
and Dut. v. b.

ye have herde howe it was sayd vnto them of the olde tyme: Thou shalt not kyll. For who soever kylleth, shall be in daunger of iudgement. But I say vnto you, whosoever is angre with hys brother, shalbe in daunger of iudgement.

Folio vii.

D

Whosoever sayeth vnto his brother Racha, shalbe in daunger of a counsell. But (10) whosoever sayeth thou fole, shalbe in daunger of hell fyre.

Therefore when thou offrest thy gyfte at the altare, and their remembrest that thy brother hath ought agaynst the: leue there thyne offrynge before the altre, and go thy waye first and be reconcyld to thy brother, and then come and offre thy gyfte. ⁊

Lu. xij. g.

(15) + Agre with thyne adversary quicklye, whyles thou arte in the waye with hym, lest that adversary deliver the to the iudge, and the iudge delivre the to the minister, and then thou be cast into preson. I say vnto the verely: thou shalt not come out thence till thou have payed the utmost farthinge.

E
Exode. xx. c.
Ecclési. xij. d.
Mar. ix. g.

ye haue hearde howe it was sayde to them of olde tyme: Thou shalt not (20) committ advoutrie. But I say vnto you, that whosoever looketh on a wyfe, lustynge after her, hath committed advoutrie with hir alredy in his hert.

Wherefore yf thy right eye offende the, plucke hym out, and caste him from the. Better it is for the that one of thy membres perrisshe, then that thy hole bodye shuld be cast into hell. Also if thy right honde offend the, cut hym of (25) and caste hym from the. Better yt ys that one of thy membres perisshe, then that all thy body shulde be caste into hell. ⁊

Mar. x. b.
Lu. xvj. d.
i. Corin. vii. b.

It ys sayd, whosoever put awaye his wyfe, let hym geve her a testimonyall also of the devorcement. But I say vnto you: whosoever put awaye his wyfe, (except it be for fornicacion) causeth her to breake matrymony. And whoso- (30) ever maryeth her that is devorsed, breaketh wedlocke.

F
Leuiti. xix. c.
Exo. xx b.

Agayne ye haue hearde how it was sayd to them of olde tyme, thou shalt not forswere thy selfe, but shalt performe thyne othe to God. But I saye vnto

Line (1) ...and shall teache...
(3) ...shall observe and teache them, that
persone...
(7) Whosoever shall kyll,
(9) ...shall saye...
(10) ...shall saye vnto his brother...

Line (12) ...hath eny thinge...
(13) ...and reconcile thy silfe...
(15) ...at once,
(16) ...lest thine adversary...
(20) ...eyeth a wyfe,
(28) ...of her devorcement.

v. b. v. c.	you, swere not at all: nether by heuen, for it ys Goddes seate: nor yet by the erth, for it is his fote stole: nether by Ierusalem, for it ys the cyte of that greate kyng: nether shalt thou sweare by thy heed, because thou canst not make wone white heer, or blacke: But your communicacion shalbe, ye, ye: nay, nay. For	Swere.
di. xxxj. :ro. xix. ii. xxiij. vj. c.	(5) what soeuer is more then that, commeth of yvell. ye have hearde how it ys sayd, an eye for an eye: a tothe for a tothe. But I saye to you, that ye resist not wronge. But whosoever geve the a blowe on thy right cheke, tourne to him the other. And yf eny man will sue the at the lawe, and take away thy coote, let hym have thy cloocke also. And whosoever	Ryght cheke.
G . xix. d. . vj. d.	(10) wyll compell the to goo a myle, goo wyth him twayne. Geve to him that axeth, and from him that wolde borowe tourne not awaye. + ye have hearde how it is sayde: thou shalt love thyne neighbour, and hate thine enemy. But I saye vnto you, love youre enemies. Blesse them that course you. Do good to them that hate you. Praye for them which doo you wronge	
io viii. ij. f.	(15) and persecute you, that ye maye be the chyldern of youre father that is in heauen: for he maketh his sunne to aryse on the yvell, and on the good, and sendeth his reyn on the iuste and vniuste. For yf ye love them, which love you: what rewarde shall ye have? Doo not the Publicans euen so? And yf ye be frendly to youre brethren onely: what singular thyng doo ye? Do not the	Publicans.
	(20) Publicans lyke wyse? ye shal therfore be perfecte, even as youre father which is in heauen, is perfecte.	
	The. vi. Chapter.	
A	Take hede to youre almes. That ye geve it not in the syght of men, to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father which is in heven. When soever therfore thou gevest thine almes, thou shalt	Almose.
	(25) not make a trompet to be blowen before the, as the ypocrites do in the synagogis ^t and in the stretis ^t , for to be preysed of men. Verely I say vnto you, they have their rewarde. But when thou doest thine almes, let not thy lyfte hand knowe, what thy righte hand doth, that thine almes may be secret: and thy father which seith in secret, shall rewarde the openly	Trompet.
E		
	TMV 33 3	

1525

Line (2) ...the grete kyng:
(4) ...one heer whyte, or blacke:
(7) But I saye vnto you, that ye withstond
not...
But yf a man...

Line (9) ...and take thy coote from the,
(15) ...your heavenly father:
(17) ...on the iniuste. For yf yeshall love...
(20) ...your heavenly father...
(23) ...your father in heven.

And when thou prayest, thou shalt not be as the ypocrites are. For they love to stond and praye in the synagoges, and in the corners of the stretes, because they wolde be sene of men. Verely I saye vnto you, they haue their rewarde. But when thou prayest, entre into thy chamber, and shut thy dore to the, and
(5) praye to thy father which ys in secrete: and thy father which seith in secret, shall rewarde the openly.

B And when ye praye, bable not moche, as the hethen do: for they thincke that they shalbe herde, for their moche bablynges sake. Be ye not lyke them therfore. For youre father knoweth wherof ye haue neade, before ye axe of
Luk. xj. a. (10) him. After thys maner therfore praye ye.

O oure father which arte in heven, halowed be thy name. Let thy kyngdome come. Thy wyll be fulfilled, as well in erth, as it ys in heven. Geve vs thisdaye oure dayly breede. And forgeve vs oure treaspases, even as we forgeve oure trespassers. And leade vs not into temptacion: but
Mar. xj. c. Ecclesi. xxvij. (15) delyver vs from evell. For thyne is the kyngedome and the power, and the glorie for ever. Amen. For and yf ye shall forgeve other men their treaspases, youre hevenly father shall also forgeve you. But and ye wyll not forgeve men their treaspases, nomore shall youre father forgeve youre treaspases.

C (20) + Moreoure^t when ye faste, be not sad as the ypocrytes are. For they disfigure their faces, that they myght besene of men how they faste. Verely I say vnto you, they have their rewarde. But thou, when thou fastest, annoynthe thyne heed, and washe thy face, that it appere not vnto men howe that thou fastest: but vnto thy father which is in secrete: and thy father which seeth in
Lu. xij. d. (25) secret, shall rewarde the openly.

Se that ye gaddre you not treasure vpon the erth, where rust and mothes corrupte, and where theves breake through and steale. But gaddre ye treasure togeder in heven, where nether rust nor mothes corrupte, and where theves nether breake vp nor yet steale. For where soever youre treasure ys, there will
Lu. xij. d. (30) youre hertes be also -

The light of the body is thyne eye. Wherefore yf thyne eye besynge, all thy body shalbe full of light. But and if thyne eye be wycked then all thy body

Line (7) But when yepraye,
...as the gentyls do:
(14) ...them which treaspas vs.
Leede vs...
(16) For...ever. [omits]
(17) ...your father in heven...

Line (21) ...that hit myght apere vnto men that they faste.
(26) Gaddre not treasure together on erth,
(29) ...there are youre hertes...
(31) ...off thy body...
(32) ...body ys full... then is all thy body full of dercknes.

shalbe full of derckenes. Wherefore yf the light that is in the, be darckenes: how greate is that darckenes.

Darcknes.

+ No man can serve two masters. For ether he shall hate the one and love the other: or els he shall lene to the one and despise the other: ye can not serve

Two masters.

xvj. e.
xij. c.
D

(5) God and mammon. Therefore I saye vnto you, be not carefull for your lyfe, what ye shall eat, or what ye shall drincke, nor yet for youre body, what ye shall put on. ys not the lyfe more worth then meate, and the body more of value then rayment? Beholde the foules of the ayer: for they sowe not, nether reepe, nor yet cary in to the barnes: and yet youre hevenly father fedeth them.

Foules.

(10) Are ye not moche better then they?

Which of you (though he toke thought therfore) coulde put one cubit vnto his stature? And why care ye then for rayment? Considre the lylies of the felde, how they growe. They labour not nether spynne. And yet for all that I saye vnto you, that euen Salomon in all his royalte was not arayed lyke vnto one

Lilies.

(15) of these.

Wherefore yf God so clothe the grasse, which ys to daye in the felde, and to morowe shalbe caste into the founnace: shall he not moche more do the same vnto you, o ye of lytle fayth?

Therefore take no thought sayinge: what shall we eat, or what shall we (20) drincke, or wherwith shall we be clothed? After all these thynges seke the gentyls. For youre hevenly father knoweth that ye have neade of all these thynges. But rather seke yefyrst the kyngdome of heuen and the rightwisnes therof, and all these thynges shalbe ministred vnto you. +

kingdom of heaven.

Care not then for the morow, but let the morow care for it selfe: for the (25) daye present hath ever ynough of his awne trouble.

The. vii. Chapter.

A
rj. f.

Iudge not, that ye be not iudged. For as ye iudge so shall ye be iudged. And with what mesure ye mete, with the same shall it be mesured to you agayne. Why seist thou a moote in thy brothers eye, and perceavest not the beame that ys yn thine awne eye. Or why sayest thou to thy brother: suffre me to plucke

Iudge not.

Line (4) ...heshall lene the one...
(6) ...what rayment ye shall weare.
(10) ...ye not better?
(12) Beholde the lyles...
(20) (Afire...gentyls)

Line (24) Care not therfore for the daye foloyng.
For the dayefoloyng shall careffor yt sylfe. Eche dayes troubles sufficient for the same sylfe day.
(26) ...lest ye be iudged.

oute the moote oute of thyne eye, and behold a beame is in thyne awne eye. ypocryte, fyrst cast oute the beame oute of thyne awne eye, and then shalte thou se clearly to plucke oute the moote out of thy brothers eye.

Geve not that which is holy, to dogges, nether cast ye youre pearles before
(5) swyne, lest they treade them vnder their fete, and the other tourne agayne and all to rent you.

B
Luk. xj. b.

Axe and it shalbe geven you. Seke and ye shall fynd. knocke and it shalbe opened vnto you. For whosoever axeth receaveth and he that seketh fyndeth, and to hym that knocketh, it shalbe opened. Ys there eny man amonge you
(10) which if his sonne axed hym bread, wolde offer him a stone? Or if he axed fysshe, wolde he proffer hym a serpent? yf ye then which are evyll, cane geve to youre chyl dren good gyftes: how moche moore shall youre father which is in heven, geve good thynges to them that axe hym?

Folio x.

Therefore whatsoever ye wolde that men shulde do to you, even so do ye
(15) to them. This ys the lawe and the Prophetes.

Luk. vj.
Luk. xij. c.

Enter in at the straye gate: for wyde is the gate, and broade is the waye that leadeth to destruccion: and many ther be which goo yn therat. But straye is the gate, and narowe ys the waye which leadeth vnto lyfe: and feawe there be that fynde it.

C
Luk. vj. f.

(20) + Beware of false Prophetes, which come to you in shepes clothinge, but inwardly they are ravenynge wolves. Ye shall knowe them by their frutes. Do men gaddre grapes of thornes? or figges of bryres? Euen soo every good tree bryngeth forthe good frute. But a corrupte tree, bryngethe forthe evyll frute. A good tree cannot bryngeforthe bad frute: nor yet a bad tree can bringe
(25) forthe good frute. Every tree that bryngethe not forthe good frute, shalbe hewen doune, and cast into the fyre. Wherefore by their frutes ye shall knowethem.

Luk. xij. e. f.

Not all they that saye vnto me, Master, Master, shall enter in to the kyngdome of heven: but he that dothe my fathers will which ys in heven. Many will saye to me in that daye, Master, master, have we not in thy name prophesied? And in thy name have caste oute devyls? And in thy name have done
(30) many miracles? And then will I knowlege vnto them, that I never knewe them. Departe from me, ye workers of iniquite.

Psal. vj.

Line (1) ...oute a moote...

(10) ...which wolde proffer his sonne a stone if he axed him breed?

(13) ...axeoff hym?

Line (17) For straye...

(28) ...he that fulfilleth...

(30) ...have we nott cast oute...have we nott done...

Whosoever heareth of me these sayinges and doethe the same, I wyll lyken hym vnto a wyse man which bylt hys housse on a rocke: and abondance of rayne descended, and the fluddes came, and the wyndes blewe and bet vpon that same housse, and it fell not, because it was grounded on the rocke. And (5) whosoever heareth of me these sayinges and doth them not, shalbe lykened vnto a folysh man which bilt hys housse apon the sonde: and abundaunce of rayne descended, and the fluddes came, and the wyndes blewe and beet vpon that housse, and it fell, and great was the fall of it.

To builde
on the rocke
what it is

To builde
on sande.

c. i. c.
iiij. e.

And it came to passe, that when Iesus had ended these saynges, the people (10) were astonnyed at hys doctryne. For he taught them as one havynge power, and not as the Scribes.

The. viii. Chapter. +

A
i. j. d.
v. c.

When he was come downe from the mountayne, moch people folowed him. And lo, ther came a lepre and worsheped him sayinge: Master, if thou wylt, thou canst make me clene. And Iesus put forth the hys honde and touched (15) hym, sayinge: I wyll, be thou clene, and immediatly hys leprosie was clensed. And Iesus sayde vnto him. Se thou tell no man, but go and shewe thy selfe to the preste, and offer the gyfte that Moses commaunded, in witnes to them.

A leper.

xiiij.
ij. a.

+ When Iesus was entred into Capernaum ther came vnto him a certayne Centurion, and besought hym sayinge: Master my seruaunt lyeth sicke at home (20) of the palsye, and ys greuously payned. And Iesus sayd vnto hym: I will come and heale him. The Centurion answered and sayde: Syr I am not worthy that thou shuldest come vnder my rofe, but speake the worde only and my seruaunt shalbe healed. For I also myselfe am a man vndre power, and have souldiers vndre me, and I saye to one, go, and he goeth, and to anothre come, and he (25) cometh: and to my seruaunt, do this, and he doeth it. When Iesus hearde that, he marveled and sayd to them that folowed hym. Verely I say vnto you, I have not founde so great fayth: no, not in Israel. I saye therfore vnto you that many shall come from the eest and weest, and shall rest with Abraham, Isaac and Iacob in the kingdome of heven: and the chyldren of the kyngdome shalbe

Centurion

o xi.

B

Line (4) ...was not over thrown...
(5) ...and doth nothe same,
(8) ...and it was over thrown,
(12) When Iesus was come...
(14) He putt forth...
(15) ...be clene,

Line (17) ...to be offred,
(19) ...Centurion, besechyng him and
saynge:
(21) ...and cure him.
(22) ...vnder the rofe of my housse,
(25) ...Iesus herde these saynges:

Mar. j. c.
Luk. iiii. f.

cast out in to vtter dacknes: there shalbe wepinge and gnasshing of tethe. Then Iesus sayd vnto the Centurion, go thy waye, and as thou belevest so be it vnto the. And his servaunt was healed the selfe houre. -

And then Iesus went to Peters housse, and sawe hys wyves mother lyinge
(5) sicke of a fevre, and touched her hande, and the fevre left hir: and she arose, and ministred vnto them.

Mark. j. d.

When the euen was come, they brought vnto him many that were possessed with devyllis. And he cast out the spirites with a worde, and healed all that were sicke, to fulfill that which was spoken by Esayas the Prophet sayinge.

(10) He toke on him oure infirmities, and bare oure sicknesses

C
Luk. ix. g.

When Iesus sawe moche people about him, he commaunded to go over the water. And ther cam a scribe and sayd vnto hym: master, I wyll folowe the whyther so ever thou goest. And Iesus sayd vnto him: the foxes have holes, and the bryddes^t of the ayer have nestes, but the sonne of the man hath not
(15) wheron to rest his heede. A nothre^t that was one of hys disciples sayd vnto hym: master, suffre me fyrst, to go and burye my father. But Iesus sayd vnto him: folowe me, and let the deed burie their deed.

Mar. iiij. d.
Luke. viij. d.

+And he entred in to a shyppe, and his disciples folowed him. And beholde there arose a greate tempest in the see, in so moche that the shippe was covered
(20) with waves, and he was a slepe. And his disciples came vn to him, and awoke hym sayinge: master save vs, we perishe. And he sayd vnto them: why are ye fearfull, o ye of lytell faithe? Then he arose, and rebuked the wyndes and the see, and ther folowed a greate calme. And the men marveyled and sayd: what man is this, that bothe wyndes and see obey hym? -

D
Ma. v. a.
Lu. viij. d.

(25) And when he was come to the other syde, in to the countre of the Gergesites, ther met him two possessed of devylles, which came out of the graves, and were out of measure fearce, so that no man myght go by that waye. And behold they cryed out sayinge: O Iesu the sonne of God, what have we to do with the? Art thou come hyther to torment vs before the tyme be come?
(30) And ther was a good waye of from them a greate heerd of swyne fedinge. Then the devyles besought him sayinge: if thou cast vs out, suffre vs to go oure waye in to the heerd of swyne. And he sayd vnto them: go youre wayes. Then went

Line (1) ...the vmoost...
(2) ...as thou hast beleued...
(3) ...that same houre.
(4) ...And Iesus went into...
(5) ...and hetouched her hande,
(15) ...leye his heede:
(18) And lo...

Line (19) ...storme...shippe was hyd...
(22) ...o ye endewed with lytell faithe?
(23) And men marveyled...
(25) ...of the gergesens,
(28) And lo...
(30) There was a good...

lio xii.

they out, and departed into the heerd of swyne And beholde the whoale heerd of swyne was caryed with violence hedlinge in to the see, and perissshed in the water. Then the heerdmen fled and went their wayes in to the cyte, and tolde every thinge, and what had fortunēd vnto the possessed of the devyls. And (5) beholde all the cyte came out and met Iesus. And when they sawe hym, they besought hym to departe oute of their costes.

The. ix. Chapter. +

A
ij. a.
v. d.

Then he entred in to a shippe and passed over and came in to his awne cite. And lo, they brought to him a man sicke of the palsie, lyinge in his bed. And when Iesus sawe the faith of them, he sayd to the sicke of the palsie: sonne (10) be of good chere, thy sinnes be forgiven the. And beholde certeyne of the scribes sayd in them selves, this man blasphemeth. And when Iesus sawe their thoughtes, he sayd: wherfore thinke ye evill in youre hertes? Whether ys esyer to saye, thy synnes be forgiven the, or to saye: arise and walke? That ye maye knowe that the sonne of man hath power to forgeve sinnes in erth, then sayd (15) he vnto the sicke of the palsye: arise, take vp thy beed, and go home to thine housse. And he arose and departed to his awne housse. And when the people sawe it, they marveyled and glorified god which had geven suche power to men. -

B
ij. b.
v. f.

+And as Iesus passed forth from thence, he sawe a man syt a receyuinge of custome, named Mathew, and sayd to him: folowe me. And he arose and (20) folowed him. And it came to passe as he sat at meate in the housse: beholde many publicans and synners came and sate downe also with Iesus and hys disciples.

vi. c.

When the Pharises sawe that, they sayd to hys disciples: why eateth youre master with publicans and synners? When Iesus herde that, he sayde vnto (25) them: The whole neade not the phisicion, but they that are sicke. Goo and learne, what that meaneth: I have pleasure in mercy, and not in offerynge. For I am not come to call the rightewes, but the synners to repentaunce. -

+Then came the disciples of Ihon to hym sayinge: why do we and the Pharises fast ofte: but thy disciples fast not? And Iesus sayde vnto them: Can

Palseye.

This myracle
shalbe a
signe to you,
that I have
power tofor-
geve synnes.

Mathew

Publicans
eate with
Iesus.

Mercie and
not sacrifice.

Iohns
disciples fast.

Line (1) And lo,
(4) ...vnto then that werepossessed of...
And lo,
(7) And he entred...the shippe:
(9) ...sawe there faith,
(10) ...thy sinnes are foryeven the. And lo,
(11) ...he blasphemeth.

Line (13) ...synnes ar foryeven the,
(16) ...departed to his housse.
The people thatsawe it, marveyllled...
(18) ...at the receyte off custome...
(20) ...thatt Iesus sattat meate in his housse.
And lo,
(23) ...had perceived that,

C

Mar. v. b.
Lu. viij. f.

Folio xiii.

D
mar. viij. c.

u. xi. b.

the weddyng chyl dren morne as longe as the bridegrome is with them? The tyme will come when the bridegrome shalbe taken from them, and then shall they faste. Noo man peceth and^t olde garment with a pece of newe cloothe. For thentaketh he awaye the pece agayne from the garment, and the rent ys
(5) made greater. Nether do men put newe wyne into olde vessels, for then the vessels breake, and the wyne runneth oute, and the vessels perysshe. But they powre newe wyne into newe vessels, and so are both saved togeder. +

+ Whyls he thus spake vnto them, beholde ther came a certayne ruler, and worshipped him sayinge: my doghter is euen now deceased, but come and lay
(10) thy honde on her, and she shall live. And Iesus arose and folowed hym with hys disciples. And beholde, a woman which was diseased with an yssue of bloude. xii. yeres, came behynde hym and toched the hem of hys vesture. For she sayd in her silfe: yf I maye toche but even his vesture only, I shalbe safe. Then Iesus tourned him about, and behelde her sayinge: Doughter be of good
(15) conforte, thy faith hath made the safe. And she was made whole even that same houre.

And when Iesus came into the rulers housse, and sawe the minstrels and the people raginge, he sayde vnto them: Get you hence, for the mayde is not deed, but slepeth. And they laughed hym to scorne. Assone as the people were
(20) put forthe, he went in and toke her by the hond, and the mayde arose. And this was noysed through out all that lande.

And as Iesus departed thence, two blynde men folowed hym crying and saying: O thou sonne of David, have mercy on vs. And when he was come to housse, the blynd came to hym And Iesus sayde vnto them: Beleue ye that I am
(25) able to do thys? And they sayde vnto hym: ye Lorde. Then touched he their eyes, saying: acordynge to youre faythe, be it vnto you. And their eyes were opened. And Iesus charged them saying: Se that no man knowe of it. But they assone as they were departed, spread abroad his name through oute all the londe.

As they went out, beholde, they brought to hym a dome man possessed af
(30) a devyll. And as sone as the devyll was cast oute, the domme spake: And the people merueled, sayinge: it was never so sene in Israel. But the Pharises sayde: he casteth oute devylls, by the power of the chefe devyll.

Line (2) ...tacken awaye from...
(5) ...made worsse.
(8) Lothere cam...
(9) ...my doghter is deed all redy,
(14) Iesus tourned...
(18) ...the people wondrynge,
(19) And they leughe hym to scorne.

Line (20) ...put forthe a dores,
(21) ...all the londe.
(23) ...come into the housse,
(25) They sayde vnto hym: ye master.
(27) And he chaarged them...
(31) ...it never soo appered in Israhel.

And Iesus went about all cities and townes, teachyng in their synagoges and preachyng the glad tidings of the kyngdome, and healinge all maner sicknes and desease amonge the people. But when he sawe the people, he had compassion on them, because they were pyned awaye, and scattered abroad, (5) even as shepe havinge no shepherd.

Then sayde he to hys disciples: the hervest is greate, but the laborers are feawe. Wherefore praye the Lorde of the harvest, to sende forthe laborers into hys harvest.

Harvest is great.

The. x. Chapter.

And he called his. xii. disciples vnto hym, and gave them power over (10) vnclene sprites, to cast them oute, and to heale all maner of sicknesses, and all maner of deseases.

The names of the. xii. Apostles are these. The fyrst, Simon called also Peter: and Andrew his brother. Iames the sonne of zebede, and Ihon his brother. Philip and Bartlemew. Thomas and Mathew the Publican. Iames the sonne of (15) Alphe, and Lebbeus otherwyse called Taddeus. Simon of Cane, and Iudas Iscarioth, which also betrayed hym.

The Apostles are sent.

These. xii. sent Iesus, and commaunded them sayinge: Go not in to the wayes that leade to the gentyls, and in to the cities of the Samaritans enter ye not. But go rather to the loste shepe of the housse of Israel. Go and preach (20) sayinge: that the kyngdome of heven is at hande. Heale the sicke, clense the lepers, rayse the deed, caste oute the devils. Frely ye have receved, frely geve agayne. Possee† not golde, nor silver, nor brasse yn youre gerdels, nor yet scrip towardes your iorney: nether two cotes, nether shues, nor yet a staffe. For the workman is worthy to have his meate. In to whatsoever cite or toun (25) ye shall come, enquyre who ys worthy yn it, and there abyde till ye goo thence.

And when ye come in to an housse salute the same. And yf the housse be worthy, youre peace shall come upon it. But yf it be not worthy, youre peace shall retourne to you agayne.

Line (1) ...about all the cites...

(2) ...the gospell...

(3) ...he haddpited on them,

(7) ...praye the harvest lorde,

(9) ...over all vnclene sprites,

Line (12) ...Simon whichys called Peter:

(23) ...nor yet a rod.

(27) ...getethesame.

(28) ...apon the same.

And whosoever shall not receave you, nor will heare youre preachynge: when ye departe oute of that housse or that cite, shake of the duste of youre fete. Truly I say vnto you: it shalbe easier for the londe of zodoma and Gomorra in the daye of iudgement, then for that cite.

Dust.

- (5) Beholde I sende you forth as shepe amonge wolves. Be ye therfore wyse as serpent, and innocent as doves. Beware of men, for they shall deliver you vp to the counsels, and shall scourge you in their synagoges. And ye shall be brought to the heed rulers and kynges for my sake, in witnes to them and to the gentyls.

Shepe
amonge
wolves. W
as serpent
Innocent a
doves

- (10) But when they delyver you vp, take no thought how or what ye shall speake, for yt shalbe geven you, even in that same houre, what ye shall saye. For it is not ye that speke, but the sprite of your father which speaketh in you.

The spirit
speaketh in
vs.

Iohan. v.

- The brother shall betraye the brother to deeth, and the father the sonne. And the chyl dren shall aryse agaynste their fathers and mothers, and shall put
(15) them to deethe: and ye shall be hated of all men for my name. But he that endureth to the ende, shalbe saved.

C

- When they persecute you in one cite, flye in to another. I tell you for a treuth, ye shall not fynyshe all the cities of Israel, tyll the sonne of man be come. The disciple ys not above hys master: nor yet the servaunt above his lorde. It
(20) is ynough for the disciple to be as hys master ys, and that the servaunt be as his lorde ys. yf they have called the lorde of the housse beelzebub: how moche more shall they call them of his housholde so? Feare them not therfore.

Disciple

Mar. iij. c.
Luk. viij. c.
and xij. a.

- There is no thinge so close, that shall not be openned, and no thinge so hyd, that shall not be knowen.

- (25) What I tell you in dercknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the housse toppes.

- And feare ye not them which kyll the body, and be not able to kyll the soule. But rather feare hym, which is able to destroye bothe soule and body into hell. Are not two sparowes solde for a farthinge? And none of them
(30) dothe lyght on the grounde, with out youre father. And now are all the heeris of youre heedis numbred. Feare ye not therfore: ye are of more value then many sparowes.

Feare.

Sparowes.

Line (5) Lo I sende you forth. . .
(10) But when they put you vp,

Line (15) But whosoever shall continew vnto
the ende, shalbe saved.
(28) . . . body in hell.

irke. viij. d.
k. ix. c.
l. xij. b.

D
. xij. f.
llo xv.

chee. vij.

xiiij. f.

A
xiiij. f.

xij. c.

r. ix. f.

vij. c.

Who soever therfore shall knowledge me before men, hym will I know-
ledge also before my father which is in heuen. But whoso ever shall denye me
before men, hym will I also denye before my father which is in heuen.

Thynke not, that I am come to sende peace into the erth. I came not to
(5) send peace, but a swearde. For I am come to set a man at varyaunce ageynst hys
father, and the doughter ageynst hyr mother, and the doughterlawe ageynst her
motherlawe: And a mannes fooes shalbe they of hys owne housholde.

He that lovith hys father, or mother more then me, is not mete for me.
And he that loveth his sonne, or doughter more then me, is not mete for me.
(10) And he that taketh not his crosse and foloweth me, ys not mete for me. He that
fyndeth hys lyfe, shall lose it: and he that losith hys lyfe for my sake, shall
fynde it.

He that receavith you, receavith me: and he that receavith me, receavith
him that sent me. He that receavith a prophet in the name of a prophet, shall
(15) receive a prophetes rewarde. And he that receavith a righteous man in the
name of a righteous man, shall receive the rewarde of a righteous man. And
whosoever shall geve vnto one of these lytle ones to drincke, a cuppe of colde
water only, in the name of a discipule: I tel you of a trueth, he shall not lose his
rewarde.

The. xi. Chapter.

(20) And it came to passe when Iesus had made an ende of commaundinge his
xii. disciples, that he departed thence, to teache and to preache in their cities.

+ When Ihon beinge in preson hearde the workes of Christ, he sent two of
his disciples and sayde vnto him. Arte thou he that shall come: or shall we loke
for another. Iesus answered and sayde vnto them. Go and shewe Ihon what ye
(25) have hearde and sene. The blynd se, the halt goo, the lepers are clensed: the deaf
heare, the ded ryse ageyne, and the glad tidinges is preached to the povre. And
happy is he that is not offended by me.

And as they departed Iesus begane to speake vnto the people of Iohn. What
for to se went ye out in to the wyldernes? went ye out to se a rede shaken

Confesse
Denye.

A sweerde.

Worthie of
Christ who.

Crosse.

Receave.
Couenanus^t.

Iohn sendeth
to Christ.

Line (1) ...knowledge me...
him will I knowledge before my father
in heuen.

(8) ...is not worthy of me,

(20) ...when Iesus had ended his preceptes
vnto his disciples, he departed thence,
to preache and teache in there cites.

Line (26) ...the ded are reysed vp ageine, and
thegospell is preache...

(27) ...is noott hurte by me.

(28) Even as they...

(29) What went ye for to se in the wyldernes?
...a redewaveringe with the wynde?

- with the wynde? other what went ye out for to se? A man clothed in soofte rayment? Beholde they that weare soofte clothing, are in kynges howses. But what went ye oute for to se? A prophete? Ye I saye to you, and more then a prophete. For this is he of whom it is wrytten. Beholde, I sende my messenger
- (5) before thy face, which shall prepare thy waye before the -
- + Verely I saye vnto you, amonge the chyldren of wemen arose there not a gretter then Ihon the baptist. Notwithstandinge he that ys lesse in the kyngdome of heven, ys gretter then he. From the tyme of Iohn Baptist hytherto, the kyngdome of heven suffreth violence, and they that go to it with violence pluck
- (10) it vnto them. For all the prophetes and the lawe prophesied vnto to^t the tyme of Ihon. Also yf ye wyll receave it, this is Helyas which shuld come. He that hathe eares to heare let him heare. -
- But wher vnto shall I lyken this generacion? It ys lyke vnto chyldren which syt in the market and call vnto their felowes, and saye: we have pyped
- (15) vnto you, and ye have not daunsed? We have morned vnto you, and ye have not sorowed. For Ihon came nether eatinge nor drinkinge, and they saye, he hath the devyll. The sonne of man came eatinge and drinkinge, and they saye, beholde a glutton and drynker of wyne, and a frend vnto publicans and synners. Neverthelater wysdome ys iustified of hir children.
- (20) + Then began he to vpbrayd the cities, in which most of his miracles were done, because they mended not. Wo be to the Chorasin. Wo beto the Betzaida: for if the miracles which were shewed in you, had bene done in Tyre and Sidon, they had repented longe agoe in sackcloth and asshe. Neverthesse I saye to you: it shall be esier for Tyre and Sidon at the day of iudgement, then for you.
- (25) And thou Capernaum which art lift vp vnto heven, shalt be brought doune to hell. For if the miracles which have bene done in the, had bene shewed in zodom: theyhad remayned to this daye. Neverthesse I saye vnto you: it shalbe easiar for the londe of zodom in the daye of iudgement, then for the. -
- + At that tyme Iesus answered and sayd: I prayse the o father lorde of heven
- (30) and erth, because thou hast hid these things from the wyse and prudent, and hast opened them vnto babes: even so father, for so it pleased the. All things are geven vnto me of my father. And noman knoweth the sonne but the father:

Line (1) ... wentye to se a man...
 (3) ... went ye outt to se a prophet?
 (7) ... then Ihon baptist.
 (9) ... thatmake vyolence pull it vnto them.
 (18) ... anda drynker of wyne,

Line (19) And wysdome ys iustified...
 (21) ... because they did not repent...
 (25) ... shalt berhrust doune to hell.
 (28) ... easiar for Zodom...
 (29) Then Iesus answered...

nether knoweth eny man the father, save the sonne, and he to whome the sonne will open him.

Come vnto me all ye that laboure and are laden, and I wyll ease you. Take my yoke on you and lerne of me, for I am meke and lowly in herte: and ye shall (5) fynd rest vnto youre soules. For my yoke is easy, and my burden is light. +

God is not knowen as a father, but thorow christ

yocke.

The. xii. Chapter. +

In that tyme went Iesus on the Sabot dayes thorow the corne and his disciples were an hongred, and begane to plucke the eares of coorne, and to eate. When the pharises sawe that, they sayde vnto him: Beholde, thy disciples do that which is not lawfull to do upon the saboth daye. He sayde vnto them:

Come.

(10) Haue ye not reed what David did, when he was anhoungered, and they also which were with him? How he entred into the housse of God, and ate the halowed loaves, which were not lawfull, for him to eate, nether for them which were with him but only for the prestes. Or haue ye not reed in the lawe, how that the prestes in the temple breake the saboth daye, and yet are blamlesse?

Saboth.

Haloved† loues.

(15) But I saye vnto you: that here is one greater then the temple. Wherefore yf ye had wist what this sayinge meneth: I require mercy and not sacrifice: ye wold never have condemned innocentes. For the sonne of man is lord even of the saboth daye.

Mercie and not sacrifice.

And he departed thence, and went into their synagoge: and beholde ther (20) was a man, whiche had his hande dried vp. And they axed him sayinge: ys it lawfull to heale upon the saboth dayes? because they myght acuse him. And he sayde vnto them: whiche of you wolde it be, yf he had a shepe fallen into a pitte on the saboth daye, that wolde not take him and lyft him out? And how moche is a man better then a shepe? Wherefore it is lefull to do a (25) good dede on the saboth dayes. Then sayde he to the man: stretch forth thy hand. And he stretched it forth. And it was made whole agayne lyke vnto the other.

Wetherde hande

Saboth

+ Then the Pharyses went out, and helde a counsell agaynst hym, how they myght destroye hym. When Iesus knewe that, he departed thence, and moche

Line (5) ...fyndese vnto youre soules.
(6) ...sabord day...
(8) ...pharises had sene that,
(21) ...apon the saboth daye?
(22) ...whycheys he a monge you,

Line (25) ...on the saboth daye.
(26) ...and yt was agayne madeeven as whole as the other.
(28) ...faryseswent forth, and toke counsell agaynst hym,

A

gum
b.

B
iii. a.
vi. b.

io xvii.
B

Esaie xij. a.

people folowed him, and he healed them all, and charged them, that they shuld not make him knowen: to fulfyll that which was spoden^t by Esay the Prophet, which sayeth. Beholde my chylde, whom I have chosen, my beloved, in whom my soule deliteth. I wyll put my sprete on hym, and he shall shewe iudgement

(5) to the gentylys. He shall not stryve, he shall not crye, nether shall eny man heare his voyce in the streetes, a brosed rede shall he not breacke, and flaxe that begynneth to burne, he shall not quenche, tyll he sende forth iudgement vnto victory, and in hys name shall the gentylys truste. -

C
Mar. iij. c.
Lu. vi. b.

Then was brought to hym, one possessed with a devyll which was both

(10) blynde and domme: and he healed hym, insomoch that he which was blynd and domme, both spake and sawe. And all the people were amased, and sayde: Ys not this that sonne of David? But when the Pharises hearde that, they sayde: This felow dryveth the devyls no nother wyse oute but by the helpe of Belzebub the chefe of the devyls.

Blyr
andc

Belz

(15) But Iesus knewe their thoughtes, and sayde to them. Every kingdome devided with in it sylfe, shalbe brought to naught. Nether shall eny cite or housholde devyded agenst it sylfe, contynue. So if satan cast out satan, then is he devyded agenst him sylfe. How shall then his kyngdome endure? Also if I by the helpe of Belzebub cast oute devyls: by whose helpe do youre chyldren

(20) cast them out? Therefore they shalbe youre iudges. But if I cast out the devyls by the sprite of God: then is the kyngdome of god come on you?

Mar. iij. d.

Ether how can a man enter into a stronge mannes housse, and violently take awaye his goodes: excepte he fyrst binde the stronge man, and then spoyle his housse? + He that is not with me, is agaynst me. And he that gaddereth not

Lu. xij. b.

(25) with me, scattereth abroad. Wherefore I saye vnto you, all maner of synne and blasphemy shalbe forgiven vnto men: but the blasphemy of the sprite, shall not be forgiven vnto men. And whosoever speaketh a worde agaynst the sonne of man, it shalbe forgiven him. But whosoever speaketh agaynst the holy goost, it shall not be forgiven hym: no, nether in this worlde, nether in the worlde to come.

Blasf

Luk. vj. b.

(30) Ether make the tree good, and his frute good also: or els make the tree evyll, and his frute evyll also. For the tree is knowen by his frute. O generacion of viperes, how can ye saye well, when ye youre selves are evyll? For of the

As th
is, so
the ti

Line (3) Beholde my sonne...my derlinge, in
whom my soule hath had delire.

(12) Ys not this the sonne of david?

When the...

(13) ...he dryveth...

Line (16) ...shalbe desolate.

(22) ...a mighty manes housse,

(26) ...the blasphemy a gainst the holy
goost,

	abundance of the hert, the mouthe speaketh. A good man oute of the good treasure of his hert, bringeth forth good thynges. And an evyll man out of his evyll treasure, bringeth forth evyll thynges. But I say vnto you, that of every ydell worde that men shall have spoken: they shall geve a countes at the daye	Ydell worde.
(5)	of iudgement. For by thy wordes thou shalt be iustified: and by thy wordes thou shalt be condemned. ✞	
g. b. o xviii.	+Then answered certeyne of the scribes and of the Pharises sayinge: Master, we wolde fayne se asygne of the. He answered and sayde to them: The evyll and advoutrous generacion seketh a signe, but ther shall no signe be geven to	Signe.
ij. a.	(10) them, saue the signe of the Prophete Ionas. For as Ionas was thre dayes and thre nyghtes in the whales belly: soo shall the sonne of man be thre dayes and thre nyghtes in the hert of the erth. The men of Ninivie shall rise at the daye of iudgement with this nacion, and condemne them: for they amended at the preachinge of Ionas. And beholde, a greater then Ionas is here. The quene of	Signe of Ionas. Ninivite
D	(15) the south shall ryse at the daye of iudgement with this generacion, and shall condemne them: for she cam from the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here.	Quene of the southe.
iiij. b. egum x. c. li. ix. a.	When the vncleane sprite is gone out of a man, he walketh throughout dry places, seking reest and fyndeth none. Then he sayeth: I will retourne ageyne	The vncleane spirite cometh agayne.
(20)	into my housse, from whence I came oute. And when he is come, he fyndeth the housse, empty and swepte and garnished. Then he goeth his waye, and taketh vnto him seven other spretes worsse then him silfe, and so entre they in and dwell there. And the ende of that man is worsse then the beginning. Even so shall it be with this evell nacion.	
iiij. d. iiij. c.	(25) Whill he yet talked to the people: beholde his mother and his brethren stode without, desyringe to speake with him. Then one sayde vnto hym: beholde thy mother and thy brethren stonde without, desyringe to speke with the.	Mother and brethern.
	He answered and sayd to him that tolde hym: Who is my mother? or who are my brethren? And he stretched forth his hond over his disciples and sayd: (30) behold my mother and my brethren. For whosoever dothe my fathers will which is in heven, the same is my brother, suster and mother. ✞	

Line (8) Heanswered them saynge:

(13) For they repented at...

(17) ...and behold here is a greater then Solomon.

(22) ...and taketh seven spretes...

Line (24) ...to this frowardenacion.

(26) ...stode without the dores,

(30) For whosoever fulfilleth...he is my brother, my suster, and my mother.

The. xiii. Chapter.

A
Mar. iij. a.
Lu. viij. a.

The same daye went Iesus out of the house, and sat by the see syde, and moch people resorted vnto him, so gretly that he went and sat in a shippe, and all the people stode on the shoore. And he spake many thynges to them in similitudes, sayinge: Beholde, the sower went forth to sowe. And as he sowed, (5) some fell by the wayes syde, and the fowles came and deuoured it vp. Some fell upon stony grounde where it had not moche erth, and a nonne it spronge vp, because it had no depth of erth: and when the sunne was vp, it caucht heet, and for lake of rotyng wyddred awaye. Some fell amonge thornes, and the thornes spronge vp and chooked it. Parte fell in good ground, and brought forth good frute: some an hundred fold, some sixtie fold, some thyrty folde. Whosoever hath (10) eares to heare, let him heare.

B
Esa. vi. c.
Mar. iij. b.
Lu. viij. b.
Io. xij. f.
Actuum.
xxviij.

Folio xix.

Ro. xj. b.

C
Luk. x. d.

Mar. iij. b.
Luk. viij. b.

And the disciples came and sayde to him: Why speakest thou to them in parables? He answered and sayde vnto them: tis geuen vnto you to knowe the secretes of the kyngdome of heven, but to them it is not geuen* For whosoever (15) hath to him shall be geuen: and he shall have aboundance. But whosoever hath not: from hym shalbe takyn a waye even that he hath. Therfore speake I to them in similitudes: for though they se, they se not: and hearinge they heare not: nether vnderstonde. And in them is fulfilled the Prophetie of Esayas, which prophetie sayth: with the eares ye shall heare and shall not vnderstonde, and (20) with the eyes ye shall se, and shall not perceave. For this peoples hertes are waxed grosse, and their eares were dull of herynge, and their eyes have they closed, lest they shulde se with their eyes, and heare with their eares, and shuld vnderstonde with their hertes, and shuld tourne, that I myght heale them.

But blessed are youre eyes, for they se: and youre eares, for they heare. (25) Verely I say vnto you, that many Prophets and perfaicte men have desired to se tho thynges which ye se, and have not sene them: and to heare tho thynges which ye heare, and have not herde them. Heare ye therfore the similitude of the sower. Whosoever heareth the worde of the kyngdome, and vnderstondeth it not, ther cometh the evyll man and catcheth awaye that which was sowne in his hert. (30) And this is he which was sowne by the waye syde. But he that was sowene in the

Line (8) ...the thornes arose...
(10) ...some fifty fold,
(12) And hys disciples...
(15) ...to him shall hit be geuen:
(16) ...even that samethat he hath.

Line (19) ...with youre eares...
(20) ...with youre eyes...
peoples hert ys waxed grosse.
(28) Whena man...

stony ground, is he which heareth the worde of God, and anon with ioye receaveth it, yet hath he no rottes in him selfe, and therfore dureth but a season: for assone as tribulacion or persecucion aryseth because of the worde, by and by he falleth. He that was sowne amonge thornes, is he that heareth the worde of
(5) God: but the care of this worlde, and the dissaytfulnes of ryches choke the worde, and so is he made vnfrutfull. He which is sowne in the good ground, is he that heareth the worde and vnderstandeth it, which also bereth frute and bringeth forth, some an. C. folde, some sixtie folde, and some. xxx. folde.

D Another similitude put he forth vnto them sayinge: + The kyngdome of
(10) heven is lyke vnto a man which sowed good seed in his felde. But whyll men slepte, ther came his foo and sowed tares amonge the wheate, and went his waye. When the blade was spronge vp and had brought forth frute, then appered the tares also. The servaunts came to the housholder, and sayde vnto him: Syr sowedest not thou good seed in thy closse, from whence then hath it tares?
(15) He sayde to them, the envious man hath done this. Then the servaunts sayde vnto him: wilt thou then that we go and gader them? But he sayde, nay, lest whill ye go aboute to wede out the tares, ye plucke vppe also with them the wheate by the rottes: let bothe growe to gether tyll harvest come, and in tyme of harvest, I wyll saye to the repers, gather ye fyrst the tares, and bind them in
(20) sheves to be brent: but gather the wheete into my barne. +

E
iiij. b.
xiiij. d.
+ Another parable he put forthe vnto them sayinge. The kyngdome of
heven is lyke vnto a grayne of mustard seed, which a man taketh and soweth in
his felde, which is the leest of all seedes. But when it is groune, it is the greatest
amonge yerbes, and it is a tree: so that the bryddes^t of the ayer come and bylde
(25) in the braunches of it.

ij. c. Another similitude sayde he to them. The kyngdome of heven is lyke vnto
leven which a woman taketh and hydeth in. iii. peckes of mee, tyll all be
levended.

.iiij. d. All these thyngs spake Iesus vnto the people by similitudes, and with oute
(30) similitudes spake he nothinge to them, to fulfyll that which was spoken by the
Prophet sayinge: I wyll open my mouth in similitudes, and wyll speake forth
.lxxvij. thinges which have bene kepte secrete from the begynninge of the worlde. +

TMV

49

4

Tares.

Mustard
seed.

Leven.

Folio xx.

1525

Line (2) And therefore hedureth...

(8) ...somefyfty folde, and some thyrtty-
folde.

(16) ...that wego and gader it?

Line (19) ...saye vnto my repers,

(24) ...and is a tree:

(27) ...a woman toke and hyd...tyll all
was levended.

Apocaly.
xiiij. c.
FSapien.
iiij. b.

+Then sent Iesus the people awaye, and came to housse. And his disciples came vnto him, sayinge: declare vnto vs the similitude of the tares of the felde. Then answered he and sayde to them. He that soweth the good seed, is the sonne of man. And the felde is the worlde. And the chyldren of the kingdome, (5) they are the good seed. And the tares are the chyldren of the wicked. And the enemye that soweth them, is the devell. The harvest is the end of the worlde. And the repers be the angels. For even as the tares are gaddred and brent in the fyre: so shall it be in the ende of this worlde. The sonne of man shall send forth his angels, and they shall gather out of his kyngdome all thinges that (10) offende, and them which do iniquite, and shall cast them into a furnes offyre. There shalbe waylynge and gnasshing of teth. Then shall the iuste men shyne as bryght as the sunne in the kyngdome of their father. Whosoever hath eares to heare, let him heare. +

+Agayne the kyngdome of heven is lyke vnto treasure hidde in the felde, (15) the which a man fyndeth and hideth: and for ioy therof goeth and selleth all that he hath, and byeth that felde.

Agayne the kyngdome of heven is lyke vnto a marchaunt that seketh good pearles, which when he had founde one precious pearle, went and solde all that he had, and bought it.

(20) Agayne the kyngdome of heven is lyke vnto a neet cast into the see, that gadereth of all kynds of fysshes: which when it is full, men drawe to londe, and sitte and gadre the good in to vessels, and cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come oute, and sever the bad from the good, and shall cast them in to a furnes of fyre: there shalbe waylynge and (25) gnasshyng of teth.

G

Iesus sayde vnto them: vnderstonde ye all these thyngs? They sayde, ye Lorde. Then sayde he vnto them: Therfore every scribe which is taught vnto the kyngdome of heven, is lyke an housholder, which bryngeth forth, out of hys treasure, thynges bothe new and olde. +

Mar. vj. a.
Luk. iiij. c.
Ioh. iiij. c.

(30) And it came to passe when Iesus had finisshed these similitudes, that he departed thence, and came in to his awne countre, and taught them in their synagoges, in so moche that they were astonyed and sayde: whence cometh all

- | | |
|--|--|
| Line (4) ... thefelde ys the worlde. The children off the kyngdom are the good seed. | Line (22) ... the good in to their vessels... |
| (5) The evyll mans chyldren are the tares. But the enemy... | (23) The angels shall come and... |
| (9) that do hurte, and all them... | (26) ... have ye vnderstonde all these thynges: they sayde, yesyr. |
| (15) ... a man founde and hidde it: | (27) ... which is coninge... |
| (17) ... sekynge after good pearles, | (32) ... whence cam... |

vj. e.

this wysdome and power vnto him? Is not this the carpenters sonne? Is not his mother called Mary? and his brethren be called Iames and Ioses and Simon and Iudas? And are not his susters all here with vs? Whence hath he all these thynges. And they were offended by him. Then Iesus sayd to them a Prophet

(5) is not with out honoure, save in hys awne countre, and amonge his awne kynne. And he dyd not many miracles there, for there vnbelefes sake.

Carpenter

Prophete

The. xiiij. Chapter.

A
vj. b.
k. a.

At that tyme Herod the tetrarche hearde of the fame of Iesu, and sayde vnto his servauntes: This is Ihon the baptist. He is risen agayne from deeth, and therfore are soche myracles wrought by him. For Herod had taken Ihon

(10) and bounde him and put him in preson for Herodias sake, his brother Philips wyfe. For Ihon sayde vnto him: Yt is not lawfull for the to have her. And when he wold have put him to deeth, he feared the people, because they counted him as a prophet.

Folio xxi.

Iohn baptist
is prisoned.vj. b.
j. d.

But when Herodes birth daye was come, the doughter of Herodias daunsed

(15) before them, and pleased Herod. Wherfore he promised with an oth, that he wolde geve hir what soever she wolde axe. And she beinge informed of her mother before, sayde: geve me here Ihon baptistes heed in aplatler. And the-kyng sorowed. Neverthelesse for his othes sake, and for their sakis which sate also at the table, he commaunded yt to be geven hir: and sent and beheeded

(20) Ihon in the preson, and his heed was brought in aplatler and geven to the damsell, and she brought it to her mother. And his disciples came and toke vp his body, and buryed it: and went and tolde Iesus.

Iohan baptist
is beheddedB
.. b.
vj. b.
a.

When Iesus hearde that, he departed thence by shippe in to a desert place out of the waye. And when the people had hearde ther of, they folowed him

(25) a fote out of their cities. And Iesus went forth and sawe moche people, and his herte did melte vpon them, and he healed of them those that were sicke. When even was come, his disciples came to him sayinge. This is a deserte place, and the daye is spent: let the people departe, that they maye go in to the tounes, and bye them vytayllis. But Iesus sayde vnto them. They have no neade to go

51

4-2

1525

Line (4) ...they wer hurte by him.
...there is no prophet without hon-
oure...
(7) In that tyme...
(8) This is Ihon bayprist.

Line (9) ...and therfore hyspower ys so greate.
For Herod toke Ihon...
(14) When Herodes birth daye...
(23) When Iesus had herde that,

awaye. Geve ye them to eate. Then sayde they vnto him: we have here but. v. loves and two fysshes. And he sayde: bringe them hyther to me. And he commaunded the people to syt downe on the grasse: and toke the. v. loves, and the. ii. fysshes and loked vp to heven and blessed, and brake and gave the loves
(5) to his disciples, and the disciples gave them to the people. And they dyd all eate, and were suffised. And they gadered vp of the gobbetes that remayned xii. basketes full. And they that ate, werein nombre about. v. M. men, besyde wemen and chyl dren.

C
Mar. vj. f.
Ioh. vi. b.

And strayght waye Iesus made his disciples enter into a shippe, and to goo
(10) over before him, whill he sent the people awaye. And assone as he had sent the people awaye, he went vp into a mountayne alone to praye. And when nyght was come, he was there him silf alone. And the shippe was now in the middes of the see, and was toost with waves, for it was a contrary wynde. In the fourthe watche of the night Iesus came vnto them walkynge on the see. And when his
(15) disciples sawe him walkynge on the see, they were troubled, sayinge: it is some spirite, and cryed out for feare. And streyghte waye Iesus spake vnto them sayinge: be of god cheare, it is I, be not a frayed.

Folio xxii.

Peter answered him, and sayde: master, if thou be he, bid me come vnto the on the water. And he sayde, come. And when Peter was come doune out
(20) of the shippe, he walked on the water, to go to Iesus. But when he sawe a myghty wynde, he was afrayed. And as he beganne to synke, he cryed sayinge: master save me. And immediatly Iesus stretched forth his honde, and caught him, and sayde to him: O thou of lytell faith, wherfore diddest thou dout? And assone as they were come in to the shippe, the wynde ceased. Then they that
(25) were in the shippe, came and worshipped him, sayinge: of atruth thou arte the sonne of God. And when they were come over, they went in to the londe of Genazareth. And when the men of that place had knowledge of him, they sent out in to all that countre rounde about, and brought vnto him all that were sicke, and besought him, that they myght touche the hemme of his vesture only. And
(30) as many as touched it were made safe.

Mar. vj. g.

Line (2) He saide:
(5) And they all ate,
(7) Theythat atewere in nombre...
(12) ...and theshippewas in the middes...

Line (15) ...they were amased,
(18) Peter answered, and sayde:
(29) ...the border ofhys vesture...

The. xv. Chapter. +

A
vij. a.

Then came to Iesus scribes and pharises from Ierusalem, sayinge: why do thy disciples transgresse the tradicions of the elders? for they wesshenot their hondes, when they eate breed. He answered, and sayde vnto them: why do ye also transgresse the commaundment of God, thorowe youre tradicions? For

Tradicionen.

li. xx. e.
v. b.
vj. a.
xxj. e.
ix. b.
xx. c.

(5) God commaunded, sayinge: honoure thy father and mother, and he that cursseth father or mother, shall suffer deeth. But ye saye, every man shall saye to his father or mother: That which thou desyrest of me to helpe the with: is geuen-God: and so shall he not honoure his father or his mother. And thus haue ye made, that the commaundment of God is with out effecte, through youre (10) tradicions. Ypocrites well prophesied of you Esay sayinge: This people draweth nye vnto me with their mouthes, and honoureth me with their lippes, howbe it their hertes are farre from me: but in vayne they worshippe me teachinge doctrines, whiche are nothing but mens precepts.

Mennes
preceptes.B
vij. c.

And he called the people vnto him, and sayde to them: heare and vnder- (15) stande. That which goeth in to the mouth, defyleth not the man: but that which commeth out of the mouth, defyleth the man.

What defileth
a man.

Then came his disciples, and sayde vnto him. Perceavest thou not, how that the pharises are offended in hearinge thys sayinge? He answered, and sayde: all plantes which my hevenly father hath not planted, shalbe plucked vp by the (20) rotes. Let them alone, they be the blynde leaders of the blynde. If the blynde leede the blynde, boothe shall fall in to the dyche.

Plantes.

Blynde
leaders.

j. f.

vij. c.

Then answered Peter and sayd to him: declare vnto vs this parable. Then sayde Iesus: are ye yet with oute vnderstandinge? perceave ye not, that what soever goeth in at the mouth, descendeth doune in to the bely, and is cast out (25) in to the draught? But those thingis^t which procede out of the mouth, come from the herte, and they defyle the man. For out of the herte come evyll thoughtis, murder, breakynge of wedlocke, whordom, theefte, falce witness-berynge, blasphemye. These are the thingis^t which defyle a man. But to eate with vnwesshen hondes, defyleth not a man. +

With what a
man is de-
filed.

xxiii.

C

(30) + And Iesus went thence, and departed in to the costis of Tyre and Sidon. And

Line (2) ... the tradicions of the seniours?

(5) ... and he that speaketh evyll ayenst^t hys father...

(7) ... whatsoever thyng I offer, that same doeth profyt the, and soshal he not honoure hys father and mother.

Line (12) ... yet their hert is farre from me:

(13) ... which is nothing but mens precepts.

(15) ... defyleth not a man:

(17) ... perceavest thou, howe that the pharyses are offended hearinge...

(26) ... dyffyle a man.

Mar. vij. c.

beholde a woman which was a Cananite came out of the same coostist, and cryed vnto him, sayinge: have mercy on me Lorde the sonne of David, my doughter is pytiously vexed with a devyll. And he gave her never a worde to answer. Then came to him his disciples, and besought him sayinge: sende her awaye, for (5) she foloweth vs cryinge. He answered, and sayde: I am not sent, but vnto the loost shepe of the housse of Israel. Then she came and worshipped him, sayinge: master helpe me. He answered and sayde: it is not good, to take the chylidrens breed, and to cast it to whelpes. She answered and sayde: truthe Lorde: neverthelesse the whelpes eate of the crommes, which fall from their masters table. (10) Then Iesus answered and sayde vnto her. O woman greate is thy faith, be it to the, even as thou desyrest. And her doughter was made whole even at that same houre. -

The wo
of Cana

ma. vij. d.

Then Iesus went awaye from thence and came nye vnto the see of Galile, and went vp in to a mountayne and sat doune there. And moche people came (15) vnto him, havinge with them, halt, blynde, domme, maymed, and other many: and cast them doune at Iesus fete. And he healed them, in so moche that the people wondred, to se the domme speake, the maymed whole, the halt to go, and the blynde to se. And they glorified the God of Israel.

Marc. viij. a.

Then Iesus called his disciples to him, and sayde: I have compassion on the (20) people, because they have contynued with me now. iii. dayes, and have nought to eate: and I wyll not let them departe fastinge, leste they perisse in the waye. And his disciples sayd vnto him: whence shuld we get somoche breed in the wildernes, as shuld suffise so greate a multitude? And Iesus sayde vnto them: how many loves have ye? And they sayde: seven, and a feawe litle fysshes. And (25) he commaunded the people to syt doune on the grounde: and toke the seven loves, and the fysshes, and gave thankes, and brake them, and gave to his disciples, and the disciples gave them to the people. And they dyd all eate and were suffised. And they toke vp of the broken meate that was lefte. vii. basketes full. And yet they that ate were. iiij. M. men, besyde wemen and (30) chylidren. And he sent awaye the people, and toke shippe and came into the parties of Magdala.

Seven l

Line (7) ...master sucker me:
(8) ...it is truthe,
(11) ...even at that same tyme.
(19) Ihesus called his...

Line (24) ...and a feawe fysshes.
(27) ...and his disciples... And they all ate,
(29) They that ate...

The. xvi. Chapter.

A
viii. b.
xij. g.

Then came the pharises and saduces, and did tempte him, desyringe him to shewe them some signe from heven. He answered and sayde vnto them. At even ye saye, we shall have fayre wedder, and that because the skye is reed: and in the morninge ye saye, to daye shalbe foule wedder, and that because the skye (5) is cloudy and reed. O ye ypocrites, ye can discerne the fassion of the skye: and can ye not discerne the signes of the tymes? The frowarde nacion and advoutrous seketh a signe, and there shall nonother signe be geven vnto them, but the signe of the prophet Ionas. So lefte he them and departed.

ii. ij. a.

B
ke viij. b.
xij. a.

And when his disciples were come to the other side of the water, they had (10) forgotten to take breed with them. Then Iesus sayd vnto them: Take hede and beware of the leven of the Pharises and of the Saduces. And they thought in them selves sayinge: because we have brought no breed with vs. When Iesus vnderstode that, he sayd vnto them. O ye of lytell faith, why are youre mindes cumbred because ye have brought no breed? Do ye not yet perceave, nether (15) remember those. v. loves when there were. v.M. men, and how many baskettes toke ye vp? Nether the. vii. loves, when there were. iiii.M. and how many baskettes toke ye vp? Why perceave ye not then, that I spake not vnto you of breed, when I sayde, beware of the leven of the Pharises and of the Saduces? Then vnderstode they, how that he bad not them beware of the leven of breed: (20) but of the doctrine of the Pharises, and of the Saduces.

C
ke viij. c.
ix. c.

+ When Iesus came in to the costes of the cite which is called Cesarea Philippi, he axed his disciples sayinge: whom do men saye that I the sonne of man am? They saide, some saye that thou arte Ihon Baptist, some Helias, some Ieremias, orone of the prophetes. He sayde vnto them: but whom saye ye that I am? (25) Simon Peter answered and sayde: Thou arte Christ the sonne of the lyvinge God. And Iesus answered and sayde to him: happy arte thou Simon the sonne of Ionas, for fleshe and bloud hath not opened vnto the that, but my father which is in heven. And I saye also vnto the, that thou arte Peter: and upon this rocke I wyll bylde my congregacion. And the gates of hell shall not prevayle ageynst (30) it. And I wyll geve vnto the, the keyes of the kyngdom of heven: and what

Signe of
Ionas.Folio
xxiii.
Leven.

keyes.

Line (1) Then cam to hym the pharises with the
saduces also, ... desyringe that he wold
shewe them...
(3) ... skyeyes reed: in the morninge...
(5) ... the skye ys troubbelous...

Line (7) ... a sygne, there shall nonother...
(11) They thought a monge them selves
sayinge: we have brought...
(16) ... were iij. M:
(27) ... have not opened...

soever thou byndest vpon erth, shall be bounde in heven: and what soever thou lowsest on erthe, shalbe lowsed in heven. +

D

Then he charged his disciples, that they shulde tell no man, that he was Iesus Christ. From that tyme forth, Iesus began to shewe vnto his disciples, (5) how that he must go vnto Ierusalem, and suffer* many thinges of the Elders, and of the hye prestes, and of the scribes, and must be killed, and ryse agayne the thirde daye. But Peter toke him a syde, and began to rebuke him sayinge: master faver thy sylfe this shall not come vnto the. Then tourned he aboute, and sayde vnto Peter: come after me Satan, thou offendest me, because thou (10) sauourest not godly things, but worldly things.

Marc. viij. d.
Lu. ix. g.
Io. xij.

Iesus then sayde to his disciples. If eny man wyll folowe me, leet him forsake him sylfe, and take vp his crosse and folowe me. For who soever wyll save his lyfe, shall loose it. And whosoever shall loose his lyfe for my sake, shall fynde it. What shall it proffet a man, though he shulde wynne all the (15) whoole worlde: yf he loose his owne soule? Or els what shall a man geve to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father, with his angels: and then shall he rewarde every man accordinge to his dedes. Verely I saye vnto you, some ther be amonge them that here stonde, which shall not taste of deeth, tyll they shall have sene the sonne of man (20) come in his kyngdomen†.

Rom. j. a.
Mar. ix. a.
Lu. ix. c.

The. xvii. Chapter. +

A
Mar. ix. a.
Lu. ix. d.

And after. vi. dayes Iesus toke Peter and Iames and Ihon his brother, and brought them vp into an hye mountayne out of the waye, and was transfigured before them: and his face did shyne as the sunne, and his clothes were as whyte as the light. And beholde ther appered vnto them, Moses and Helyas, talkinge (25) with him. Then answered Peter, and sayde to Iesus: master here is good beinge for vs. If thou wylt, leet vs make here. iii. tabernacles, one for the, and one for Moses, and one for Helyas. Whyll he yet spake, beholde a bright cloude shadowed them. And beholde there came avoyce out of the cloude sayinge: this is my deare sonne, in whom I delite, heare him. And when the disciples

ij. Pet. j. d.

Line (1) ... yshall be bounde in heven.
(2) ... ytshalbe lowsed in heven.
(5) ... manythinges ofthe seniores,
(7) ... thirddedaye. Peter toke him...
(9) ... go after me Satan,

Line (9) ... because thou perceavest nort...
(12) ... and take hys crosse...
(14) ... yf he shulde wyn... so he loose...
(28) ... and lo avoyce out of the cloude sayde:

	hearde that, they fell on their faces, and were soore afrayed. And Iesus came and touched them, and sayde: aryse and be not afrayed. And when they looked vp, they saw no man, saue Iesus onely.	
B ix. b.	And as they came doune from the mountayne, Iesus charged them sayinge: (5) se that ye shewe the vision to no man, vn tyll the sonne of man be rysen ageyne from deeth. And his disciples axed of him, sayinge: Why then saye the scribes, that Helyas muste fyrst come? Iesus answered, and sayd vnto them: Helyas shall fyrst come, and restore all things. And I saye vnto you that Helyas is come	After the hie vision he putteth them in mynde of his deeth
zh. iij.	alredy, and they knewe him not: but have done vnto him what soever they (10) lusted. In lyke wyse shall also the sonne of man suffre of them. Then the disciples perceaved that he spake vnto them of Ihon baptist.	Iohan baptist is Helyas.
C ix. c. . c.	And when they were come to the people, ther cam to him a certayne man, and kneled doune to him, and sayde: Master have mercy on my sonne for he is franticke: and is sore vexed. And oft tymes he falleth into the fyre, and oft (15) into the water And I brought him to thy disciples, and they coulede not heale him. Iesus answered and sayde: O generacion faythles and croked: how longe shall I be with you? how longe shall I suffre you? bring him hidder to me. And Iesus rebuked the devyll, and he cam out of him. And the child was healed even that same houre.	
j. d.	(20) Then came the disciples to Iesus secretly and sayde: Why could not we cast him out? Iesus sayd vnto them: Because of youre vnbelefe For I saye verily vnto you: yf ye had faythe as a grayne of musterd seed, ye shuld saye vnto this mountayne, remove hence to yonder place, and he shuld remove: nether shuld eny thinge be vnpossible for you to do. How be it this kynde goeth not oute, (25) but by prayer and fastinge.	Vnbelefe Prayer and fastynge.
o x. e. x. e.	As they passed the tyme in Galile, Iesus sayde vnto them: the sonne of man shalbe betrayed into the hondes of men, and they shall kill him, and the thyrde daye he shall ryse agayne. And they sorowed greatly.	Passion.
xxvi.	+ And when they were come to Capernaum, they that were wont to gadre (30) poll money, came to Peter and sayde: Doth youre master paye tribute? He sayd: ye. And when he was come into the house, Iesus spake fyrst to him, saying What thinkest thou Simon? of whome do the kynges of the erth take	Tribute.

Line (1) ...they fell flatt...
 (2) ...Then lyfte they vppe their eyes, and sawe no man, but Iesus only.
 (4) ...he charged them...
 (5) ...thys vvision to no man, tyll...
 (10) Then hys disciples...
 (13) ...to hym saynge:

Line (14) And oft tymes falleth...
 (18) ...and he cam out.
 (20) Then came hys disciples secretly...
 (24) ...but this kynde goeth...
 (26) Whill they passed...
 (29) When they were...

tribute or poll money? of their chyldren, or of straungers? Peter sayde vnto him: of straungers. Then sayd Iesus vnto him agayne: Then are the chyldren fre. Neverthelesse, lest we shuld offende them: goo to the see and cast in thyne angle, and take the fysshe that fyrst cometh vp: and when thou hast opened (5) his mouthe, thou shalt fynde a pece of twentie pence: that take and paye for me and the. ʔ

The. xviii. Chapter. +

A
Mar. ix. e.
Lu. ix. f.

The same tyme the disciples came vnto Iesus saying: who is the greatest in the kyngdome of heven? Iesus called a chylde vnto him, and set him in the middes of them: and sayd. Verely I say vnto you: except ye tourne, and (10) become as chyldren, ye cannot enter into the kyngdom of heven. Whosoever therfore humble him sylfe as this chylde, the same is the greatest in the kyngdome of heven. And who soever receaveth suche a chylde in myname, receaveth me. But whosoever offende one of these lytelons, which beleve in me: it were better for him, that a milstone were hanged aboute his necke, and that he were (15) drowned in the depth of the see. Wo be vnto the world because of offences. How be it, it cannot be avoided but that offences shalbe geven. Neverthelesse woo be to the man, by whom the offence commeth.

Greatest

Mar. ix. f.
Lu. xvij. a.

B
mar. ix. g.

Wherefore yf thy honde or thy fote offende the, cut him of and cast him from the. It ys better for the to enter into lyfe halt or maymed, rather then (20) thou shuldest haveing two hondes or two fete, be cast into everlasting fyre. And yf also thyne eye offende the, plucke him oute and caste him from the. It is better for the to enter into lyfe with one eye, then haveing two eyes to be cast into hell fyre.

Lu. xix. b.
Lu. xv. a.

Se that ye despise not one of these litelons. For I saye vnto you, that in (25) heven their angels alwayes behold the face of my father, which is in heven. ʔ Ye and the sonne of man is come to saue that which is lost. How thinke ye? Yf a man have an hondred shepe, and one of them begone astray, dothe he not leve nynty and nyne in the mountains, and go and seke that one which is gone astray? If it happen that he fynd him, verely I say vnto you: he reioyseth more

Hundred
shepe.

- Line (5) ... a pece of twelve pens,
(10) ... whosoever therfore shall submit
him sylfe as this chylde, he is the
greatest...
(13) ... these lytellwons,
(15) ... because of evyll occasions.

- Line (16) Hit is necessary that evyll occasions be-
geven, neverthelesse woo be to thatman,
by whom evyll occasion commeth.
(18) ... geve the an occasion of evyll:
(24) ... theselitell wons...
(25) ... their angels behold...
(27) ... them shuld goo astray, will he not...

of that shepe, then of the nynty and nyne which went not astray. Even so it is not the wyll of youre father in heven, that one of these lytelons shulde perishe.

+ Moreover yf thy brother treaspace agens the. Go and tell him his faute betwene him and the alone.* Yf he heare the, thou hast wone thy brother: But

(5) yf he heare the not, then take yet with the one or two, that in the mouth of two or thre witnesses, all thinges maye be stablissed. If he heare not them, tell it vnto the congregacion. If he heare not the congregacion, take him as an hethen man, and as a publican. Verely I say vnto you, what soever ye bynde on erth, shalbe bounde in heven. And what soever ye lowse on erth, shalbe lowsed in heven.

(10) Agayne I say vnto you, that yf two of you shall agre in erth apon eny maner thyng, what soever they shall desyre: it shalbe geven them of my father which is in heven. For where two or thre are gathered togedder in my name, there am I in the myddes of them.

Then came Peter to him, and sayde: master howe ofte shall I forgeve my
(15) brother, yf he synne agaynst me, seven tymes? Iesus sayd vnto him: I saye not vnto the seven tymes: but seventy tymes seventymes. + Therefore is the kingdome of heven lykened vnto a certayne kynge, which wolde take a countis of his servauntis. And when he had begone to reckon, one was broughte vnto him, whiche ought him ten thousande talentis: whome because he had nought
(20) topaye his master commaunded him to be solde, and his wyfe, and his chyl-dren, and all that he had, and payment to be made. The servaunt fell doune and besought him sayinge: Sir, geve me respyte, and I wyll paye it every whit. Then had the Lorde pytie on that servaunt, and lowsed him, and forgave him the det.

D (25) And the sayde servaunt went oute and founde one of his felowes, which ought him an hundred pence, and leyd hondes on him, and toke him by the throote, sayinge: paye me that thou owest. And his felowe fell doune and besought him sayinge: have pacience with me, and I wyll paye the all. And he wolde not, but went and cast him into preson, tyll he shulde paye the det.
(30) When his other felowes sawe what was done, they were very sorry, and came and tolde vnto their lorde all that had happened. Then his lorde called him, and sayde vnto him. O evyll servaunt I forgave the all that det, because thou

* How men
bynde and
lowse.

Folio xxvii

In the
myddes.

Seven tymes.

Covenaunt
to the vn-
mersifull.

Line (2) ...won off this lytell wons...

(5) ...then take with...

(6) ...all sainges maye stonde.

(10) ...in erth in eny maner...

(14) ...master, howe oft shall my brother
trespas ageynst me, and I shall foryeve
hym? shall I forgevehym seven tymes?

Line (19) ...burwhen he had nought topaye, the
lord...

(23) ...on the servaunt,

(25) The same servaunt...

(27) ...paye that thou owest.

(31) Then the lorde...

prayedst me: was it not mete also that thou shuldest have had compassion on thy felow, even as I had pitie on the? And his lorde was wrooth, and delyuered him to the iaylers, tyll he shuld paye all that was due to him. So lyke wyse shall my hevenly father do vnto you, except ye forgeve with youre hertes, eache one (5) to his brother their treaspases. 1-

The. xix. Cha

A
Mar. x. a.

And it came to passe, when Iesus had fynished those sayinges, he gat him from Galile, and came into the coostes af^t leury beyonde Iordan, and moche people folowed him, and he healed them theare.

Gen. i. d.
Gen. ij. d.

Then came vnto him the pharises temtinge him, and sayinge to him: Ys it (10) lawfull for a man to put a waye his wyfe for all maner of causes? He answered and sayd vnto them: Have ye not redde, how that he which made man at the beginnyng, made them man and woman and sayde: for this thinge, shall a man leve father and mother and cleve vnto his wyfe, and they twayne shalbe one flesshe. Wherefore now are they not twayne, but one flesshe. Let not man (15) therfore put a sunder, that which God hath cuppled to gedder.

Ephe. v.
j. cor. vj. d.

Mar. ix. d.
Lu. xvj. d.
j. co. vj. d.

Then sayde they to him: why did Moses commaunde to geve a testimoniall of divorsement and to put hyr awaye? He sayde vnto them: Moses because of the hardnes of youre hertes suffred you to put awaye youre wyfes: But from the beginnyng it was not so. I saye therfore vnto you, whosoever putteth awaye (20) his wyfe (except it be for fornicacion) and maryeth another, breaketh wedlocke. And whosoever maryeth her which is divorced, doeth commyt advoutry.

B

Then sayde his disciples to him: yf the mater be so betwene man and wyfe, then is it not good to mary? He sayde vnto them: all men can not awaye with that sayinge save they to whom it is geven. Ther are chaste, which were so (25) borne out of their mothers belly. And ther are chaste, which be made of men. And ther be chaste, which have made them selves chaste for the kyngdome of hevens sake. He that can take it, let him take it.

Mar. x. b.
Luk. xvij. c.

Then were brought to him yonge chyldren, that he shuld put his hondes on them and praye And the disciples rebuked them. But Iesus sayde: suffre

Line (3) ...shall youre hevenly father...
(4) ...yf ye wyll nott forgeve...
(6) And it folowed...
(9) ...to tempte hym, and sayde to hym:
(16) ...geve vnto her a testimoniall...

Line (22) Then spake his disciples...
(25) ...out of themothers belly.
(29) And his disciples rebuked them. Iesus sayde vnto them:

x. b.
xviiij. d.

C

the chyl dren and forbid them not to come to me: for of suche is the kyngdome of heven. And when he had put his hondes on them he departed thence.

And beholde one came and sayde vnto him: good master, what good thinge shall I do, that I maye have eternall lyfe? He sayde vnto him: why callest thou (5) me good? there is none good but one, and that is God. But yf thou wylt entre in to lyfe, kepe the commaundementes.

Com-
maunde-
mentes.

Theother sayde to him, Which? And Iesus sayde: breake no wedloke, kill not, steale not: beare not falce witnes: honoure father and mother: and love thyne neighbour as thy sylfe. And the younge man sayde vnto him: I have (10) observed all these thingis from my youth, what lacke I yet? And Iesus sayde vnto him yf thou wylt be perfecte, goo and sell that thou hast, and geve it to the povre, and thou shalt have treasure in heven, and come and folowe me. When the younge man hearde that sayinge, he went away mourninge. For he had greate possessions.

(15) Then Iesus sayde vnto his disciples: Verely I saye vnto you: yt is harde for a ryche man to enter into the kyngdome of heaven. And moreover I saye vnto you: it is easier for a camell to go through the eye of a nedle, then for a ryche man to enter into the kyngdome of God. When his disciples hearde that, they were exceedingly amased, sayinge: who then can besaved? Iesus behelde them, (20) and sayde vnto them: with men this is vnpossible, but with God all thinges are possible.

Camell

D

+Then answered Peter, and sayde to him: Beholde, we have for saken all and folowed the, what shall we have? Iesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in the seate of his maieste, ye which folowe me (25) in the seconde generacion shall syt also vpon. xii. seates, and iudge the. xii. tribes of Israel. And whosoever forsaketh housses, or brethren, or systers, other father, or mother, or wyfe, or chyl dren, or landes, for my names sake, the same shall receave an hundred folde, and shall inheret everlastyng lyfe. Many that are fyrste shalbe laste, and the laste shalbe fyrste.

Covenant.

An hundred
folde.

Line (1) ...ffor vnto suche belongeth the kyngdome off heven.

(5) But and thou wilt...

(7) He sayde: Which? And Iesus sayde: thoushalt not kyll. thou shalt not breake wedloocke. Thou shaltnot steale: thou shaltnot beare falce witnes. honoure thy father and mother. and thoushalt love thyne neighbour as thy sylfe: the yonge ...what have y more to do?

(10) Iesus sayde...

(15) Iesus sayde then...

Line (16) ...a ryche man shall with difficulte enter into the kyngdome of heven.

(18) ...kingdome of heven.

(22) ...and have folowed the:

(23) ...what shall we have therfore?

(24) ...thattye which have folowed me in the seconde generacion (when the sonne off man shal syt in the seate of his maieste) shall sytalso vpon xij seates,

(26) ...forsaketh housse,

(27) ...or lyvelod,

The. xx. Chapter.

A
Mar. x. d.
Lu. xiiij. f.

For the kyngdome of heven ys lyke vnto an houssholder, which went out erly in the morninge to hyre labourers into hys vyneyarde. And he agreed with the labourers for a peny a daye, and sent them into his vyneyarde. And he went out about the thyrde houre, and sawe other standing ydell in the market
(5) place, and sayd vnto them, go ye also into my vyneyarde: and whatsoever is right, I will geve you. And they went there waye. Agayne he went out about the sixte* and nynthe houre, and dyd lyke wyse. And he went out aboute the eleventhe houre and founde other stondynge ydell, and sayde vnto them: Why stonde ye here all the daye ydell? They sayde vnto hym: because noman hath
(10) hyred vs. He sayde to them: goo ye alsoo into my vyneyarde, and what so ever is right, that shall ye receave.

B

When even was come, the lorde of the vyneyarde sayde vnto hys steward: call the labourers, and geve them their hyre, beginnyng at the laste, tyll thou come to the fyrste. And they whiche were hyred aboute the eleventhe houre,
(15) came and receaved every man a peny. Then came the fyrst, supposyng that they shuld receave moare: and they like wyse receaved every man a peny. And when they had receaved it, they murmured agaynst the good man of the housse saying: These laste have wrought but one houre, and thou hast made them equall vnto vs which have born the burthen and heet of the daye.

C

(20) He answered to one of them sayinge: frende I do the no wronge: dyddest thou not agre with me for a penny? Take that which is thy duty, and go thy waye. I will geve vnto this last, as moche as to the. Ys it not lawfull for me to do as me listeth with myne awne? Ys thyne eye evyll because I am good? Soo the laste shalbe fyrste, and the fyrste shalbe laste. For many are called and feawe
(25) be chosen. -

C
Mar. x. d.
Lu. xiiij. f.
Mar. x. e.
Luke. xviiij. e.

+ And Iesus ascended to Ierusalem, and toke the. xii. disciples a parte in the waye, and sayde to them. Beholde we goo vp to Ierusalem, and the sonne of man shalbe betrayed vnto the chefe prestes, and vnto the scribes, and they shall condemne him to deeth, and shall delyvre him to the gentils, to be mocked, to
(30) be scourged, and to be crucified: and the thyrde daye he shall ryse agayne.

. x. e.

+Then came to hym the mother of zebedes chyldren with her sonnes, worshippynge him, and desyringe a certayne thinge of him. And he sayd vnto her: what wilt thou have? She sayde vnto him: Gravnte that these my two sonnes may sit, the one on thy right hond, and the other on thy lifte hond in (5) thy kyngdome.

Mother of
zebedes
chyldren.

Jesus answered and sayd: Ye wot not what ye axe. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptised with the baptyme that I shalbe baptised with? They answered to him, that we are. And he sayd vnto them: Ye shall drinke of my cup, and shalbe baptised with the baptyme that I (10) shalbe baptised with. But to syt on my ryght hond and on my lyft hond, is not myne to geve: but to them for whom it is prepared of my fater. +

. D
x. g.
xx. c.

And when the ten hearde this, they disdayned at the two brethren: But Jesus called them vnto him and sayde: Ye knowe that the lordes of the gentyls have dominacion over them. And they that are great, exercise power over (15) them. It shall not be so amonge you. But whosoever wyll be greate amonge you, let him be youre minister: and whosoever wilbe chefe, let him be youre servaunt, even as the sonne of man came, not to be ministred vnto, but to minister, and to geve his lyfe for the redempcion of many. +

Folio xxx.

Greate.

x. a.
xvii. c.

And as they departed from Hierico, moche people folowed him. And (20) beholde two blinde men sittinge by the way syde, when they hearde Iesus passe by, cryed sayinge: Thou Lorde the sonne of David have mercy on vs. And the people rebuked them, be cause theyshulde holde their peace. But they cryed the moare, sayinge: have mercy on vs thou Lordewhich arte the sonne of David. Then Iesus stode styll, and called them, and sayde: what will ye that I shulde do (25) to you: They sayd to him: Lorde that oure eyes maye be opened. Iesus had compassion on them, and touched their eyes. And immediatly their eyes received syght. And they folowed him.

Hiericho
Two blinde

The. xxi. Chapter. +

. A
xj. a.
xix.

When they drewe neye vnto Ierusalem, and were come to Betphage, vnto mounte olivete: then sent Iesus two of his disciples, saiynge to them. Go in to

Bethphage.

Line (2) He sayde...

(4) ...maye sitt, one on thy right hond,

(20) ...when they herde, that Iesus passed by...

(21) ...sayinge: Master the sonne off David...

Line (23) ...on vs master which arte...

(24) ...that y shall do to you?

(25) ...said vnto hym: Master, ... Iesus pitied them, and...

Esa. lxij. c.
zach. ix. b.
Iohn xij. b.

the tounne that lyeth over agaynste you, and annone yeshall fynde an asse bounde, and her colte with her: lose them and bringe them vnto me. And if eny man saye ought vnto you, saye ye that the lorde hath neade of them: and streyght waye he will let them go. All this was done, to fulfill that which was spoken by (5) the Prophet, sayinge: Tell ye the doughter of Sion: beholde thy kynge cometh vnto the meke, and sittinge vpon an asse and a colte, the fole of an asse vsed to the yooke. The disciples went and dyd as Iesus commaunded them, and brought the asse and the colte, and put on them their clothes, and set him theron. And many of the people spread their garments in the waye. Other cut doune braunches (10) from the trees, and strawed them in the waye. Moreover the people that went before, and they also that came after, cryed sayinge: Hosanna to the sonne of David. Blessed be he that cometh in the name of the Lorde, Hosanna in the hiest. ⁊

Psalm cxvij.
d.

B

Mar. xj. b.
Lu. xix. g.

And when he was come in to Ierusalem, all the cyte was moved sayinge: (15) who is this? And the people sayde: this is Iesus the Prophet of Nazareth a cyte of Galile. And Iesus went in to the temple of God, and cast out all them that soulede and bought in the temple, and overthrew the tables of the mony chaungers, and the seates of them that solde doves, and sayde to them: It is wrytten, my housse shalbe called the housse of prayer. But ye have made it a denne of (20) theves. And the blinde and the halt came to him in the temple, and he healed them.

Esa. lvj. c.

Hie. vij. b.

Psalm. viij. b.
Mar. xj. b.

When the chefe prests and scribes sawe the marveylls that he dyd, and the chyldren cryinge in the temple and sayinge, Hosanna to the sonne of David, they disdayned, and sayde vnto him: hearest thou what these saye? Iesus sayde (25) vnto them yee: have ye never redde, of the mouth of babes and suckelinges thou haste ordeyned prayse? And he lefte them, and went out of the cite vnto Bethanie, and had his abydinge there. ⁊

Mar. xj. c.

In the mornynge as he returned in to the cyte ageyne, he hungred, and spyed a fygge trre[†] in the waye, and came to it, and founde nothinge ther on, (30) but leues only, and sayd to it, never frute growe on the hence forwardes. And anon the fygge tree wyddered awaye. And when his disciples sawe that, they marveled sayinge: Howesone is the fygge tree wyddered awaye? Iesus answered,

Line (3) ...saye ye that youre master...
(6) ...the meke, sittinge...
(9) Many of the people...
(11) ...hosianna..

Line (16) ...all them that bought and solde...
(24) ...sayde vnto them: have ye never...
(27) ...and passed the tyme there

5

Line (20) ...yet went he not.
(21) Wehdert of these ij fulfilled there
fathers wyll?
(25) ...the publicans and the whoores be-
leved... Butye (though ye sawe it) yet
were not moved...
(28) ...whyche set a vyneyarde,

Folio
xxxii.

one, kylled another, and stoned another. Agayne, he sent other servants, moo then the fyrst: and they served them lyke wyse. But last of all, he sent vnto them his awne sonne sayinge: they will feare my sonne. But when the husbandmen sawe the sonne, they sayde amonge them selves: This is the heyre: come, (5) let vs kyll him, and let vs take his inheritaunce to oureselves. And they caught him and thrust him out of the vineyarde, and slewe him. When the lorde of the vyneyarde commeth, what will he do with those husbandmen? They sayde vnto him: he will cruellye destroye those evyll persons, and wyll let out his vyneyarde vnto other husbandmen which shall delyver him the frute at tymes (10) convenient.

Psalm. cxvij.
d.
Act. iij. b.
j. Pe. ij. a.
Ro. ix. a.

Iesus sayde vnto them: dyd ye never redde in the scriptures? The stone which the bylders refused the same is set in the principall parte of the corner: this was the lordes doinge, and yt is marvelous in oure eyes. Therfore saye I vnto you, the kyngdome of God shalbe taken from you, and shalbe geven to (15) the gentyls, which shall brynge forth the frutes of it. And whosoever shall fall on this stone, he shalbe broken, but on whosoever it shall fall vpon, it will grynde him to powder. And when the chefe prestes and Pharises hearde these similitudes, they perceaved that he spake of them. And they went about to laye honds on him, but they feared the people, because they tooke him as a Prophet. †

Esaie. lxxvij.
d.

The. xxii. Chapter. †

A
Luke. xiiij. d.
Apocaly.
xix. b.

(20) And Iesus answered and spake vnto them agayne, in similitudes sayinge. † The kingdome of heven is lyke vnto a certayne kynge, which maryed his sonne, and sent forth his servantes, to call them that were byd to the weddinge, and they wolde not come. Ageyne he sent forth other servauntes, sayinge: Tell them which are bydden: beholde I have prepared my dynner, myne oxen and my (25) fatlinges are kylled, and all thinges are redy, come vnto the mariage. But they made light of it, and went their wayes: one to his ferme place, a nother about his merchaundise, the remnaunt toke his seruantes and intreated them vngodly and slewe them. When the kinge hearde that, he was wroth, and send forth his warryers and destroyed those murtherers, and brent vp their cyte.

Mariage.

Line (4) ...sawe his sonne,
...come on lett vs kyll hym,
(8) ...he will evyll destroye...
(9) ...delyver hym his frute...
(11) Iesus saide vnto them: ... the same stone
which the bylders refused, is set in the...

Line (16) ...on thys stone, shalbe alto broken
And whomsoever thys stone shall fall
oppon^t, he shall grynde him to powder.
(17) ...herdehis similitudes...
(19) ...because they counted hym...
(24) Lo I have prepared...
(25) They made light...

B

Then sayde he to his servauntes: the weddinge was prepared. But they which were bydden, were not worthy. Go ye therfore out into the hie wayes, and as many as ye finde, byd them to the mariage. The servauntes went out in to the hie wayes, and gaddered to gedder as many as they coule fynde, both (5) good and bad, and the weddinge was furnysshed with gestes. Then the kynge came in, to viset the gestes, and spyed there a man which had not on a weddinge garment, and sayde vnto him: frende, how fortunéd it that thou camest in hither and hast not on a weddyng garment? And he was even spechlesse. Then sayde the kynge to his ministers: take and bynde hym hand and fote, and caste (10) hym into vtter darcknes, there shalbe wepinge and gnasshinge of teth. For many are called and feawe be chosen. -

Wedynge garment.

Manye are called

Folio xxxiii.

Tribute to Cesar

* A penie is ever taken for that the Iewes call a sicle, and is worth x. pence sterling. Saduces.

: vij. d.
: d.

+Then went the Pharises and toke counsell how they might tangle him in his wordes. And they sent vnto him their disciples with Herodes servauntes sayinge: Master, we knowe that thou are true, and teachest the waye of god (15) trulie, nether carest for eny man, for thou consydrest not mennes estate. Tell vs therfore: how thynkest thou? Is it lawfull to geve tribute vnto Cesar or not? Iesus perceaved their wikednes, and sayde: Why tempte ye me ye ypocrites? Let me se the tribute money. And they toke hym a peny*. And he sayde vnto them: whose is this ymage and superscripcion? They sayde vnto him: Cesars. (20) Then sayde he vnto them. Geve therfore to Cesar, that which is Cesars: and geve vnto god, that which is goddes. - When they hearde that, they marveled, and lefte hym and went there waye.

ij. d.
n
iv.

The same daye the Saduces came to him (which saye that there is no resurreccion^t) and axed him sayinge: Master, Moses bade, yf a man dye havinge (25) no chyl dren, that the brother mary his wyfe, and reyse vp seed vnto his brother. Ther were with vs seven brethren, and the fyrste married and deceased with oute yssue, and lefte his wyfe vnto his brother. Lyke wise the seconde and the thryd, vnto the seventh. Laste of all the woman dyed also. Now in the resurreccion, whose wyfe shall she be of the seven? For all had her. Iesus answered and sayde (30) vnto them: ye are deceived, and vnderstonde not the scriptures, nor yet the power of God. For in the resurreccion they nether mary nor are maryed: but are as the angels of God in heven.

Line (2) ...which were bydden thereto,
(3) ...went out in to the wayes,
(5) The kinge cam in,
(7) ...howe camyst thou inhydder, and hast not on aweddyng garment?
(13) And sent vnto...
(14) ...and that thou teachest...

Line (17) ...perceaved there wylynes,
(24) ...and they axed hym...
(26) ...brethren, the fyrst Married and dyed...
(30) ...and knowenot what the scripture meaneth,
(31) ...the vertue of god.

Ex. iij. b.

As touchynge the resurreccion of the deed: have ye not redde what is sayde vnto you of God, which sayeth: I am Abrahams God, and Ysaacks God, and the God of Iacob? God is not the God of the deed: but of the lyvinge. And when the people hearde that, they were astonyed at his doctrine.

D
Marke. vij. c.
Luke. xij. e.

(5) + When the Pharises had hearde, how that he had put the Saduces to silence, they drewe to gedder, and one of them which was a doctoure of lawe, axed a question temptinge him and sayinge: Master which is the chefe commaundment in the lawe? Iesus sayde vnto him: love the Lorde thy God with all thine herte, with all thy soule, and with all thy mynde. This is the fyrst and the chefe commaundment. And ther is another lyke vnto this. Love thyne neighbour as thy selfe. In these two commaundementes hange all the lawe and the Prophetes.

Du. vj. a.

Marke. xij. d.
Luke. xx. d.

Whyll the Pharises were gaddered togeder, Iesus axed them sayinge: what thinke ye of Christ? Whose sonne is he? They sayde vnto him: the sonne of David. He sayde vnto them: how then doeth David in spirite, call him Lorde sayinge? The Lorde sayde to my Lorde, syt on my right honde: tyll I make thyne enemyes thy fote stole. Yf David call him Lorde: how is he then his sonne? And none coulde answer him ageyne one worde: nether durste eny from that daye forth, axe him eny moo questions. -

Psalm. cx. a.

Folio
xxxiii.
A

The. xxiii. Chapter. +

Lu. xj. g.

Then spake Iesus to the people, and to his disciples sayinge. The Scribes (20) and the Pharises sit in Moses* seate. All therfore what soever they byd you observe, that observe and do: but after their workes do not: For they saye, and do not. Ye and they bynde hevy burthens and grevous to be borne, and ley them on mennes shulders: but they them sylfes will not heave at them with one of their fyngers. All their workes they do, for to be sene of men. They set (25) abroad their philateries, and make large borders on there garmentes, and love to sit vppermooste at feastes, and to have the chefe seates in the synagoges, and gretinges in the marketes, and to be called of men Rabi.

B

But ye shall not suffre youre selves to be called Rabi. For one is youre master, that is to wyte Christ, and all ye are brethren. And call no man youre

Line (6) ...axed him a question temptinge him...

(7) ...whych is the grett commaundment...

(8) ...thou shalt love thy lordegod with all thine herte,

(9) ...fyrst and that grett commaundment.

Line (10) Thou shaltlove thyne neighbour as thy selfe.

(17) And none of them...Nether durste eny man from that...

(20) Whatsoever they bydyou...

(23) ...wyl not move themwith one fynger.

(29) And call ye no man...

father vpon the erth, for there is but one youre father, and he is in heven. Be not called masters, for there is but one youre master, and he is Christ. He that is greatest amonge you, shalbe youre seruante. But whosoever exalteth him silfe, shalbe brought lowe. And he that humbleth him silfe, shalbe exalted. 1

(5) Wo be vnto you Scribes and Pharises, ypocrites, for ye shutte vp the kyngdome of heven before men: ye youre selves goo not in, nether suffre ye them that come, to enter in.

Wo be vnto you Scribes and Pharises ypocrites: ye deuoure widdowes houses, and that vnder a coloure of praying longe prayers: wherfore ye shall (10) receave greater damnacion.

Wo be vnto you Scribes and Pharises ypocrites, which compasse see and londe, to bringe one in to youre belefe: and when he ys brought, ye make him two folde more the chylde of hell, then ye youre selves are.

Wo be vnto you blynd gides, which saye whosoever sweare by the temple, (15) it is no thinge: but whosoever sweare by the golde of the temple, he offendeth.

Ye foles and blinde? whether is greater, the golde, or the temple that sanctifieth the golde. And whosoever sweareth by the aulter, it is nothinge: but whosoever sweareth by the offeringe that lyeth on the aulter, offendeth. Ye foles and blinde: whether is greater the offeringe, or the aulter which sanctifieth the offeringe?

(20) Whosoever therfore sweareth by the aulter, sweareth by it, and by all that there on is. And whosoever sweareth by the temple, sweareth by it, and by hym that dwelleth therin. And he that sweareth by heven, swereth by the seate of God and by hym that sytteth ther on.

f. Wo be to you Scribes and Pharises ypocrites, which tythe mynt, annyse (25) and commen, and leave the waygthtyer mattres of the lawe vndone: iudgement, mercy, and fayth. These ought ye to have done, and not to have left the othre vndone. Ye blinde gydes which strayne out a gnat and swalowe a cammyll.

Wo be to you scribes and pharises ypocrites, which make clene the vtter (30) syde of the cuppe, and of the platter: but within they are full of brybery and excesse. Thou blinde Pharise, clense fyrst, the ynnesyde* of the cup and platter, that the outsyde of them maye be clene also.

Line (1) ...on theerth, for one is youre father, and he is in heven. beye not called masters, for oneysyours master, and he is Christ.

(4) ...he that submitteth him...

(5) ...dissemblers, for ye sheet vp...

(8) "ypocrites" omitted.

...for ye deuoure...

(11) ...forye compasse see and londe,

Line (12) ...and when ye have brought him...

(14) ...for ye saye:

(15) ...he is detter.

(18) ...aultreys detter,

(24) ...dessemblers, for ye tythe mynt,

(29) ...for ye make clene...

(31) ...that which is within the cuppe and the platter, that the outsyde maye also be clene.

Grete.
Exalte.

The kinge-
dome is shut.

Wedowes
howses.

Temple.

Alter.

Mynt
Anys.
Iudgement
and mercye.

Blynde
gydes.

* Ynnesyde.
[Altered in
accordance
with
Tindale's
correction on
page 14,
line 7, of
this book]

Folio xxxv.

Wo be to you Scribes and Pharises ypocrites, for ye are lyke vnto paynted tombes which appere beautyfull outwarde: but are with in full of deed bones and of all fylthynes. So are ye, for outwarde ye appere righteous vnto men, when within, ye are full of ypocrisie and inquite.

D

(5) Wo be vnto you Scribes and Pharises ypocrites: ye bylde the tombes of the Prophetes, and garnisse the sepulchres of the righteous, and saye: Yf we had bene in the dayes of oure fathers, we wolde not have bene parteners with them in the bloud of the Prophetes. So then ye be witnesses vnto youre selves, that ye are the chylde of them which killed the prophetes. Fulfill ye lyke wyse the (10) measure of youre fathers. Yee serpentes and generacion of vipers, how shuld ye scape the dampnation of hell?

ij. Paral.
xxiiij. f.

+ Wherefore, beholde I sende vnto you, prophetes, wyse men and scribes, and of them ye shall kyll and crucifie: and of them ye shall scourge in youre synagoges, and persecute from cyte to cyte, that vpon you maye come all the (15) righteous bloude that was sheed vpon the erth, from the bloud of righteous Abell, vnto the bloud of zacharias the sonne of Barachias, whom ye slewe betwene the temple and the altre. Verely I say vnto you, all these thinges shall light vpon this generacion. Hierusalem, Hierusalem which kyllest prophetes, and stonest them which are sent to the: how often wolde I have gadered thy (20) chylde to gether, as the henne gadreth her chickens vnder her winges, but ye wolde not: Beholde youre habitacion shalbe lefte vnto you desolate. For I saye to you, ye shall not se me hence forth, tyll that ye saye: blessed is he that commeth in the name of the Lorde. -

Lu. xiiij. g.
iiij.
Esdre. j. e.

The. xxiii. Chapter.

A
Marke. xiiij. a.

And Iesus went out and departed from the temple: and his disciples came (25) to hym, for to shewe him the byldinge of the temple. Iesus sayde vnto them: se ye not all these thinges? Verely I saye vnto you: ther shall not be here lefte one stone vpon another, that shall not be cast doune.

Luke. xix. g.

And as he sat vpon the mount Olivete, his disciples came vnto hym secretly sayinge. Tell vs when these thinges shalbe? and what signe shalbe of thy com-

Line (2) ...off deed mens bones...
(4) ...dissimulacion and inquite.
(5) ...ffor ye bilde...
(6) ...sepulchres off iuste men,
...Yf we had bene in oure fathers tyme,
(8) So are ye witnesses...
(10) ...howe shall ye scape...

Line (13) ...off them some shall ye kyll and
crucifie, and some shall yescourge...
(14) ...thatt all righteous bloud may fall on
you, which was sheed apone the erth,
(27) ...shall not be destroyed.
(29) ...when this shalbe?

h. v. b.
o. ij. d.

mynge, and of the ende of the worlde? And Iesus answered, and sayde vnto them: take hede that no man deceave you. For many shall come in my name sayinge: I am Christ, and shall deceave many.

Ante-christ^t.

Ye shall heare of warres, and of the fame of warres: but se that ye be not (5) troubled. For all these thinges must come to passe, but the ende is not yet. For nacion shall ryse ageynste nacion, and realme ageynste realme: and ther shalbe pestilence, honger and erth quakes in all quarters. All these are the beginninge of sorowes.

xv. c.
xvj. a.

Then shall they put you to trouble, and shall kyll you: and ye shalbe hated (10) of all nacions for my names sake. And then shall many be offended, and shall betraye one another, and shall hate one the other. And many falce Prophetes shall aryse, and shall deceave many. And because iniquite shall have the vpper hande, the love of many shall abate. But he that endureth to the ende, the same shalbe safe. And this gladtidinges of the kyngdome shalbe preached in (15) all the worlde, for a witnes vnto all nacions: and then shall the ende come.

False prophetes

io
vi.

When ye therfore shall se the abhominacion that betokeneth desolacion, spoken of by Daniell the Prophet, stonde in the holy place: let him that redeth it, vnderstonde it. Then let them which be in Iury, flye into the mountaynes. And let him which is on the housse toppe, not come downe to fet eny thinge (20) out of his housse. Nether let him which is in the felde, returne backe to fetch his clothes. Wo be in those dayes to them that are with chylde, and to them that geve sucke. But praye that youre flight be not in the winter, nether on the saboth daye. For then shalbe greate tribulacion, suche as was not from the beginninge of the worlde to this tyme, ner shalbe. Ye and except those dayes (25) shuld be shortened, there shuld no fleshe be saved: but for the chosens sake, those dayes shalbe shortened.

Wynter

Electe.

B
ix.

xij.
xviij. c.

Then yf eny man shall saye vnto you: lo, here is Christ, or there is Christ: beleve it not. For there shall arise false christes, and false prophetes, and shall do great myracles and wondres. In so moche that if it were possible, the verie (30) electe shuld be deceived. Take hede, I have tolde you before. Wherefore if they shall saye vnto you: beholde he is in the desert, go not forth: beholde he is in the secret places, beleve not. For as the lightninge cometh out of the eest

- Line (4) ...and of the noyse of warres,
(7) ...pestilence, and honger,
(10) ...shall many fall,
(14) ...shalbe safe. And this Gospell...
(16) When ye then shall se the abhominacion
and desolacion (spoken of by Daniell
the prophet)...
(17) ...whosoever redeth it, let hym
vnderstonde it.

- Line (19) ...doune to take enytinge...
(25) ...shortened, shulde no flesse besaved:
(28) geve greatesignes and wonders. So
greatly that yff it were possible, even
thechosen shulde be brought in to
erroure.
(30) Yf they shall saye...lo, he is...yff they
saye: lo, he is in the secret places, beleve
nott.

and shyneth vnto the weest: so shall the commynge of the sonne of man be. For wheresoeuer a deed karkas is, even thither will the egles resorte.

C
Mar. xiiij. c.
Lu. xxj. e.
Ezech. xxxij. b.
Esa. xiiij.
Ioh. iij. c

Immediately after the tribulacions of those dayes, shall the sunne be derkened: and the mone shall not geve hir light, and the starres shall fall from heven, and (5) the powers of heven shall move. And then shall appere the sygne of the sonne of man in heven. And then shall all the kynreddes of the erth morne, and they shall se the sonne of man come in the cloudes of heven with power and greate glorie. And he shall sende his angesles with the greate voyce of a trompe, and they shall gader to gether his chosen, from the fower wyndes, and from the (10) wone ende of the worlde to the other.

Mar. xiiij.
Luk. xij.

Learn a similitude of the fygge tree: when his braunches are yet tender and his leues spronge, ye knowe that sommer is nye. So lyke wyse ye, when ye see all these thynges, be ye sure that it is neare, even at the dores. Verely I saye vnto you, that this generacion shall not passe tyll all these be fulfilled. Heven and erth (15) shall perisse: but my wordes shall abyde. But of that daye and houre knowith no man, no not the angels of heven, but my father only.

Genesis vij. b.

As the tyme of Noe was, so lyke wyse shall the comminge of the sonne of man be. For as in the dayes before the flood: they dyd eate and drynke, mary and were married, even vnto the daye that Noe entred in to the shyppe, and (20) knewe of nothyng, tyll the floude came and toke them all awaye. So shall also the commynge of the sonne of man be. Then two shalbe in the felde, the one shalbe receaved, and the other shalbe refused, two shalbe gryndinge at the myll: the one shalbe receaved, and the other shalbe refused.

Iu. xvij. g.

D
Marc. xiiij. c.
Luk. xiiij. c.

Wake therfore, because ye knowe not what houre youre master wyll come. (25) Of this be sure, that yf the good man of the housse knewe what houre the thefe wolde come: he wolde suerly watche, and not suffre his housse to be broken vppe. Therfore be ye also redy, for in the houre ye thinke he wolde not: wyll the sonne of man come. If there be any faithfull servaunt and wyse, whome his master hath made ruler over his housholde to geve them meate in season (30) convenient: happy is that servaunt whom his master (when he cometh) shall finde so doinge. Verely I saye vnto you, he shall make him ruler over all his goodes. But and yf that evill servaunt shall saye in his herte, my master wyll

Fygge tr.

Noc.

Folio
xxxvii.

Wake,

Faithful
servaunt.
Evell
servaunt.

Line (2) ...a deed body is,
(7) ...greate maieste:
(12) So lyke wyse when ye...
(14) ...tyll all be fulfilled.

Line (27) ...for what houre ye tinke leest on, in
the sameshall the sonne of man come.
who is a faythfull servaunte...
(29) ...ffor to geve...
(32) But and yf the evyll servaunt...

defer his commynge, and beginne to smyte his felowes, ye and to eate and to drinke with the drunken: that servauntes master wyll come in adaye when he loketh not for him, and in an houre that he is not ware of, and wyll devyde him, and geve him his rewarde with ypocrites. There shalbe wepinge and
(5) anasshinge[†] of tethe.

The. xxv. Chapter.

1 A

Then the kyngdome of heven shalbe lykened vnto. x. virgins, which toke their lampes, and went to mete the brydgrome: fyve of them were folysshe, and fyve were wyse. The folysshe toke their lampes, but toke none oyle with them. But the wyse tooke oyle with them in their vesselles with their lampes
(10) also. Whill the brydgrome taryed, all slombred and slepte. And even at mydnyght, there was a crye made: beholde, the brydgrome cometh, goo out against him. Then all those virgins arose, and prepared their lampes. And the folysshe sayde to the wyse: geve vs of youre oyle, for oure lampes goo out? but the wyse answered sayinge. Not so, lest ther be not ynough for vs and you: but goo
(15) rather to them that sell, and by for youre selves. And whill they went to bye, the brydgrome came: and they that were redy, went in with him to the weddinge, and the gate was shett vp: Afterwardes came also the other virgins sayinge: master master, open to vs. But he answered and sayde: verely I saye vnto you: I knowe not you. Watche there fore: for ye knowe nether the daye
(20) nor yet the houre, when the sonne of man shall come.

Virgens.

xix. b.

Watche.

B

+ Lykwyse as a certeyne man redy to take his iorney to a straunge countre, called his servauntes and delivered to them his gooddes. And vnto one he gave. v. talentes, to another. ii. and to another one: to every man after his abilite, and streyght waye departed. Then he that had receaved the fyve talentes, went and
(25) bestowed them, and wanne other fyve talentes. Lykwyse he that receaved. ii. gayned other. ii. But he that receaved the one, went and digged a pit in the erth and hyd his masters money. After a longe season the lorde of those servauntes came and rekened with them. Then came he that had receaved fyve talentes, and brought other fyve talentes sayinge: master, thou deliveredst vnto me fyve

Talentes.

Line (8) ... thefoles toke their...
(11) ... goo and mete hym.
(15) In conclusion whyll they went...
(19) y knowe you not: loke thar ye watche-
therefore,

Line (22) ... called hys servauntes to hym,
(25) "talentes" omitted.
(26) ... he that receaved one,
(29) "talentes" omitted.

Folio
xxxviii.

talentes: beholde I have gayned with them fyve talentes moo. Then his master saydevnto him: well good servaunt and faithfull. Thou hast bene faithfull in lytell, I will make the ruler over moche: entre in into thy masters ioye. Also he that receaved. ii. talentes, came and sayde: master, thou deliveredest vnto me.

(5) ii. talentes: beholde, I have wone. ii. other talentes with them. And his master sayde vnto him, well good servaunt and faithfull. Thou hast bene faithfull in lytell, I wyll make the ruler over moche: go in into thy masters ioye. +

C

Then he which had receaved the one talent, came, and sayd: master, I considered that thou wast an harde man, which repest where thou sowedst not, (10) and gadderest where thou strawedst not, and was therfore afraide, and went and hyd thy talent in the erth: Beholde, thou hast thyne awne. His master answered and sayde vnto him: thou evyll servaunt and slewthfull, thou knewest that I repe where I sowed not, and gaddre where I strawed not: thou oughtest therfore to have had my money to the chaungers, and then at my commynge shulde I have (15) receaved myne awne with vauntage. Take therfore the talent from him, and geve it vnto him which hath. x. talentes For vnto every man that hath shalbe geven, and he shall have aboundance: and from him that hath not, shalbe taken awaye, even that he hath. And cast that vnprofitable servaunt into vtter dercknes: there shalbe wepyng and gnasshinge of teeth.

Mar. iij. c.
Lu. viij. c.
and xix. d.

(20) + When the sonne of man cometh in his glorie, and all the holy angels with him, then shall he syt vpon the seate of his glorie, and before him shalbe Gaddred all nacions. And he shall separte them one from a nother, as a shepherde deuideth the shepe from the gootes. And he shall set the shepe on his right honde, and the gootes on the lyfte. Then shall the kynge saye to them on his (25) right honde: Come ye blessed chyldren of my father, inheret ye the kyngdom prepared for you from the beginninge of the worlde. For I was anhongred, and ye gave me meate. I thursted, and ye gave me drinke. I was herbourlesse, and ye lodged me. I was naked and ye clothed me. I was sicke and ye visited me. I was in preson and ye came vnto me. Then shall the righteous answeare him (30) sayinge master, when sawe we the anhongred, and feed the? or a thirst, and gave the drinke? when sawe we the herbourlesse, and lodged the? or naked and clothed the? or when sawe we the sicke or in preson, and came vnto the? And

Esaie. lviij. b.
Ezech. xviij. b.

Ecclesi. vij. d.

Line (1) ...lo I have gayned with them fyve moo. His master...
(5) ...lo I have wone ij other with them. his master...
(8) ...cam also, and said...
(10) ...and was affrayde,
(11) ...lo, thou hast thyn awne.
(12) ...sayde vnto hym: evyll servaunt...

Line (15) ...receaved my money with vauntage.
(20) ...shall come in hys maieste, andall hys holy angelles...
(21) ...seate of his maieste,
(22) ...heshall sever...
(23) ...a shepherde putteth asunder...
(24) ...on his lyfte honde.
(29) Thenshall the iuste...

the kynge shall answere and saye vnto them: verely I saye vnto you: in as moche as ye have done it vnto one of the leest of these my brethren, ye have done it to me.

Covenaunt.

D
v. c.
xiiij. f.

Then shall the kynge saye vnto them that shalbe on the lyfte hande: departe (5) from me ye coursed, into everlastinge fire, which is prepared for the devyll and his angels. For I was an hungred, and ye gave me no meate. I thursted, and ye gave me no drinke. I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sicke and in preson, and ye visited me not.

to
ix.

Then shall they also answere him sayinge: master when sawe we the an (10) hungred, or a thurst, or herbourlesse, or naked, or sicke, or in preson, and did not minstre vnto the? Then shall he answere them and saye: Verely I saye vnto you, in as moche as ye did it not to one of the leest of these, ye did it not to me. And these shall go into everlastinge payne: And the righteous into lyfe eternall. +

v. c.

Covenaunt.

The. xxvi. Chapter.

A
xiiij. a.
xciij. a.

(15) And it came to passe, when Iesus had fynished all these sayinges, he sayde vnto his disciples: + Ye knowe that after ii. dayes shalbe ester, and the sonne of man shalbe delyvered to be crucified.

The passion.

Then assembled togedder the chefe prestes and the scribes and the elders of the people to the palice of the hye preste, called Cayphas, and heelde a counsell, (20) how they myght take Iesus by suttelte and kyll him. But they sayd, not on the holy daye, lest eny vproure aryse amonge the people.

Cayphas

ij. a.
c. xiiij. a.

When Iesus was in Bethany, in the house of Symon the leper, ther came vnto him a woman, which had an alablaster boxe of precious oyntment, and powred it on his heed, as he sate at the bourde. When his disciples sawe that, they had (25) indignacion sayinge: what neded this wast? This oyntment myght have bene well solde, and geven to the povre. When Iesus vnderstod that, he sayde vnto them: why trouble ye the woman? She hath wrought a good worke upon me. For ye shall have povre folcke alwayes with you: but me shall ye not have all wayes. And in that she casted this oyntment on my bodye, she dyd it to burye

He is annoynted.

Line (10) ...and have not ministred...

(15) And hit folowed:

(18) ...the chefe prestes and scribes and seniours

Line (18) ...yf the people into the palice off the hye preste, which was called Cayphas:

(21) ...eny trouble aryse amonge...

me withall. Verely I saye vnto you, wheresoeuer this gospell shalbe preached throughoute all the worlde, there shall also this that she hath done, be tolde for a memoriall of her.

B
Marci. xiiij. b.
Lu. xxii. a.

Then one of the twelve called Iudas Iscarioth, went vnto the chefe prestes, (5) and sayd: what will ye geve me, and I will deliver him vnto you? And they apoynted vnto him thirty peces of sylver. And from that tyme he sought oportunitie to betraye him.

Marci. xiiij. b.
Lu. xxii. a.

The fyrst daye of swete breed the disciples cam to Iesus sayinge vnto him: where wylt thou that we prepare for the to eate the paschall lambe? And he (10) sayd: Go into the cite, vnto soche a man, and saye to him: the master sayeth, my tyme is at hande, I will kepe myne ester at thy housse with my disciples. And the disciples did as Iesus had apoynted them, and made redy the ester-lambe.

Mar. xiiij. b.
Lu. xxij. b.

When the even was come, he sate doune with the. xii. And as they dyd (15) eate, he sayde: Verely I saye vnto you, that one of you shall betraye me. And they were excedinge sorowfull, and beganne every one of them to saye vnto him: is it I master? He answered and sayde: he that deppeth his honde with me in the disshe, the same shall betraye me. The sonne of man goeth as it is written of him: but wo be to that man, by whom the sonne of man shalbe betrayed. (20) It had bene good for that man, yf he had never bene borne.

Psa. xl. c.
Folio xl.

C
j. cor. xj. c.
Lu. xxij.

Then Iudas wich betrayed him, answered and sayde: is it I master? He sayde vnto him: thou hast sayde. As they dyd eate, Iesus toke breed and gave thanks, brake it, and gave it to the disciples, and sayde: Take, eate, this is my body. And he toke the cup, and thanked, and gave it them, sayinge: drinke of it (25) every one. For this is my bloude of the new testament, that shalbe shedde for many, for the remission of synnes. I saye vnto you: I will not drinke hence forth of this frute of the vyne tree, vntyll that daye, when I shall drinke it new with you in my fathers kyngdome.

Mar. xiiij. c.
Luk. xxij. b.
Io. xvij. a.
zacha. xiiij. c.
mar. xiiij. c.
and xv. b.

And when they had sayde grace, they went out into mounte olyvete. Then (30) sayd Iesus vnto them: all ye shall be offended by me this night. For it is wrytten. I will smyte the shepherde, and the shepe of the flocke shalbe scattered abroode. But after I am rysen ageyne, I will goo before you into Galile. Peter answered,

Line (8) The fyrst daye of vnleveded^t breed...
(9) ... ester lambe?
(11) ... my tyme ys almoste come,
(16) ... began every man to saye vnto hym:
(18) ... in the disshe, shall betraye me.
(22) As they ate,

Line (23) ... gave it to his disciples,
(24) And toke the cuppe, and gave thanks,
(25) This ys my bloude...
(26) ... for the foryevenes of synnes,
(30) ... all ye shall fall this nyght because of me.

x. xiiij. c.

xxij. b.
xiiij. d.D
xiiij. d.
xxij. d.

and sayde vnto him: though all men shulde be offended by the, yet wolde I never be offended. Iesus sayde vnto him. Verely I saye vnto the, that this same night before the cocke crowe thou shalt denye me thryse. Peter sayde vnto him: Yf I shulde dye with the, yet wolde I not denye the. Lyke wyse also (5) sayde all the disciples.

Then went Iesus with them into a place which is called Gethsemane, and sayde vnto the disciples, syt ye here, whyll I go and praye yonder. And he toke with him Peter and the two sonnes of zebede, and began to wexe sorowfull and to be in an agonye. Then sayd Iesus vnto them: my soule is hevy even vnto (10) the deeth. Tary ye here and watche with me. And he went a lytell aparte, and fell flat on his face, and prayed sayinge: O my father, yf it be possible, let this cuppe passe from me: neverthelesse, not as I wyll, but as thou wylt. And he came vnto the disciples, and founde them aslepe, and sayde to Peter: what, coude ye not watche with me one houre: watche and praye, that ye fall not into (15) temptacion. The spirite is wyllynge, but the flesshe is weake.

He went away once moare, and prayed, sayinge: O my father, yf this cuppe can not passe away from me, but that I drinke of it, thy wyll befulfylled. And he came, and founde them a slepe agayne. For their eyes were hevy. And he lefte them and went agayne and prayed the thrid^t tyme sayinge the same (20) wordes. Then came he to his disciples and sayd vnto them: Slepe hence forth and take youre reest. Take hede the houre is at honde, and the sonne of man shalbe betrayed into the hondes of synners. Ryse, let vs be goinge: beholde, he is at honde that shall betraye me. Whyll he yet spake: lo, Iudas one of the xii. came and with him a greate multitude with swerdes and staves, sent from the (25) chefe prestes and elders of the people. And he that betrayed him, had geuen them a token, sayinge: whosoever I kysse, that same is he, ley hondes on him. And forth with all he came to Iesus, and sayde: hayle master, and kyssed him. And Iesus sayde vnto him: frende, wherfore arte thou come? Then came they and layed hondes on Iesus and toke him.

(30) And beholde, one of them which were with Iesus, stretched oute his honde and drue his swerde, and stroke a servaunt of the hye preste, and smote of his eare. Then sayde Iesus vnto him: put vp thy swerde into his sheathe. For all

He armeth
himselfe
agaynst the
passion.

He is
betrayed.

- Line (1) ...be hurte by the, yettwyll not I be hurte.
 (10) And he went a way a lytell aparte,
 (16) He went agayne ons moare,
 (22) lett vsbe goinge, heis athonde that shall...
- Line (24) ...whych were sent...
 (25) ...seniours...
 ...gave them a token,
 (32) For all they that ley...

Gen. ix. a
apo. xiiij. c

Esaic. liiij. c.

F
thre. iiij. d.Mar. xiiij. f.
lu. xxiij. f.
lo. viij. e.

Io. ij. d.

G

Mar. xiiij
Lu. xxiij. f
Io. xvij c

that ley hond on the swearde, shall perisshe with the swearde. Ether thinkest thou that I cannot now praye to my father, and he shall geve me moo then. xii. legions of angelles? But how then shuld the scriptures be fulfilled: for so must it be.

- (5) The same tyme sayd Iesus to the multitude: ye be come out as it were vnto a thefe, with swerdes and staves for to take me. I sate daylie teachinge in the temple amonge you and ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him and fled. And they toke Iesus and leed him to Cayphas the hye preeste, where the Scribes (10) and the Elders where assembled. And Peter folowed him a farre of, vnto the hye prestes place: and went in, and sate with the servauntes, to se the ende.

- The chefe prestes and the elders, and all the counsell, sought false witnes agenste Iesus, for to put him to deeth, but founde none: in somoche that when many false witnessess cam, yet founde they none. At the last came two false (15) witnesses and sayd: This felowe sayde: I can distroye the temple of God, and bylde it agayne in. iii. dayes.

- And the chefe preste arose, and sayde to him: answerest thou nothinge? How is it that these beare witnes ageynst the? But Iesus helde his peace: And the chefe Preeste answered, and sayd to him: I charge the in the name of the (20) lyvinge God, that thou tell vs, whether thou be Christ the sonne of God. Iesus sayd to him: thou haste sayd. Neverthelesse I saye vnto you, hereafter shall ye se the sonne of man syttinge on the right honde of power, and come in the clowddes of the skye.

- Then the hye preste rent his clothes sayinge: He hath blasphemed: what (25) nede we of eny moo witnesses? Behold now ye have hearde his blasphemy: what thinke ye? They answered and sayd: he his worthy to dye. Then spat they in his face, and boffeted him with fistes. And other smote him with the palme af^t their hondes on the face, sayinge: tell vs thou Christ, who is he that smote the?

- (30) Peter sate with out in the palice. And a damsell came to him sayinge: Thou also waste with Iesus of Galilee: but he denyed before them all sayinge: I woot not what thou sayst. When he was goone out into the poorche, a nother

He is tal

He is fa
accused.Peter
denyeth.

- Line (2) ...that I can not praye my father,
(3) howe then shall the scriptures...
(6) ...dayly I sate amonge you teachinge
in the temple,
(8) ...all his disciples...
(10) ...senyours were assembled. Peter
folowed...
(12) ...seniours...

- Line (14) ...and they founde none.
(16) ...and bylde the same in iij dayes.
(25) Lo, nowehave yeherde his blasphemy:
(27) ...and bett him with there fistes.
(28) ...saynge: arede to vs Christ, who ys
he that smote the?
(31) galile: he denyed...

wenche sawe him, and sayde vnto them that were there: This felowe was also with Iesus of Nazareth. And agayne he denyed with an oothe that he knew the man. And after a whyle came vnto him they that stode bye, and sayde vnto Peter: suerly thou arte even one of them, for thy speache bewreyeth the. Then
 xlii. (5) beganne he to course and to sweare, that he knewe not the man. And immediatly the cocke krew. And Peter remembred the wordes of Iesu which sayde vnto him: before the cocke crowe, thou shalt deny me thryse: and went out at the dores and wepte bitterly.

The. xxvii. Chapter.

A When the mornynge was come, all the chefe prestes and the elders of the
 cv. a. (10) people helde a counsaile agenst Iesu, to put him to deeth, and brought him
 xliij. a. bounde and delivered him vnto Poncius Pilate the debite.

He is
delivered to
Pilate

Then when Iudas which betrayed him, sawe that he was condempned, he repented him sylfe, and brought ageyne the. xxx. plattes of sylver to the chefe prestes and elders sayinge: I have synned betrayinge the innocent blood. And
 (15) they sayde: what is that to vs? Se thou to that. And he cast doune the sylver plattes in the temple and departed, and went and hounge him sylfe.

Iudas

i. And the chefe prestes toke the sylver plattes and sayd: it is not lawfull for to put them in to the treasury, because it is the pryce of blood. And they toke counsell, and bought with them a potters felde to bury strangers in. Wherefore
 (20) that felde is called the felde of blood, vntyll this daye. Then was fulfilled, that which was spoken by Ieremy the Prophet sayinge: and they toke. xxx. sylver plattes, the prise of him that was valued, whom they bought of the chyldren of Israel, and they gave them for the potters felde, as the Lorde appoynted me.

j. e. Jesus stode before the debite: and the debite axed him sayinge: Arte thou
 cv. a. (25) the kynge of the Iues? Iesus sayd vnto him: Thou sayest, and when he was
 xliij. a. accused of the chefe prestes and elders, he answered nothinge. Then sayd Pilate vnto him: hearest thou not how many thinges they laye ageynste the? And he answered him to^t never a worde: in somoche that the debite marveyllled greatlie.

He holdeth
his peace.

Line (2) ...with an oothe, and sayde: I knowe
 nott the man.
 (6) ...whyche he sayde vnto hym:
 (9) ...senyours...
 (14) ...senyours...

Line (17) The chefe prestes toke...
 (22) ...the value of him that was prysed,
 (25) Thou sayest. when he was...
 (26) ...seniours...
 (28) ...marveyllled very sore.

At that feest, the debite was wonte to deliver vnto the people a presoner, whom they wolde desyer. He had then a notable presoner, called Barrabas. And when they were gadered together, Pilate sayde vnto them: whether wyll ye that I geve losse vnto you, Barrabas or Iesus which is called Christ? For he (5) knewe well, that for envie they had deliured him.

When he was set doune to geve iudgement, his wyfe sent to him sayinge: have thou nothinge to do with that iuste man. For I have suffered many thinges this daye in adream about him.

B
Mar. xv. b.
Luk. xxiiij. b.
Io. xviiij. g
and. xix. c.

But the chefe preestes and the elders had perswaded the people, that they (10) shulde axe Barrabas, and shulde destroye Iesus. Then the debite answered and sayde vnto them: whether of the twayne wyll ye that I let loose vnto you? And they sayde, Barrabas. Pilate sayde vnto them: what shall I do then with Iesus which is called Christ? They all sayde to him: let him be crucified. Then sayde the debite: what evyll hath he done? And they cryed the more sayinge: let him (15) be crucified.

Folio xliiii.

When Pilate sawe that he prevayled nothinge, but that moare busines was made, he toke water and wasshed his hondes before the people sayinge: I am innocent of the bloud of this iuste person*, and that ye shall se. Then answered all the people and sayde: his bloud be on vs, and on oure chyl dren. Then let he (20) Barrabas loose vnto them, and scourged Iesus and delivered him to be crucified.

D
Mar. xv. b.
Io. xix. a.

Then the soudeours of the debite toke Iesus vnto the comen hall, and gaddered vnto him all the company. And they stripped him and put on him a purpyll roobe, and platted a croune of thornes and put vpon his heed, and a rede in his ryght honde: and bowed their knees before him, and mocked him, (25) saying: hayle kinge of the Iewes: and spitted vpon him, and toke the rede and smoote him on the heed.

Mar. xv. b.
Luk. xxiiij. d.
Ioh. xix.

And when they had mocked him, they toke the robe of him ageynè, and put his awne reyment on him, and leed him awaye to crucify him. And as they came out, they fonnde† a man of Cyren, named Simon: him they compelled to (30) beare his crosse. And when they cam vnto the place, called Golgotha (that is to saye, a place of deed mens sculles) they gave him veneger to drinke mengled with gall. And when he had tasted therof, he wolde not drinke.

Line (2) ...they wolde chose.
(7) ...iuste man, I have suffered...
(8) ...in my slepe about hym.
(9) But the chefe preestes and the
seniours...

Line (10) The debite answered...
(19) ...his bloud fall on vs,
(24) "and mocked him" omitted.
(30) And cam vnto the place,
(31) and they gave...myxte with gall.

E	<p>When they had crucified him, they parted his garmentes, and did cast lottes: to fulfyll that was spoken by the prophet. They deuyned my garmentes amonge them: and apon my vesture did cast lottes. And they sate and watched him there. And they set vp over his heed the cause of his deeth written. This is</p> <p>(5) Iesus the kynge of the Iewes. And ther were two theves crucified with him, one on the right honde, and a nother on the lyfte.</p> <p>They that passed by, revyled him waggyng ther heeddes and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes, save thy sylfe. If thou be the sonne of God, come doune from the crosse. Lykwyse also</p> <p>(10) the hye prestes mockinge him with the scribes and elders sayde: He saved other, him sylfe he can not save. If he be the kynge of Israel: let him now come doune from the crosse, and we will beleve him. He trusted in God, let him deliver him now, yf he will have him: for he sayde, I am the sonne of God. That same also the theves which were crucified with him, cast in his tethe.</p>	He is crucified.
F	<p>(15) From the sixte houre was there dercknes over all the londe vnto the nynth houre. And about the nynth houre Iesus cryed with a loude voyce, sayinge: Eli Eli lama asbathani^t. That is to saye, <u>my God, my God, why hast thou forsaken me?</u> Some of them that stode there, when they herde that, sayde: This man calleth for Helyas. And streyght waye one of them ranne and toke</p> <p>(20) a sponge and filled it full of veneger, and put it on a rede, and gave him to drinke. Other sayde, let be: let vs se whyther Helyas will come and deliver him. Iesus cryed agayne with a lowde voyce and yelded vp the goost.</p>	He is rayled on.
. xxj. a	<p>And beholde the vayle of the temple dyd rent in twayne from the toppe to the bottome, and the erth dyd quake, and the stones dyd rent, and graves dyd</p> <p>(25) open: and the bodies of many saintes which slept, arose and came out of the graves after his resurreccion, and came into the holy cite, and appered vnto many.</p>	<p>He geveth vp the goost.</p> <p>The vayle renteth</p> <p>Deed bodyes aryse.</p>
. xliiii.	<p>When the Centurion and they that were with him watchinge Iesus, sawe the erth quake and those thinges which hapened, they feared greatly sayinge. Of a surete this was the sonne of God.</p>	
	<p>(30) And many women were there, beholdinge him a farre of, which folowed Iesus from Galile, ministringe vnto him. Amonge which was Mary Magdalen, and Mary the mother of Iames and Ioses, and the mother of zebedes chyl dren.</p>	
TMV	81	6

1525

Line (2) They have parted...
 (3) ...my vesture have cast...
 (6) ...on the lyfte honde.
 (9) Lykwyse also the prelates...seniours...
 (12) lett God delyver hym now...

Line (23) ...of the temple was rent in two parties...
 (25) ...off their graves...
 (27) When the pety captayne,
 (31) ...amonge the which was...
 (32) ...off Iames and the mother of Ioses,

G
Mar. xv. d.
Luk. xxiii. g.
Iohan. xxix.
g.

When the even was come, there came a ryche man of Aramathia named Ioseph, which same also was Iesus disciple. He went to Pilate and begged the body of Iesus. Then Pilate commaunded the body to be delivered. And Ioseph toke the body, and wrapped it in a clene lynnyn clooth, and put it in his newe
(5) tombe, which he had hewen out, even in the roke, and rolled a greate stone to the dore of the sepulcre, and departed. And there was Mary Magdalene and the other Mary sittinge over ageynste the sepulcre.

He is bu

The nexte daye that foloweth good frydaye, the hye prestes and pharises got them selves to Pilate and sayde: Syr, we remember, that this deceaver sayde
(10) whyll he was yet alyve After thre dayes I will aryse agayne. Commaunde therfore that the sepulcre be made sure vntyll the thyrd daye, lest paraventure his disciples come, and steale him awaye, and saye vnto the people, he is rysen from deeth, and the laste erroure be worsse then the fyrst. Pilate sayde vnto them. Take watche men: Go, and make it as sure as ye can. And they went and
(15) made the sepulcre sure with watche men, and sealed the stone. †

He is
watched
rysinge
again

The. xxviii. Chapter. †

A
Mar. xvj. b.
Io. xx. c.

The Sabboth daye at even which dauneth the morowe after the Sabboth, Mary Magdalene and the other Mary came to se the sepulcre.

And beholde ther was a greate erth quake. For the angell of the lorde descended from heven: and came and rowlled backe the stone from the dore,
(20) and sate apon it. His countenaunce was lyke lyghtnyng, and his rayment whyte as snowe. And for feare of him the keepers were astunnied, and be came as deed men.

The angell answered, and sayde to the wemen, feare ye not. I knowe that ye seke Iesus which was crucified: he is not here: he is rysen as he sayde. Come,
(25) and se the place where the lorde was put: and goo quickly and tell his disciples that he is rysen from deeth. And beholde, he will go before you into Galile, there ye shall se him. Lo I have tolde you. †

Folio xlv.

† And they departed quickly from the sepulcre with feare and greate Ioye: and did runne to bringe his disciples worde. And as they went to tell his disciples:

Line (6) There was Mary Magdalene...

(13) And then the laste erroure shalbe
worssethen the first was.

(14) They went and made...

Line (21) ... as snowe For feare of hym the keepers
were astunnied, and were as deed men.

(23) I knowe wele ye seke...

(27) ... There shall se hym.

beholde, Iesus met them sayinge: All hayle. And they came and held him by the fete and worshipped him. Then sayde Iesus vnto them: be not afrayde. Go and tell my brethren, that they goo in to Galile, and there shall they se me.

C When they were gone: beholde, some of the keepers came in to the cyte, (5) and shewed vnto the hie prestes, all the thinges that were hapened. And they gaddered them to gedder with the elders, and toke counsell, and gave large money vnto the soudiers sayinge: Saye that his disciples came by nyght, and stole him away whill ye slept. And if this come to the rulers eares, we wyll pease him, and save you harmeles. And they toke the money and dyd as they (10) were taught. And this sayinge is noysed amonge the Iewes vnto this daye. -

D
:xvj. +Then the. xi. disciples went away into Galile, in to a mountayne where Iesus had appoynted them. And when they sawe hym, they worshipped him. But some of them doutted. And Iesus came and spake vnto them sayinge: All power ys geven vnto me in heven, and in erth. Go therfore and teache all (15) nacions, baptysinge them in the name of the father, and the sonne, and the holy goost: Teachinge them to observe all thynges, what soever I com-commaunded† you. And lo I am with you all waye, even vntyll the ende of the worlde. -

All power.

Here endeth the Gospell of S. Mathew.

Line (1) ...sayinge: God spede you. They camand...
(5) ...vnto the prelattes, all thinges whych had hapened.

Line (6) ...senioures...
(9) ...and make you safe.
(11) ...disciples went there waye...
(13) Iesus came and...

THE GOSPELL OF S. MARKE.

The fyrste Chapter. +

A
t. iij. a.
iij. a.
l. iij. a.
. xl. a
n j. c.

The beginnyng of the Gospell of Iesu Christ the sonne of God, as yt is wrytten in the Prophetes: beholde I sende my messenger before thy face, which shall prepared^t thy waye before the. The voyce of a cryer in the wildernes: prepare ye the waye of the Lorde, make his pathes streyght.

t. iij. a.

(5) Iohn dyd baptise in the wyldernes, and preche the baptyme of repentaunce, for the remission of synnes. And all the londe of Iurie and they of Ierusalem, went out vnto him, and were all baptised of him in the ryver Iordan, confessynge their synnes.

Iohn
baptised.

t. iij. e
c. iij. c
n. j. d.

(10) Iohn was clothed with cammylles heer, and with a gerdyll of a skyn a bout hys loynes. And he dyd eate locustes and wylde hony, and preached sayinge: a stronger then I commeth after me, whose shue latchet I am not worthy to stoupe doune and vnlose. I have baptised you with water: but he shall baptise you with the holy goost. -

B
t. iij. d
c. iij. d

And yt came to passe in those dayes, that Iesus cam from Nazareth, a cyte (15) of Galile: and was baptised of Iohn in Iordan. And assone as he was come out of the water, Iohn sawe heaven open, and the holy goost descendinge vpon him, lyke a dove. And ther came a voyce from heaven: Thou arte my dere sonne in whom I delyte.

Iesus is
baptised.

lio xlvj.

t. iij. a.
c. v

And immediatly the sprete drave him into wildernes: and he was there in (20) the wildernes xl, dayes, and was tempted of Satan, and was with wilde beestes. And the aungels ministred vnto him.

Iesus fasteth.

thew iij.

ce. iij. e.
iij. f.

After Iohn was taken, Iesus came in to Galile, preachinge the gospell of the kyngdome of God, and sayinge: the tyme is come, and the kyngdome of God is at honde, repent and beleve the gospell.

r. iij. c.
. v. a.

(25) As he walked by the see of Galile, he sawe Simon and Andrew his brother, castinge nettes in to the see, for they were fysshers. And Iesus sayde vnto them: folowe me, and I will make you fisshers of men. And strayght waye, they forsoke their nettes, and folowed him.

Simon
Andrew.

Line (3) The voyce of won that cryeth in the wildernes:

(7) ...knowledgyng, theire synnes.

(9) ...a gerdyll off a beestes skyn...

(10) And he ate locustes...

(15) And immediatly he cam...

(16) ...and sawe the heavens open,

Line (19) ...into a wildernes:

(22) After that Iohn was taken,

(23) ...the tymeys ful come,

(24) ...is even att honde,

(27) ...you to be fysshers of men. And they strayght waye forsoke...

And when he had gone a lytell further thence, he sawe Iames the sonne of zebede, and Ihon his brother, even as they were in the shyppe mendinge their nettes. And annone he called them. And they leeft their father zebede in the shippe with his hyred servauntes, and went their waye after him.

Iames
Ihon.

C
Mat. viij. d.
Luke iij. c

(5) And they entred in to Capernaum: and streight waye on the Saboth dayes, he entred in to the synagoge and taught. And they merveled at his learninge. For he taught them as one that had power with him, and not as the Scribes.

And there was in their synagoge a man vexed with an unclene spirite, that
(10) cried sayinge: let be: what have we to do with the thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte, euen that holy of god. And Iesus rebuked him sayinge: hoolde thy peace and come out of him. And the vnclene spirite tare him, and cryed with a loude voyce, and came out of him. And they were all amased, in so moche that they demaunded one of
(15) another amonge them selves saying: what thinge is this? what newe doctryne is this? For he commaundeth the foule spirites with power, and they obeye him. And immediatly his fame spreed abroad throughoute all the region borderinge on Galile.

The vn-
spirite is
oute.

Mat. viij. b.
Luke iij. f.

And forth with, assone as they were come out of the synagoge, they entred
(20) in to the housse of Symon and Andrew, with Iames and Ihon. And Symons mother in lawe lay sicke of a fever. And anone they tolde him of her. And he came and toke her by the honde and lifte her vp: and the fever forsoke hir by and by: and she ministred vnto them.

Simons
mother
lawe.

D

And at even when the sunne was downe, they brought to him all that were
(25) diseased, and them that were possessed with devyls. And all the cite gaddred to gedder at the dore, and he healed many that were sicke of divers diseases. And he cast out many devyls, and suffred not the devyls to speake, because they knewe him.

And in the morninge very erly, Iesus arose and went out in to a solitary
(30) place, and there prayed. And Simon and they that were with him folowed after him. And when they had founde him, they sayde vnto him: all men seke for the. And he sayd vnto them: let vs go in to the next tounes, that I maye preache

Folio xlvii.

Line (2) ...shippedressynge their nettes.
(7) ...not as the scribes did.
(9) ...in the sinagoge,...and he cryed
sayinge: lett me a lone:
(10) ...with the Iesus...
(11) I knowe what thou arte, thou arte
thatholy man promysed of god.

Line (12) ...out of the man.
(13) ...tare him, cryed outwith a lowde
voyce,
(17) Anon his name...
(19) And immediatly...
(20) Symones mother elawe...

there also: for truly I cam out for that purpose. And he preached in their synagoges, throughout all Galile, and cast the devyls out.

And there came a leper to him, beseching him, and kneled doune vnto him, and sayde to him: yf thou wilt, thou cannest make me clene. And Iesus (5) had compassion on him, and putforth his honde, touched him, and sayde to him: I will, be thou clene. And assone as he had spoken, immediatly the leprosy departed from him, and was clensed. And he charged him, and sent him away forthwith and sayd vnto him: Se thou saye no thinge to any man: but get the hence and shewe thy silfe to the preste, and offer for thy clensing, those thinges (10) which Moses commaunded, for a testimoniall vnto them. But he (assone as he was departed) beganne totell many thinges, and to publyshe the dede: in so moche that Iesus coule no more openly entre in to the cite, but was with out in desert places. And they came to him from every quarter.

A leper.

The. ii. Chapt.

After a feawe dayes, he entred into Capernaum agayne, and it was noysed (15) that he was in a housse. And anone many gadered to geder, in so moche that now there was no rounge to receave them: no, not so moche as a bout the dore. And he preached the worde vnto them. And there came vnto him that brought one sicke of the palsie, borne of fower men. And because they coule not come nye vnto him for preace, they vncovered the rofe of the housse where he was. (20) And when they had broken it open, they let doune the beed where in the sicke of the palsie laye. When Iesus sawe their fayth, he sayde to the sicke of the palsie, sonne thy sinnes are forgiven the.

Palseye.

And ther were certayne of the scribes sittinge there, and reasoninge in their hertes: how doeth this felowe so blaspheme? Who can forgeve synnes, but (25) God only? And immediatly when Iesus perceaved in his sprete, that they so reasoned in them selves, he sayde vnto them: why thynke ye soche thinges in youre hertes? Whether is it easier to saye to the sicke of the palsie, thy synnes are forgiven the: or to saye, aryse take vp thy beed, and walke? That ye maye knowe that the sonne of man hath power in erth to forgeve synnes*, he spake

* The visible miracle was a signe of the inuisible power

Line (2) ...cast devyls out.

(4) ...thou arte able to make me clene.

Iesus...

(6) ...I will, be clene.

(7) ...and he was clensed.

(8) Sethat thou tell no man,

Line (16) ...no, nortin places a bout the dore. And he preached vnto them.

(19) ...They opened...

(23) There were certeyne of the scribes sittnge, and...

(24) ...thys felowe blaspheme?

C
Mat. ix. a
Luk. v. f.

vnto the sicke of the palsie: I saye vnto the, aryse and take vp thy beed, and get the hense in to thyne awne housse. And by and by he arose, toke vp the beed, and went forth before them all: in so moche that they were all amased, and glorified God sayinge: we never sawe it on this fassion.

(5) And he went agayne vnto the see, and all the people resorted vnto him, and he taught them. And as Iesus passed by, he sawe Levy the sonne of Alphay, syt at the receyte of custome, and sayde vnto him: folowe me. And he arose and folowed him. And it came to passe, as Iesus sate at meate in his housse, many publicans and synners sate at meate also with Iesus and his disciples. For there (10) were many that folowed him. And when the Scribes and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples: how is it, that he eateth and drynketh with publicans and synners? When Iesus hearde that, he sayde vnto them. The whole have no nede of the phisicion, but the sicke. I came not to call the rightwise, but the synners to repentaunce.

Folio xlviii.

j. Timo. i. c.
Mat. ix. b.
and Luk. v. f.

(15) And the disciples of Iohn and the Pharises dyd faste: and therfore came and sayde vnto him. Why do the disciples of Iohn and of the Pharises faste, and thy disciples fast not. And Iesus sayde vnto them: can the chyldren of a weddinge faste, whils the brydgrome is with them. As longe as they have the brydgrome with them, they cannot faste. But the dayes will come when the brydgrome (20) shalbe taken from them, and then shall they faste in those dayes.

D

Also no man soweth a pece of newe cloth vnto an olde garment, for then taketh he awaye the newe pece from the olde, and so is the rent worsse.

In lyke wyse, no man poureth newe wyne in to olde vessels: for yf he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels (25) are marred. But new wyne must be poured in to new vessels.

Mat. xij. a.
Luke vj. a

And it chaunsed that he went thorow, the corne feldes on the Saboth daye: and his disciples as they went on their waye, beganne to plucke the eares of corne. And the Pharises sayde vnto him: beholde, why do they on the Saboth dayes that which is not lauffull? And he sayde to them: have ye never rede what

j. Regum
xxj. b

(30) David dyd, when he had nede, and was anhongred, bothe he and they that were with him? How he went into the housse of God in the dayes of Abiathar thehye preste, and dyd eate the halowed loves, which is not lauffull to eate, but for

Levy.

publicans an
synners eate
with Christ.

Christes
disciples
faste not

New and
olde agree
not.

They pluck
the eares on
the Saboth-
daye

Line (2) ...hys beed

(5) And he went out agayne...

(12) ...when Iesus had herde that,

(14) I cam to cal the sinners to repentaunce,
and not the iuste.

(15) ...and of the pharises did faste, and
they cam and sayde...

Line (28) ...sayde vnto him: Take hede why
dothey on the sabbath daye that which
is vnlauffull?

(31) ...howe they went into the...

(32) ...and ate the halowed loves, which is
not lauffull but for theprestes only to
eate:

the prestes only: and gave also to them which were with him? And he sayde to them: the Saboth daye was made for man, and not man for the Saboth daye. Wherefore the sonne of man is Lorde even of the Saboth daye.

The Saboth
was made
for man.
Christe is
Lorde over
the Saboth.

The. iii. Cha. +

A

And he entred agayne into the synagoge, and there was a man there which
(5) had a widdred honde. And they watched him to se, whether he wolde heale him on the Saboth daye, that they might accuse him. And he sayde vnto the man which had the wyddred honde: arise and stonde in the middes. And he sayd to them: whether is it lafull to do a good dede on the Saboth dayes, or an evyll? to save life or kyll? But they helde their peace. And he loked round aboute on
(10) them angerly, mournyge on the blindnes of their hertes, and sayde to the man: stretch forth thyne honde. And he stretched it oute. And his honde was restored, even as whole as the other. -

Wethered
hande.

And the Pharises departed, and streyght waye gaddred a counsell with them that belonged to Herode agaynst him, that they might destroye him. And Iesus
(15) auoyded with his disciples to the sea. And a greate multitude folowed him from Galile and from Iurie, and from Hierusalem, and from Idumea, and from beyonde Iordane: and they that dwelled about Tyre and Sidon a greate multitude: which when they had herde what thinges he dyd, came vnto him.

xlix.

B

And he commaunded his disciples, that a shippe shuld wayte on him,
(20) because of the people, leste they shuld throunge him. For he had healed many, in somoche that they preased upon him, for to touche him, as many as had plagues. And when the vnclene sprites sawe him, they felldowne before him, and cryed sayinge: thou arte the sonne of God. And he straygtly charged them that they shuld not vtter him.

x. a
b. c

(25) And he went vp into a mountayne, and called vnto him whom he wolde, and they came vnto him. And he ordeyned the. xii. that they shuld be with him, and that he myght sende them to preache: and that they might have power to heale syknesses, and to cast out devyls. And he gave vnto Simon, to name Peter. And he called Iames the sonne of zebede and Iohn Iames brother, and gave

The apostles
are chosen.

Line (3) Wherefore is the sonne of man lorde
even of the saboth daye.

(4) ... there was a man which had...

(5) to se, yf he wolde heale...

Line (8) ... on the saboth daye,

(9) ... to save a mannes life, or to kyll?

(11) ... stretched it forth: And the hond...

(13) The pharises departed,

them Bonarges to name, which is to saye the sonnes of thounder. And Andrew, and Philip, and Bartlemew, and Mathew, and Thomas, and Iames the sonne of Alphey, and Taddeus, and Symon of Cane, and Iudas Iscarioth, which same also betrayed him.

Mat. ix. d
and. xij. b
Lu. xj. b.

- (5) And they came vnto housse, and the people assembled togedder agayne, so greatly that they had not leesar so moche as to eate breed. And when they that longed vnto him hearde of it, they went out to holde him. For they thought he had bene beside him selfe. And the Scribes which came from Ierusalem, sayde: he hath Belzebub, and by the power of the chefe devyll, casteth out devyls.
- (10) And he called them vnto him, and sayde vnto them in similitudes.

Belzebub.

- How can Satan drive out Satan? For yf a realme be devided ageynste it silfe, that realme cannot endure. Or yf a housse be devided agaynste it silfe, that housse cannot continue: So yf Satan make insurreccion agaynste him silfe and be devided, he cannot continue, but is at an ende. No man can entre into
- (15) a stronge mans housse, and take awaye hys gooddes, excepte he fyrst bynde that stronge man, and then spoyle hys housse.

D
Mat. xij. a.
lu. xj. b

- Verely I saye vnto you, all synnes shalbe forgiven vnto mens chyl dren and blasphemy wherwith they blaspheme. But he that blasphemeth the holy goost, shall never have forgevenes: but is in daunger of eternall dampnacion: because
- (20) they sayde, he had an vnclene sprete.

The syn c
the holy
goost.

Mathe. xij. d.
Luke. viij. c.

- Then came his mother and his brethren, and stode with out, and sent vnto him and called him. And the people sate aboute hym, and sayde vnto him: beholde thy mother and thy brethren seke for the with out. And he answered them sayinge: who is my mother and my brethren? And he loked rounde
- (25) about on his disciples which sate in compasse about hym, and sayde: beholde my mother and my brethren. For who soever doeth the will of God, he is my brother my syster and mother.

His moth
seketh hir

The. iiii. Chapter. +

A
Mathe. xij. a.
Luke viij. a.

And he began agayne to teache by the see syde. And there gadered to gedder vnto him moche people, so greatly that he entred into a ship, and sate in

Line (7) For they sayde, he ys to fervent.

(9) ...casteth out the dvylles^t.

(10) ...and in similitudes sayde vnto them.

(11) And yf a realme...

(12) And if a houssebe...

Line (14) ...but hath an ende.

(17) ...that all synnes...

(19) For they sayde,

(21) And there came hismother...

(28) ...to teache then...

¶io l.

the see, and all the people was by the see side on the shoore. And he taught them many thynges in similitudes, and sayde vnto them in his doctrine: Herken to. Beholde, There went out a sower to sowe. And it fortun-ed as he sowed, that some fell by the waye syde, and the fowles of the ayre came and deuoured it (5) vp. Some fell on stony ground, where it had not moche erth: and by and by sprang vp, because it had not depth of erth: but assone as the sunne was vp it caught heet, and because it had not rotyng, wyddred awaye.

Sower.

And some fell amonge the thornes, and the thornes grewe vp and choked it, so that it gave no frute. And some fell vpon good ground and dyd yelde (10) frute that sprang and grewe, and brought forth: some thirty folde, some sixtie folde and some an hundred folde. And he sayde vnto them: he that hath eares to heare, let him heare. -

B
v. vj. c
t. xiiij. b.
¶viiij. b.
¶xij. f.
u. xxviiij.
¶man. xj. b.

And when he was alone, they that were aboute him with the. xii. axed him of the similitude. And he sayde vnto them. To you it is geuen to knowe the (15) mistery of the kyngdome of God. But vnto them that are with out, shall all thinges be done in similitudes: that when they se, they shall se, and not discerne: and when they heare they shall heare, and not vnderstonde: leste at any tyme they shulde tourne, and their synnes shuld be forgiven them. And he sayde vnto them: Perceave ye not this similitude? how then shulde ye vnderstonde all other (20) similitudes?

The sower soweth the worde. And they that are by the wayes syde, where the worde is sowed, are they to whom assone as they haue herde it, Sathan cometh immediatly, and takith awaye the worde that was sowed in their hertes. And likewyse they that are sowed on the stonye ground, are they: which when (25) they haue harde the worde, atonce receave it with gladnes, yet haue no rotes in them selves, and so endure but a tyme: and anon as trouble and persecucion aryseth for the wordes sake, they fall immediatly. And they that are sowed amonge the thornes, are soche as heare the worde: and the care of this worlde and the disseytfulnes of ryches and the lustes of other thinges, entre in and (30) choocke the worde, and it is made vnfrutfull. And those that weare sowed in good ground, are they that heare the worde and receave it, and bringe forth frute, some thirty folde, some sixty folde, some an hundred folde.

The sower is expounded

- | | |
|--|---|
| <p>Line (3) Beholde, The sower went forth to sowe,
(5) ... fell on a stony ground:
(6) of erth, and assone as ...
(7) ... it wyddred awaye.
(10) ... somefourty folde,
(13) When he was alone,
(19) And howe ye shall knowe all similitudes?
(21) These be they whiche are by the wayes syde,
(22) "are they" omitted.
(23) ... commeth the devyll and takith awaye...</p> | <p>Line (24) And these also are they that are sowed on the stony ground: which when
(25) ... they receave it with ioye,
... no rotein...
(26) ... but for a season: afterwarde as sone as eny trouble or persecucion... anon they fall. And these are they that are...
(28) ... which heare the worde of god,
(30) And these are they that are sowed...
(31) ... which heare the worde and...</p> |
|--|---|

C
Mat. v. b
Lu. viij. c
and. xj. c
Mat. x. c
Lu. viij. c

And he sayde vnto them: is the candle lighted, to be put vnder a busshell, or vnder the table, and not rather to be put on a candelstick? For there is nothing so prevy, that shall not be opened: nether so secreet, but that it shall come abroade. Yf eny man have eares to heare, let him heare. And he sayde (5) vnto them: take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you agayne. And vnto you that heare shall more be geven*. For vnto him that hath, shall it be geven: and from him that hath not, shalbe taken awaye, even that he hath.

Folio li.

And he sayde: so is the kyngdome of God, even as yf a man shuld sowe (10) seede in the grounde, and shulde slepe and ryse vp night and daye: and the seede shuld springe and growe vp, he not ware. For the erth bringeth forth the frute of her silfe: fyrst the blade, then the eares, after that full corne in the eares. And as sone as the frute is brought forth, annone he throusteth in the sykell, because the heruest is come.

Mathe. xiiij. e.
Luke. xiiij. d.

(15) And he sayde: where vnto shall we lyken the kyngdome of God? or with what compareson shall we compare it? It is lyke a grayne of mustardseed, which when it is sowed in the erth, is the leest of all seedes that be in the erth: but after that it is sowed, it groweth vp, and is greatest of all yerbes: and bereth greate braunches, so that the fowles of the ayre maye dwell vnder the shadowe of it.

D

(20) And with many soche similitudes he preached the worde vnto them, after as they myght heare it. And with out similitude spake he no thinge vnto them. But when they were a parte, he expounded all thinges to his disciples. And the same daye when even was come, he sayde vnto them: let vs passe over vnto the other syde. And they lefte the people, and toke him even as he was in the shyp.

Mathe. viij. d.
Luke. viij. d.

(25) And ther were also with him other shippes.

And ther arose a great storme of wynde, and dasshed the waves into the ship, so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke him, and sayde to him: Master, carest thou not that we perisshe? And he rose vp, and rebuked the wynde, and sayde vnto the see: peace and be still. And the (30) winde alayed, and ther folowed a greate calme. And he sayde vnto them: why are ye so fearfull? How is it that ye have no fayth? And they feared exceedingly, and sayde one to another: what felowe is this? For booth winde and see obey him.

Line (2) vnder the borde? ys it not therfore lighted that it shulde be put on a candelsticke?

(11) ...growe vppe whyll he is norware.

(14) be cause that heruest...

Line (17) And after that it is...

(24) And they late the people departe...

(25) There were also...

(30) ...why are ye fearfull?

The. v. Chapter.

A
he. viij. d.
v. viij. d.

And they cam over to the other syde of the see in to the countre of the Gaderenites. And when he was come out of the shippe, there met him out of the graves a man possessyd of an vnclane sprete, which had his abydinge amonge the graves. And no man coulde bynde him: no not with cheynes, (5) because that when he was often bounde with fetters and cheynes, he plucked the chaynes asundre, and brake the fetters in peaces. Nether coulde eny man tame him. And alwayes bothe nyght and daye, he cryed in the mountaynes and in the graves, and bet him silfe with stones. When he had spied Iesus afarre of, he ranne and worshipped him, and cryed with a lowde voyce and sayde: what (10) have I to do with the Iesus the sonne of the moost hyest God? I requyre the in the name of God that thou torment me not. For he had sayd vnto hym: come out of the man thou fowle sprete. And he axed him: what is thy name? And he answered sayinge: my name is Legion, for we are many. And he prayd him instantly that he wolde not sende them awaye out of the countre.

Gaderenites.

Legion.

B
o lii.

(15) And ther was there nye vnto the mountayns a greate heerd of swyne fedinge, and all the devyls besought him sayinge: sende vs into the heerde of swyne, that we maye enter in to them. And anone Iesus gave them leave. And the vnclane spretes went out and entred in to the swyne. And the heerd starteled, and ran hedling in to the see. They were a bout. ii. M. swyne, and they (20) were drowned in the see. And the swyne heernes fled, and tolde it in the cyte, and in the countre. And they came out for to se what had hapened: and came to Iesus, and sawe hym that was vexed with the fende and had the legion, syt, both clothed and in his right mynde, and were afayed. And they that sawe it tolde them, how it had happened vnto him that was possessed with the devyll: (25) and also of the swyne. And they beganne to praye him, that he wolde departe from their coostes. And when he was come in to the shyppe, he that had the devyll, prayed him that he myght be with him. Howbeit Iesus wolde not suffre him, but sayde vnto him: goo home in to thyne awne housse and to thy frendes, and shewe them what great thinges the Lorde hath done vnto the, and (30) how he had compassion on the. And he departed, and beganne to publishe in

Swyne

Line (2) ...anonmett hym...
(4) ...bynde hym with cheynes,
(11) Comeforthe of the man...
(13) ...anshwered^t hym, my name...
(14) ...out of that region.

Line (15) Therewas therenye...
(21) And they cam out to Iesus, and they sawe...
(27) "Howbeit" omitted.
(29) "great" omitted.

the ten cyties, what greate thinges Iesus had done vnto him, and all men dyd merueyle.

C
Mat. ix. c.
Lu. viij. f

And when Iesus was come over agayne by shyp vnto the other syde, moche people gadered vnto him, and he was nye vnto the see. And beholde, ther came
(5) one of the rulers of the Synagoge, whose name was Iairus: and when he sawe him, he fell doune at his fete, and besought hym greatly sayinge: my doughter lyith at poynt of deeth, I wolde thou woldest come and laye thy honde on her, that she myght be safe and live. And he went with him, and moche people folowed him, and thronged him.

The Rule
daughter.

(10) And ther was a certen woman, which was diseased of an yssue of bloude. xii. yeres and had suffred many thinges of many phisicions, and had spent all that she had, and felte none amendment at all, but wexed worsse and worsse. When she had herde of Iesus: she came into the preace behynde him, and touched his garment. For she thought: yf I maye but touche his clothes, I shall
(15) be whole. And streyght waye her fountayne of bloude was dried vp, and she felt in her body, that she was healed of the plage.

Bloudye
issue.

And Iesus immediatly felt in him silfe, the vertue that went out of him, and tourned him rounde aboute in the preace, and sayde: who touched my clothes? And his disciples sayde vnto him: seist thou the people thrust the, and yet axest,
(20) who dyd touche me? And he lokedround about, for to se her that had done that thinge. The woman feared and trembled (for she knew what was done with in her) and she came and fell doune before him, and tolde him the truth of every thinge. And he sayde to her: Doughter, thy fayth hath made the whole: goo in peace, and be whole of thy plage.

D

(25) Whyll he yet spake, ther came from the ruler of the synagoges housse, certayne which sayde: thy doughter is deed: why diseasest thou the master eny further? Assone as Iesus herde that worde spoken, he sayde vnto the ruler of the synagoge: be not afrayed, only beleve. And he suffred noman to folowe him moo then Peter and Iames and Ihon the brother of Iames. And he came vnto
(30) the housse of the ruler of the synagoge, and sawe the wondrynge, and them that wepte and wayled greatly, and went in and sayde vnto them: why make ye this adoo and wepe? The mayden is not deed, but slepith. And they lawght him to

Folio liii.

Line (1) "greate" omitted.

(3) ... agayne in the shippe...

(4) ... there cam vnto hym won of the...

(9) ... him, and thronge hym.

(10) And there was a woman...

(14) For she sayde:

Line (19) ... thou seist the people thrustinge the
on every syde, and yetsayest:

(21) Brackets omitted.

(23) ... thy fayth hath saved the,

(29) ... and Ihon Iames brother.

scorne. Then he put them all out, and toke the father and the mother of the mayden, and them that were with him, and entred in where the mayden laye, and toke the mayden by the honde, and sayde vnto hyr: Tabitha, cumi: which is by interpretacion: mayden I saye vnto the, aryse. And streyght the mayden (5) arose, and went on her fete. For she was of the age of twelve yeres. And they were astonied at it out of measure. And he charged them straitely that no man shuld knowe of it, and commaunded to geve her meate.

The. vi. Chap. +

And he departed thence, and cam into his awne countre, and his disciples folowed him. And when the saboth daye was come, he beganne to teache in (10) the synagge^t. And many that hearde him were astonyed, and sayde: From whens hath he these things? and what wysdom is this that is geuen vnto him? and suche vertues that are wrought by his hondes? Is not this that carpenter Maryes sonne, the brother of Iames and Ioses and of Iuda and Simon? and are not his systers herewith vs? And they were offended by him. And Iesus sayde (15) vnto them: a prophet is not despysed but in his awne countre, and amonge his awne kynne, and amonge them that are of the same housholde. And he coulede there shewe no miracles, but leyde his hondes apon a feawe sicke foolke and healed them. And he merveyled at their vnbelefe. +

And he went aboute by the tounes that laye on every syde, teachynge. And (20) he called the twelve and beganne to sende them, two and two, and gave them power over vnclene spretes. And commaunded them, that they shuld take nothinge vnto their Iorney, save a rodde only: Nether scrippe, nether breed, nether mony in their pourses: but shuld be shood with sandals. And that they shuld not put on two coottes. And he sayd vnto them: whersoever ye (25) entre in to an house, there abyde tyll ye departe thence And whosoever shall not receave you, nor heare you, when ye departe thence, shake of the duste that is vnder youre fete, for a witnesse vnto them. I saye verely vnto you, it shalbe easier for zodom and Gomor at the daye of iudgement, then for that cite.

Carpenter.

A prophete
is not
honoured
in his awne
countree.The apostles
are sent forth

Dust.

Line (14) And they were hurt by the reason of him.
 (19) ... that laye in circuite,

Line (24) And sayde vnto them:
 (27) ... for a remembraunce vnto them.

And they went out and preached, that they shuld repent: and they caste out many devylles. And they annoynted many that were sicke, with oyle and healed them.

Annoy

C
Math. xiiij. a.
Lu. ix. a.

And kynge Herode herde of him (for his name was spread abroad) and (5) sayd: Iohn Baptiste is rysen agayne from deeth, and therfore miracles are wrought by him. Wother sayd, it is Helyas: and some sayde: it is a Prophet or as one of the Prophetes. But when Herode hearde of him, he sayd: it is Iohn whom I beheded, he is rysen from deeth agayne.

Folio liiii.

Math. xiiij. a.
Lu. iij. d.

+ For Herode him sylfe, had sent forth and had taken Iohn, and bounde him (10) and cast him into preson for Herodias sake which was his brother Philippes wyfe. For he had married her. Iohn sayd vnto Herode: It is not lafull for the to have thy brothers wyfe. Herodias layd wayte for him, and wolde have killed him, but she coulede not. For Herode feared Iohn, knowynge that he was a iuste man and an holy: and gave him reverence: and when he hearde him, he dyd many (15) thinges, and hearde him gladly.

D

But when a conuenient daye was come: Herode on his birth daye made a supper to the lordes, captayns, and chefe estates of Galile. And the doughter of the sayde Herodias came in and daunsed, and pleased Herode and them that sate at bourde also. Then the kynge sayd vnto the mayden: axe of me what thou (20) wilt, and I will geve it the. And he sware vnto hyr, whatsoever thou shalt axe of me, I will geve it the, even vnto the one halfe of my kyngdome. And she went forth and sayde to her mother: what shall I axe? And she sayde: Iohn Baptistes heed. And she cam in streyght waye with haste vnto the kynge, and axed sayinge: I will, that thou geve me by and by in a charger the heed of Iohn (25) Baptist. And the kynge was sory: howbe it for his othes sake, and for their sakes which sate at supper also, he wolde not put her besyde her purpose. And immediatly the kynge sent the hangman and commaunded his heed to be brought in. And he went and beheded him in the preson, and brought his heed in a charger, and gave itto the mayden, and the mayden gave it to her mother. (30) And when his disciples hearde of it, they came and toke vp his body, and put it in a tounge. -

Iohn b
is behe

Math. xiiij. b.
Lu. ix. b.

And the apostels gaddered them selves to geddre to Iesus, and tolde him

Line (4) Brackets omitted.
(5) ...myracles worke in hym.
(13) ...that he was iuste and holy,
(16) And when a conveyent daye...

Line (17) of thesame Herodias...
(25) ...yet for hys othes sake,
(30) When his disciples...

	all thinges, booth what they had done, and what they had taught. And he sayd vnto them: come ye aparte into the wyldernes, and rest a while. For there were many commers and goers, that they had no leasure so moche as to eate. And he went by ship out of the waye into a deserte place. But the people spyed	
. ix. d	(5) them when they departed: and many knewe him, and ranne afote thyther out of all cities, and cam thyther before them, and came togedder vnto him. And Iesus went out and sawe moche people, and had compassion on them, because they were lyke shepe which had no shepeherde. And he beganne to teache them many thinges.	
B h. xiiij. b. ix. b. vj. a	(10) And when the daye was nowe farre spent, his disciples came vnto him sayinge: this is a desert place, and now the daye is farre passed, let them departe, that they maye goo into the countrey rounde about, and into the tounes, and bye them breed: for they have nothinge to eate. He answered and sayde vnto them: geve ye them to eate. And they sayde vnto him: shall we goo and bye	
o lv. C	(15) ii. C. penyworth of breed, and geve them to eate? He sayde vnto them: how many loves have ye? Goo and loke. And when they had serched, they sayde: v. and. ii. fysshes. And he commaunded them to make them all syt doune by companies apon the grene grasse. And they sate doune here a rowe and there arowe, by houndredes and by fyfties. And he toke the. v. loves and the ii.	Fyve loves and. ii. fysshes.
	(20) fysshes, and lokyd vp to heven and blessed and brake the loves, and gave them to his disciples to put before them: and the. ii. fysshes he devyded a monge them all. And they all dyd eate, and were satisfied. And they toke vp twelve baskettes full of the gobbettes and of the fysshes. And they that ate were about fyve thousand men.	
a. xiiij. c. vj. b	(25) And streyght waye he caused his disciples to goo into the shipe, and to goo over the water before vnto Bethsaida, whyll he sent awaye the people. And assone as he had sent them away, he departed into a mountayne to praye. + And when even was come, the ship was in the middes of the see, and he alone on the londe, and he sawe them troubled in rowynge, for the wynde was contrary	
	(30) vnto them. And aboute the fourth quartre of the nyght, he came vnto them, walkinge apon the see, and wolde have passed by them. When they sawe him walkinge apon the see, they supposed it had bene a sprete, and cryed oute:	Iesus walketh on the sea
	TMV	97
		7

- | | |
|---|--|
| Line (3) And they hade no leasur wong ^t for to eat | Line (5) ...and they hasted afote thether out of every cite, |
| (4) ...he went by shippe asyde out off the waye...And the people... | (22) And they all ate, |
| | (25) ...goo into a shippe, |

For they all sawe him, and were a frayed. And anon he talked with them, and sayde vnto them: be of good chere, it is I, be not a frayed. And he went vp vnto them into the shippe, and the wynde ceased, and they were sore amased in them selves beyonde measure, and marveyled. For they remembered not, of
(5) the loves, because their hertes were blynded.

Math. xiiij. b.

And they came over, and went into the londe of Genezareth, and drue vp into the haven. And assone as they were come out of the shippe, streyght they knewe him, and ran forth throughout all the region rounde about, and began to cary aboute in beeddes all that were sicke, to the place where they heard
(10) tell that he was. And whyther soever he entred into tounes, cities or villages, they layde their sicke in the stretes, and prayed him, that they myght touche, and it were but the edge of his vesture. And as many as touched him were safe. ✠

The. vii. Chapter.

A
mat. xv a

And the pharises came togedder vnto him and dyvers of the scribes which
(15) came from Ierusalem. And when they sawe certayne of his disciples eate breed with commen hondes (that is to saye, with vnwessen hondes) they complayned. For the pharises and all the Iewes, excepte they washe their hondes ofte, eate not observinge the tradicions of the elders. And when they come from the market, except they washe, they eate not. And many other thinges ther be,
(20) which they have taken upon them to observe, as the wasshing of cuppes and cruses, and of brasen vessels, and of tables.

B
Esaie. xxix. d.

Then axed him the pharises and scribes, why walke not thy disciples accordinge to the tradicions of the elders, but eate breede with vnwessen hondes? He answered and sayde vnto them: well prophesied Esaia of you
(25) ypocrites, as it is written: This people honoreth me with their lyppes, but their hert is farre from me: In vayne they worshippe me, teachinge doctryns which are nothinge but the commaundementes of men. For ye laye the commaundement of God aparte, and observe the tradicions of men, as the wesshing of cruses and of cuppes, and many other suche lyke thinges ye do.

Folio lvi.

Line (2) And he went vnto them...

(9) ...that weresicke, when they herde tell
that he was there.

(18) ...seniours.

Line (19) ...theywashe them selves they eate not.

(23) ...seniours,

(24) ...prophesied hath Esayas...

(28) ...and ye observe...

o. xx c.
u. v. b.
he. vj. a.
. xxj. c.
j. xx b.
uer. xx.

And he sayde vnto them: well, ye cast a syde the commaundement of God, to mayntayne youre owne tradicions. For Moses sayde: Honoure thy father and thy mother: and whosoever cursseth father or mother, let him dye for it. But ye saye: a man shall saye to father or mother Corban: which is: that thou
(5) desyrest of me to helpe the with, is geuen God. And so ye soffre him no more to do ought for his father or his mother, makinge the worde of God of none effecte, through youre awne tradicions which ye have ordeyned. And many soche thinges ye do.

Corban.

C
t. xv d

And he called all the people vnto him, and sayde vnto them: Herken vnto
(10) me, every one of you and vnderstonde. There is no thinge with out a man that can defyle him when it entreth into him: but thoo thinges which procede out of him are those which defyle the man. If eny man have eares to heare, let him heare. And when he came to house awaye from the people, his disciples axed him of the similitude. And he sayd vnto them: Are ye so without vnder-
(15) stondinge? Do ye not yet perceave, that what soever thinge from with out entreth into a man, it can not defyle him, because it entrieth not in to his hert, but into the belly: and goeth out into the draught that porgeth oute all meates.

That goeth
in, defileth
not

And he sayde: that defileth a man which cometh oute of a man. For from
(20) with in, even oute of the herte of men, proceade evill thoughtes: advoutry, fornicacion, murder, theft, coveteousnes, wickednes, diceyte, vncleannes, and a wicked eye, blasphemy, pryde, folysshnes: all these evyll thinges come from with in, and defile a man.

That cometh
oute of a
man defileth.

t. xv c

And from thence he rose and went into the borders of Tyre and Sidon,
(25) and entred into an housse, and wolde that no man shuld have knowen: But he coulde not be hyd. For a certayne woman whose doughter had a foule sprete hearde of him, and came and fell at his fete. The woman was a Greke oute of Syrophenicia, and she besought him that he wolde caste out the devyll oute of her doughter. And Iesus sayde vnto her: let the chyldren fyrst befeed. For it
(30) is not mete, to take the chyldrens breed, and to caste it vnto whelppes. She answered and sayde vnto him: even soo master, neverthelesse, the whelppes also eate vnder the table of the chyldrens cromes. And he sayde vnto her: for this

The
Syrophenissa

- Line (1) ...yeputt awaye...
(3) ...sayeth evyll to his father...
(4) ...saye to his father or mother Corban,
that is, whatsoever thyng I offer,
thatsame doeth profit the. And ye soffre
no more that a man do eny thyng for
his father or mother,
(6) and thus have ye made the commaunde-
ment off God off none effecte...

- Line (11) ...procede out of a man...
(13) ...cam into a housse...
(14) Doye then lacke vnderstandinge:
(25) ...no man shuld have knowen off hym:
(27) ...when sheherde off hym, camand fell
doune att hys fete.
(29) It ys nortt mete,

sayinge goo thy waye, the devyll is gone out of thy doughter. And when she was come home to her housse, she founde the devyll departed, and her doughter lyinge on the beed.

D
Mat. xv. c

Folio lvii.

Gene. j. d
Eccle. xxxix.
c.

+ And he departed agayne from the coostes of Tyre and Sidon, and came
(5) vnto the see of Galile thorowe the middes of the coostes of the. x. cities. And
they brought vnto him one that was deffe and stambred in his speche, and
prayde him to laye his honde apon him. And he toke him a syde from the
people, and put his fyngers in his eares, and dyd spyt and touched his tounge,
and loked vp to heven and syghed†, and sayde vnto him: ephatha, that is to saye,
(10) be opened. And streyght waye his eares were opened, and the stringe of his
tounge was loosed, and he spake playne. And he commaunded them that they
shuld tell no man. But the more he forbad them, soo moche the more a greate
deale they publessed it: and were beyonde measure astonyed, sayinge: He hath
done all thinges well, and hath made booth the deffe to heare, and the domme
(15) to speake. †

The deffe
and domme

The. viii. Cha. †

A
Mat. xv. d.

In those dayes when ther was a very greate companye, and had nothinge
to eate, Iesus called his disciples to him and sayd vnto them: I have compassion
on this people, because they have nowe bene with me. iii. dayes and have
nothinge to eate: And yf I shuld sende them awaye fastinge to their awne
(20) houses, they shulde faynt by the waye. For dyvers of them came from farre.
And his disciples answered him: where shuld a man have breade here in the
wildernes to satisfie these? And he axed them: how many loves have ye? They
sayde: seven. And he commaunded the people to syt doune on the grounde.
And he toke the. vii. loves, gave thanks, brake, and gave to his disciples, to set
(25) before them. And they dyd set them before the people. And they had a feawe
smale fysshes. And he blessed them and commaunded them also to be set before
them. And they ate and were suffysed: And they toke vp yf† the broken meate
that was lefte. vii. baskettes full. And they that ate, were in number aboute
fowre thousand. And he sent them awaye. †

Seven lo.

100

1525

Line (17) ...my herte melteth on this people,
(21) ...from whence myght a man suffyse
them with breed here in the wyldernes?

Line (25) And they sett them...
(27) They ate and were suffysed,
(28) They that ate...

B
xvj. a.
xij. g.

And a none he entred into a ship with his disciples, and came into the parties of Dalmanutha. And the pharises cam forth, and beganne to dispute with him, sekinge of him a signe from heven and temptinge him. And he syghed in his sprete and sayde: why doth this generacion seke a signe? Verely I saye (5) vnto you, ther shall no signe be geuen vnto this generacion. And he lefte them and went into the ship agayne, and departed over the water.

A signe.

h. xvj. a

And they had forgotten to take breed with them, nether had they in the ship with them more then one loofe. And he charged them sayinge. + Take hede, and beware of the leuen of the pharises, and of the leuen of Herode. And (10) they reasoned amonge them selves sayinge: we have no breed And when Iesus knewe that, he sayde vnto them: why take ye thought because ye have no bread? perceave ye not yet, nether vnderstonde? Have ye youre hertes yet blynded? Have ye eyes and se not? and have ye eares and heare not? Do ye not remember? When I brake v. loves a monge. v. M. How many baskettes (15) full of broken meate toke ye vp? They sayde vnto him twelve. When I brake. vii. a monge. iiiii. M. How many basketes of the levinges of broken meate toke ye vp? they sayde. vii. And he sayde vnto them: how is it that ye vnderstonde not?

Leuen.

vj. b.

C

+ And he came to Bethsaida, and they brought a blynde man vnto him and (20) desyred him to touche him. And he caught the blynde by the honde, and leade him out of the toune, and spat in his eyes and put his hondes apon him, and axed him whether he saw ought. And he loked vp and sayde: I se the men: For I see them walke, as they were trees. After that he put his hondes agayne apon his eyes and made him see. And he was restored to his sight, and sawe (25) every man clerly. And he sent him home to his housse sayinge: nether goo into the toune, nor tell it eny in the toune. +

A blynde is
healed

lviij.

.. xvj. b.
ix. c

And Iesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples sayinge: whom do men saye that I am? And they answered: some saye that thou arte Iohn (30) Baptiste: some saye Helyas: and some, one of the Prophetes. And he sayde vnto them: But whom saye ye that I am? Peter answered and sayd vnto him: Thou arte very Christe. And he charged them, that they shuld tell no man of it.

Cesarea
Philippi

101

1525

Line (1) And a non he toke shippe whith his
disciples,
(3) ...and sought of hym a signe from
heven temptinge him,
(8) ...take hede, beware of the leuen...

Line (14) ...a monge. v. M. men,
(22) ...axed him yf he sawe enythinge, ...
I semen,
(25) ...to his awne housse...
(26) ...nor tell it to eny in the toune

D

And he beganne to teache them, how that the sonne of man must suffre many thinges, and shuld be reproved of the elders and of the hye prestes and scribes, and be kylled, and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke him a syde, and began to chyde him. Then he tourned (5) aboute and looked on his disciples, and rebuked Peter sayinge: Goo after me Satan. For thou saverest not the thinges of God but the thinges of men.

Mat. xvj. d.
and x. d.
Luk. ix. c
and xiiij. f.

And he called the people vnto him, with his disciples also, and sayd vnto them: Whosoever will folowe me, let him forsake him sylfe, and take vp his crosse, and folowe me. For whosoever will save his lyfe, shall lose it But (10) whosoever shall lose his lyfe for my sake and the gospels, the same shall save it. What shall it profet a man, yf he shuld wynne all the worlde and loose his awne soule? or els what shall a man geve, to redeme his soule agayne? Whosoever therefore shall be asshamed of me and of my wordes, amonge this advoutrous and sinfull generacion: of him shall the sonne of man be ashamed, when he (15) cometh in the glory of his father with the holy angels. And he sayde vnto them: Verely I saye vnto you: There be some of them that stonde here, which shall not taste of deeth, tyll they have sene the kyngdome of God come with power.

Mat. x. d.
Lu. ix. c. and
xij. b

Math: xvj. d.
Luk. ix. c

The. ix. Chap.

A
Math. xvij. a
Luk. ix. d.

And after. vi. dayes Iesus toke Peter, Iames, and Iohn and leede them vp (20) into an hye mountayne out of the waye alone, and he was transfigured before them. And his rayment dyd shyne, and was made very whyte, even as snowe: so whyte as noo fuller can make apon the erth. And ther apered vnto them Helyas with Moses: and they talked with Iesu. And Peter answered and sayde to Iesu: Master, here is good beinge for vs, let vs make. iii. tabernacles, one for (25) the, one for Moses, and one for Helyas. And yet he wist not what he sayde: for they were afrayde. And ther was a cloude that shaddowed them. And a voyce came out of the cloude sayinge: This is my dere sonne, here him. And sodenly, they loked rounde aboute them, and sawe no man more then Iesus only with them.

102

1525

Line (1) ... began to declare vnto them,
(2) ... senious ...
(4) Hetourned a bouthe,

Line (25) And wist not whathe sayde.
(28) ... no man more, but Iesus only.

'io lix.

B
: xvij

ach. iijj.

liij. b
h. xxij. c.
ix. c.

C

D

And as they came doune from the hyll, he charged them, that they shuld tell no man what they had sene, tyll the sonne of man were rysen from deeth* agayne. And they kepte that sayinge with them, and demaunded one of a nother, what thar^t rysinge from deeth agayne shuld meane? And they axed him (5) sayinge: why then saye the scribes, that Helyas muste fyrste come? He answered and sayde vnto them: Helyas verelye shall fyrst come and restore all thinges. And also the sonne of man as it is wrytten, shall suffre many thinges, and shall be set at nought. Moreouer I saye vnto you, that Helyas is come, and they have done vnto him whatsoever pleased them, as it is wrytten of him.

(10) And he came to his disciples, and sawe moche people aboute them, and the scribes disputinge with them. And streyght waye all the people when they behelde him, were amased, and ran to him and saluted him. And he sayde vnto the Scribes: what dispute ye with them? + And one of the companye answered and sayde: Master, I have brought my sonne vnto the, which hath a domme (15) spirite. And whensoever he taketh him, he teareth him, and he fometh, and gnassheth with his tethe, and pyneth awaye. And I spake to thy disciples that they shuld caste him out, and they coulde not.

He answered him and sayd: O generacion with out faith how longe shall I be with you? How longe shall I suffre you? Bring him vnto me. And they (20) brought him vnto him. And assone as the sprete sawe him, he tare him. And he fell doune on the grounde walowinge and fomyng. And he axed his father: how longe is it a goo, sens this hath happened him? And he sayde, of a chylde: and ofte tymes casteth him into the fyre, and also into the water, to destroye him. But yf thou canste do eny thinge, have mercy on vs, and helpe vs. And (25) Iesus sayde vnto him: ye yf thou couldest beleve, all thinges are possible to him that belevith. And streyght waye the father of the chylde cryed with teares sayinge: Lorde I beleve, helpe myne vnbelefe.

When Iesus sawe, that the people came runnyng togedder vnto him, he rebuked the foule sprete, sayinge vnto him: Thou domme and deffe sprete, I (30) charge the come out of him, and entre no more into him. And the sprete cryed, and rent him sore, and came out: And he was as one that had bene deed, in so moche that many sayde, he is deed. But Iesus caught his honde, and lyfte

* Mention
of the
passion
foloweth the
hye vision.

Helpe myne
vnbeleffe.

The dommee
and deffe
spirite is cast
oute.

103

1525

Line (1) As they camdoune...
(3) ...saynge with in them,
(6) Helyas at his fyrste commynge, shall
brynge all thynges agayne into good
order: And even so ys it wrytten off the
sonne off man, that he shall suffre...

Line (8) And I saye vnto you,
(11) ...all the people behelde hym and
were amased,
(24) ...helpevs. Iesus sayde...
(27) ...sucker myne vnbelefe.

him vp: and he roose. And when he was come into the housse, his disciples axed him secretly: why coulde not we caste him out? And he sayde vnto them: this kynde can by no nother meanes come forth, but by prayer and fastynge. †

Prayer and
fastynge.

E
Math. xvij. d.
Lu. ix. e.

Folio lx.

B
Math: xvij.
a.
Lu. ix. f.

(5) + And they departed thens, and toke their iorney thorow Galile, and he wolde not that eny man shuld have knowen it. For he taught his disciples, and sayde vnto them: The sonne of man shalbe delyvered into the hondes of men, and they shall kyll him, and after that he is kylled he shall aryse agayne the thryd^t daye. But they wiste not what that sayinge meant, and were affrayed to axe him.

Passion.

(10) And he came to Capernaum. And when he was come to housse, he axed them: what was it that ye disputed bytwene you by the waye? And they helde their peace: for by the waye they reasoned amonge them selves, who shuld be the chefest. And he sate doune and called the twelve vnto him, and sayd to them: yf eny man desyre to befyrst, the same shalbe last of all, and servaunt
(15) vnto all. And he toke a chylde and set him in the middes of them, and toke him in his armes and sayde vnto them. Whosoever receave eny soche a chylde in my name, receaveth me. And whosoever receaveth me, receaveth not me, but him that sent me. †

Chefe or
greatest.

Iohn answered him sayinge: + Master, we sawe one castynge out devyls in
(20) thy name, which foloweth not vs, and we forbade him, because he foloweth vs not. But Iesus sayde* forbid him not. For ther is no man that shall do a miracle in my name, that can lightlyge^t speake evyll of me. Whosoever is not agaynste you, is on youre parte. And whosoever shall geve you acuppe of water to drinke for my names sake, because ye belonge to Christe, verely I saye vnto you,
(25) he shall not loose his rewarde*.

* If he
preache
Christ truly
though he
folow not
with the in
thy cere-
monies or
tradicions
let him alon

* Whatso-
ever is done
for christes
sake: shalbe
rewarded
with the
rewarde tha
christ hath
deserved for
vs

And whosoever shall offende one of these lytelons, that beleve in me, it were better for him, that a mylstone were hanged aboute his necke, and that he he^t were cast into the see: wherfore yf thy hande offende the, cut him of. It is better for the to entre into lyffe maymed, then havynge two hondes, goo into
(30) hell, into fire that never shalbe quenched, where there worme dyeth not, and the fyre never goeth oute. Lykewyse yf thy fote offende the, cut him of. For it is better for the to goo halt into lyffe, then havynge two fete to be cast into

Offende

Line (5) ...galile, and wolde not...

(10) ...he sayde to them: what was that
ye...

(12) (for by...chefest)

(16) ...in my name, he receaveth me:

(22) ...and canspeake lightly evyll of me.

(24) ...because ye are belongynge to christe,

Line (26) ...shallourte won of this litell wons,

(28) And yf thy hande...

(29) ...then to goo, with two hondes in to
hell,

(31) Andyf thy fote...

(32) It is better...then with ij. fete...

hell, into fyre that never shalbe quenched: where there worme dyeth not, and the fyre never goeth oute. Even so yf thyne eye offende the, plucke him oute. It is better for the to goo into the kyngdom of god with one eye, then havynge two eyes, to be caste into hell fyre: where there worme dyeth not, and the fyre

e. lxxvj. g. (5) never goeth oute. †

Every man therfore shalbe salted with fyre*: And every sacrificise shalbe seasoned with salt. Salt is good. But yf the salt be vnsavery: what shall ye salte therwith? Se that ye have salt in youre selves: and have peace amonge youre selves, one with another.

Fyer and Salt.

* Fyer is tribulation: and Salt is Godes worde.

The. x. Chap.

A (10) And he rose from thence, and went into the coostes of Iurie through the region that is beyonde Iordan. And the people resorted vnto him afresshe: and as he was wont, he taught them agayne. And the pharises came and axed him a question: whether it were lafull for a man to put away his wyfe: to prove him. And he answered and sayd vnto them: what dyd Moses byd you do?

te. xxxiiij.
b. xix. a.

(15) And they sayde: Moses suffred to wryte a testimoniall of devorsement, and to put hyr awaye. And Iesus answered and sayd vnto them: For the hardnes of youre hertes he wrote this precept vnto you. But at the fyrste creacion, God made them man and woman. And for this thinges sake shall man leve his father and mother, and bide by his wyfe, and they twayne shalbe one flesshe. So then

o lxi.
: j. ij. d.
rint. vi.

v. g. (20) are they now not twayne, but one flesshe. Therfore what God hath cuppled, let not man separat.

Devorsement.

B And in the housse his disciples axed him agayne of that matter. And he sayde vnto them: Whosoever putteth awaye his wyfe and maryeth another, breaketh wedlocke to herwarde. And yf a woman forsake her husband and be (25) maryed to another, she committeth advoutrie.

And they brought chyl dren to him, that he should touche them. And his disciples rebuked those that brought them. When Iesus sawe that, he was displeased, and sayd to them: Suffre the chyl dren to come vnto me and forbid them not. For of suche is the kyngdome of God. Verely I saye vnto you,

xix b.
. xvij. c.

Chyl dren.

Line (2) And yf thyne eye...
(14) He answered and said...
(15) ...testimoniall of herdivorsment,
(16) For because ofyourehardherettes...
(18) ...sayinge: for thys thinges sake shall a man leve father and mother,

Line (19) ...and. ij. shalbe made won flesshe.
(26) ...hys disciples chid those...
(29) For vnto suche belongeth thekingdom of god.

Mat. xix. b.
and Luk.
xviiij. d.
C
Ex. xx. c.

whosoever shall not receave the kyngdome of God as a chylde, he shall not entre therin. And he toke them vp in his armes and put his hondes vpon them, and blessed them. †

+ And when he was come in to the waye, ther came one runninge and kneled
(5) to him, and axed him: good master, what shall I do, that I maye enheret eternall lyfe? Iesus sayde to him: why callest thou me good? There is no man good but one, which is God. Thou knowest the commaundementes: breake not matrimony: kyll not: steale not: bere not falce wytmes: defraude no man: honoure thy father and mother. He answered and sayde to him: master, all
(10) these I have observed from my youth. Iesus behelde him and had a favour to him, and sayde vnto him: one thyng is lackinge vnto the. Goo and sell all that thou hast, and geve to the povre, and thou shalt have treasure in heven, and come and folowe me, and take vp thy crosse*. But he was discumforted with that sayinge, and went awaye morninge, for he had greate possessions.

D (15) And Iesus loked rounde aboute, and sayde vnto his disciples: what an harde thinge is it for them that have riches, to entre into the kyngdome of God. And his disciples were astonneyd at his wordes. But Iesus answered agayne, and sayde vnto them: chyl dren, how harde is it for them, that trust in riches, to entre in to the kyngdome of God. It is easier for a camell to go thorowe the
(20) eye of an nedle, then for a riche man to entre into the kyngdome of God. And they were astonnyed out of measure, sayinge betwene them selves: who then can be saved? Iesus loked vpon them, and sayde: with men it is vnpossible, but not with God: for with God all thynges are possible.

And Peter beganne to saye vnto him: Lo, we have forsaken all, and have
(25) folowed the. Iesus answered and sayde: Verely I saye vnto you, ther is no man that forsaketh housse, or brethren, or sisters, or father, or, mother, or wyfe, other chyl dren, or londes, for my sake and the gosselles, which shall not receave an houndred foolde nowe in this lyfe: houses, and brethren, and sisters, and mothers, and chyl dren, and londes with persecucions: and in the worlde
(30) to come, eternall lyfe. Many that are fyrst, shalbe last: and the last, fyrst. And they were in the waye goinge vp to Ierusalem. And Iesus went before them: and they were amased, and as they folowed, were affrayde.

Mat. xix. d.
and xx b.
Luke. xxviiij.
e.

Folio lxii.

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1525

Line (4) ...he was come out into...
(8) ...bere no falce wytmes,
(9) ...thy father and thy mother.
(12) ...and geve itto the povre,
(13) ...and take thy crosse on the.

Line (16) ...with what difficulte shall they that
have ryches entre...
(17) Hys disciples were astonnyed...
(18) ...thattruste in their ryches,
(26) ...that hath forsaken...
(31) They were in the waye...

E	And Iesus toke the. xii. agayne, and beganne to tell them what thinges shuld happen vnto him. Beholde we goo vp to Ierusalem, and the sonne of man shalbe delyvered vnto the hye preestes and vnto the Scribes: and they shall condempne him to deeth, and shall delyvre him to the gentyls: and they shall (s) mocke hym, and scourge him, and spit vpon hym, and kyll him. And the thirde daye he shall ryse agayne.	Passion.
e. xx. c.	And then Iames and Iohn the sonnes of zebede came vnto him, sayinge: master, we wolde that thou shuldest do for vs what soever we desyre. He sayde vnto them: what wolde ye I shuld do vnto you? They sayd to him: graunt (10) vnto vs that we maye sitte one on thy right honde, and the other on thy lyfte honde, in thy glory. But Iesus sayd vnto them: Ye wot not what ye axe. Can ye dryncke of the cup that I shall dryncke of, and be baptised in the baptime that I shalbe baptised in? And they sayde vnto him: that we can. Iesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of, and be baptised (15) with the baptime that I shalbe baptised in: but to sit on my right honde and on my lyfte honde ys not myne to geve, but to them for whom it is prepared.	The sonnes of zebede.
F	And when the. x. hearde that, they began to disdayne at Iames and Iohn. But Iesus called them vnto him, and sayde to them: ye knowe that they which seme to beare rule amonge the gentyls, raygne as lordes over them. And they (20) that be greate amonge them, exercyse auctorite over them. So shall it not be amonge you, but whosoever of you wilbe greate amonge you, shalbe youre minister. And whosoever wilbe chefe, shalbe servaunt vnto all. For even the sonne of man came not to be ministred vnto: but to minister, and to geve his lyfe for the redempcion of many.	Greate.
G xx. d. xviiij. f.	(25) And they came to Hierico. And as he went oute of Hierico with his disciples, and a greate nombre of people: Barthimeus the sonne of Thimeus which was blinde, sate by the hye wayes syde begginge. And when he hearde that it was Iesus of Nazareth, he began to crye and to saye: Iesus the sonne of David, have mercy on me. And many rebuked him, that he shuld holde is ^t (30) peace. But he cryed the moore a greate deale, thou sonne of David have mercy on me. And Iesus stode still, and commaunded hym to be called. And they called the blinde, sayinge vnto him: Be of good conforte: ryse, he calleth the.	Hierico. Barthimeus the blinde.

Line (7) Then Iames and Ihon...
 (18) Yeknowe wele that they...
 (20) ...begreate men amonge...

Line (23) ...came, nort that other shulde minister
 vnto hym:
 (29) ...rebuked hym, be cause he shulde
 hoolde...

And he threwe away his clooke, and roose and came to Iesus. And Iesus answered and sayde vnto hym: what wilt thou that I do vnto the? The blynde sayde vnto hym: master, that I myght see. Iesus sayde vnto him: goo thy waye, thy faith hath saved the. And by and by he receaved his sight, and folowed
(5) Iesus in the waye.

Folio lxiii.

The. xi. Chapter.

A
Mat. xxj. a.
Luke. xix. c.

And when they came nye to Hierusalem vnto Bethphage and Bethanie, besydes mount olivete, he sent forth two of his hisciplest, and sayde vnto them: Goo youre wayes into the tounne that is over agaynst you. And assone as ye be entred into it, ye shall fynde a coolte bounde, wheron never man sate: loose him
(10) and bringe him. And if eny man saye vnto you: why do ye soo? Saye that the Lorde hath neade of him: and streight waye he will sende him hidder. And they went their waye, and found a coolte tyed by the dore with out in a place where two wayes met, and they losed him. And divers of them that stode there, sayde vnto them: what do ye loosinge the coolte? And they sayd vnto them even as
(15) Iesus had commaunded them. And they let them goo. And they brought the coolte to Iesus, and caste their garmentes on him: and he sate vpon him. And many sprede there garmentes in the waye. Other cut doune braunches of the trees, and strawed them in the waye. And they that went before and they that folowed, cryed sayinge: Hos anna: blessed be he that commeth in the name of
(20) the Lorde. Blessed be the kingdome that commeth in the name of him that is Lorde of oure father David. Hos anna in the hiest.

Betphage.

Colt.

Hosanna

Io. xij. b.

B
Mat. xxj. b.
Luke. xix. g.

And the Lorde entred in to Ierusalem, and into the temple. And when he had loked roundabout vpon all thinges, and now the even tyde was come, he went out vnto Bethany, with the twelve. And on the morowe when they were
(25) come out from Bethany, he hungred, and spyed a fygge tree a farre of havinge leves, and went to se whether he myght finde eny thinge ther on. But when he came therto, he founde no thinge but leves: for the tyme of fygges was not yet. And Iesus answered and sayde to it: never man eate frute of the here after whill the worlde stondith. And his disciples hearde it.

Fygge tre

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Line (1) He threwe awaye...
(8) And as soneas yeentre into it...
(10) ...and brynge hym hidder.
(11) They wenttheir waye,

Line (19) ...Hosianna:
(21) Hosianna...
(25) ...and he spyed a fygge tree...

And they came to Ierusalem. And Iesus went into the temple, and beganne to cast out the sellers and byers in the temple, and overthrewe the tables of the money chaungers, and the stoles of them that solde doves: and wolde not suffre that eny man caried a vessell thorow the temple. And he taught sayinge vnto (5) them, is it not written: my housse shalbe called the housse of prayer vnto all nacions? But ye have made it a deen of theves.

Sellars and
byers are
cast oute.

And the Scribes and hye prestes hearde yt and sought howe to distroye him. For they feared him, because all the people marveled at his doctrine. And when even was come, he went out of the cite. And in the mornynge as they (10) passed by, they sawe the fygge tree dryed vp by the rotes. And Peter remembred, and sayde vnto him: master, beholde, the fygge tree which thou cursedest, is widdred awaye. And Iesus answered, and sayde vnto them: Have confidens in God. + Verely Isaye vnto you, that who soever shall saye vnto this mountayne: take awaye thy silfe, and cast thy silfe in to the see, and shall not waver in his (15) herte, but shall beleve that those thinges which he sayeth shall come to passe, what soever he sayeth, shalbe done to him. Therefore I saye vnto you, what soever ye desyre when ye praye, beleve that ye shall have it, and it shalbe done vnto you. And when ye stond and praye, forgeve, yf ye have eny thinge agaynste eny man, that youre father also which is in heven, maye forgeve you (20) youre trespasses.

Folio lxxiii.
Couenaunt.

And they came agayne to Hierusalem. And as he walked in the temple, there came to him the hye prestes, and the Scribes, and the elders, and sayd vnto him: by what auctorite doest thou these thinges? and who gave the this auctorite, to do these thinges? Iesus answered and sayde vnto them: I will also (25) axe of you a certayne thinge: and answere ye me, and I wyll tell you by what auctorite I do these thinges. The baptyme of Iohn, was it from heven or of men? Answer me. And they thought in them selves sayinge: yf we shall saye from heven: he will saye why then dyd ye not beleve him? but if we shall saye, of men: then feare we the people. For all men counted Iohn, that he was a (30) verie Prophete. And they answered and sayd vnto Iesu: we cannot tell. And Iesus answered and sayd vnto them: nether wyll I tell you, by what auctorite I do these thynges. +

The baptyme
of Iohn.

Line (2) ...to cast outthem which sooldeand-
bought in the temple.
(5) ...howe that myne housse shalbe...

Line (22) ...seniours,
(26) Whether was the baptim of Iohn from
hevin, or of men?

The. xii. Chapter.

A
Mathew xxj.
d.Lu. xx. b
Esai. l. a.
Hie. ij. d.

And he beganne to speake vnto them in similitudes. A certayne man planted a vineyarde, and compased it with an hedge, and ordeyned a wyne presse, and bylt a toure in yt. And let yt out to hyre vnto husbandmen, and went into a straunge countre. And when the tyme was come, he sent to the
(5) tennauntes a servaunt, that he myght receave of the tenauntes of the frute of the vyneyarde. And they caught him and bet him and sent him agayne emptye. And moreover he sent vnto them another servaunt, and at him they cast stones and brake his heed, and sent him agayne all to revyled. And agayne he sent another, and him they kylled: and many other, beetyng some, and kyllinge
(10) some.

Psalm. cxvij.
d.
Esaie. xxvij.
Act. iij. b
Roman. ix. g.
j. Petri. ij. a.B
Mathe. xxij.
b.
Lu. xx. d

Folio lxxv.

Roman. xij.
c

Yet had he one sonne whom he loved tenderly, him also he sent at the last vnto them sayinge: they wyll feare my sonne. But the tenauntes sayde amongst them selves: this is the heyre: come let vs kyll hym, and the inheritaunce shalbe oures. And they toke him and kyllid him, and cast him out of the vyneyarde.
(15) What shall then the lorde of the vyneyarde do? He will come and destroye the tenauntes, and let out the vyneyarde to other. Have ye not redde this scripture? The stooone which the bylders dyd refuse, is made the chefe stooone in the corner: this was done of the Lorde, and is marvelous in oure eyes. And they went about to take him, but they feared the people. For they perceaved that he spake
(20) that similitude agaynst them. And they left him and went their waye.

And they sent vnto him certayne of the Pharises with Herodes servantes, to take him in his wordes. And assone as they were come, they sayd vnto him: master we knowe that thou arte true, and carest for no man: for thou consyderest not the degre of men, but teachest the waye of God truly: Ys it lafull to paye
(25) tribute to Cesar, or not? Ought we to geve, or ought we not to geve? He vnderstode their simulacion, and sayde vnto them: Why tempte ye me? Brynge me apeny, that I maye se yt. And they brought. And he sayde vnto them: Whose ys thys ymage and superscripcion? And they sayde vnto him, Cesars. And Iesus answered and saide vnto them: Then geve to Cesar that which belongeth to
(30) Cesar: and to God, that which perteyneth to God. And they marvelled at him.

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1525

Line (4) And when tyme was come...
(5) ...of the tenauntes receave...
(12) ...sayde with in themselves:

Line (25) He knewe their dissimulacion,
(27) And they broughthymone.
(30) And geve God...

hew
· c
xx. d
tero.
· b

Then came the Saduces vnto him, which saye, ther is no resurreccion. And they axed hym sayinge: Master, Moses wroote vnto vs yf eny mans brother dye, and leue his wyfe behinde him, and leue no chyldren: that then hys brother shuld take his wyfe, and reyse vp seed vnto his brother. Ther were seven brethren: (5) and the fyrst toke a wyfe, and when he dyed leeft no seed behynde him. And the seconde toke hir, and dyed: nether leeft eny seed. And the thyrde lyke wyse. And seven had her, and leeft no seed behynde them. Last of all the wyfe dyed also. In the resurreccion then, when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. Iesus answered and (10) sayde vnto them: Are ye not therfore deceaved and vnderstonde not the scriptures, nether the power of God? For when they shall ryse agayne from deeth, they nether mary, nor are maryed: but are as the angels which are in heaven. As touchynge the deed, that they shall ryse agayne: have ye not redde in the boke of Moses, howe in the busshe God spake vnto him sayinge: (15) I am the God of Abraham, and God of Ysaac, and the God of Iacob? He is not the God of the deed, but the God of the livynge. Ye are therfore greatly deceaved.

Saduces

Resurreccion.

ijj. b

hew.
b.
e. x. c
C

And ther came one of the Scribes that had hearde them disputynge to gedder, and perceaved that he had answered them well, and axed him: Which is the (20) fyrste of all the commaundementes? Iesus answered him: the fyrste of all the commaundementes is. Heare Israel: The Lorde God, is one Lorde. And thou shalt love the Lorde thy God with all thy hert, and with all thy soule, and with all thy mynde, and with all thy strength. This is the fyrste commaundement. And the seconde is lyke vnto this: Thou shalt love thy neighbour as thy silfe. (25) Ther is none other commaundement greater than these.

Fyrst commaundement.

tero. vj.

. xix. d.
h. xxij. d.
ian. xij.

.. v. c

And the Scribe sayde vnto him: well master, thou hast sayd the truthe, that ther ys one God, and that ther is none but he. And to love him with all the herte, and with all the mynde, and with all the soule, and with all the strength: and to love a mans neghbour as him silfe, ys a greater thinge then all burnt- (30) offerings and sacrifices. And when Iesus sawe that he answered discretly, he sayde vnto him: Thou arte not farre from the kyngdome of God. And no man after that, durst axe him eny question.

III

1525

Line (1) And the Saduces cam vnto hym,
(6) ...nether leeft he eny seede,
(10) ...ther fore deceaved because yeknowe
not the scriptures?
(15) ...and the God of Ysaac,

Line (18) ...and when he had herde them...he
axed hym:
(21) ...oure lorde God, is wone lorde. And
thou shaltt lovethy lorde God...
(29) ...then allholocaustes...
(30) ...sawe howe that he...

D
Mat. xxij. d.
lu. xx. g.
Psalm. cx. a.

And Iesus answered and sayde, teachynge in the temple: how saye the Scribes that Christ is the sonne of David? for David him selfe inspyred with the holy goost, sayde: The Lorde sayde to my Lorde, syt on my right honde, tyll I make thyne enemyes thy fote stole. Then David hym silfe calleth him
(5) Lorde: and by what meanes is he then his sonne? And moche people hearde him gladly.

Mathew.
xxij. a.
Luk. xj. f

And he sayde vnto them in his doctrine: be ware of the Scribes which love to goo in longe clothinge: and love salutacions in the market places, and the chefe seates in the synagoges, and to syt in the vppermost rourmes at feastes,
(10) and deuoure widowes houses, and that vnder coloure of longe prayenge. These shall receave greater dampnacion.

Luke. xxj. a.

+ And Iesus sat over agaynst the treasury, and behelde how the people put money in to the treasury. And many that were ryche, cast in moch. And ther cam a certayne povre widowe, and she threwe in two mytes, which make a
(15) farthyng. And he called vnto him his disciples and sayde vnto them: Verely I saye vnto you, that this pover widowe hath cast moare in, then all they which have caste into the treasury. For they all dyd cast in of their superfluyte: but she of her povertie, dyd cast in all that she had, even all her livynge. -

The. xiii. Chapter.

A
Mathe. xiiij. a

And as he went out of the temple one of his disciples sayde vnto him:
(20) Master, se what stones, and what byldynges are here. And Iesus answered and sayde vnto him: Seist thou these greate byldynges? There shall not be leefte one stone vpon a^r another, that shall not be throwen doune.

And as he sate on mounte olivete, over agenst the temple, Peter, and Iames, and Iohn, and Andrew axed him secretly: tell vs, when shall these thinges be?
(25) And what is the signe when all these thinges shalbe fulfilled? And Iesus answered them, and began to saye: take hede lest eny man deceave you. For many shall come in my name sayinge: I am Christ, and shall deceave many.

When ye shall heare of warre and tydinges of warre, be ye not troubled. For soche thinges muste nedes be. But the ende is not yet. For ther shall nacion

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1525

Line (10) ...and vnder a colourpraye longe prayers. These shall have greater dampnacion.

Line (17) For they all putt in off their superfluite: But she off herpovertie, cast in all...
(24) ...tell vs when these thinges shalbe?
(29) For they mustenedes be.

aryse agaynste nacion, and kyngdome agaynst kyngdome. And ther shalbe erth quakes in all quarters, and famyshment and troubles. These are the begynnyng of sorowes.

B But take ye hede to youre selves. For they shall bringe you vp to the
(5) counsels and into the synagoges, and ye shalbe beaten: ye and shalbe brought before rulers and kynges for my sake, for a testimoniall vnto them. And the gospell must fyrste be publysshed amonge all nacions.

. x. b. But when they leade you and present you, toke^t noo thought afore honde what ye shall saye, nether ymagion: but whatsoever is given you at the same
(10) tyme, that speake. For it shall not be ye that shall speake, but the holy goost. Ye and the brother shall delyvre the brother to deeth, and the father the sonne, and the chylde shall ryse agaynste their fathers and mothers, and shall put them to deeth. And ye shalbe hated of all men for my names sake. But whosoever shall endure vnto the ende, the same shalbe safe.

The sprite
answereth.

io lxxvii.

C
hew.
j.
2. xxj. d.
iel ix. a.

(15) Moreover when ye se the abhominacion that betokeneth desolacion, wherof is spoken by Daniel the Prophet, stonde where it ought not, let him that redeth vnderstonde. Then let them that be in Iurie, fle to the mountaynes. And let him that is on the housse toppe, not descende doune into the housse, nether entre therin, to fetch eny thinge oute of his housse. And let hym that is in
(20) the felde, not tourne backe agayne vnto tho thinges which he lefft behynde him, for to take his cloothes with him. Woo is then to them that are with chylde, and to them that geve soucke in thoose dayes. But praye, that youre flyght be not in the wynter. For ther shalbe in those dayes suche tribulacion, as was not from the begynninge of creatures which God created, vnto this tyme, nether shalbe.

Daniel

(25) And excepte that the Lorde shuld shorten those dayes, no man shuld be saved. But for the electes sake, which he hath chosen, he hath shortened those dayes.

Wynter

Electe.

hew.
j.
xxj. b. c.

And then, yf eny man saye to you: loo, here is Christ: loo, he is there, beleve not. For falce Christes shall aryse, and falce Prophetes and shall shewe myracles and wondres, to deceave yf it were possible, evyn the electe. But take
(30) ye hede: beholde I have shewed you all thinges before.

h. xxxij.
xij b.

Moreover in thoose dayes, after that tribulacion, the sunne shall wexe darke, and the mone shall not geve her light, and the starres of heven shall fall: and

TMV

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1525

Line (1) ...realme agaynste realme.
(5) ...andye shalbe brought...
(14) ...vnto the ende shalbe safe.
(15) ...the abominable desolacion,

Line (16) ...let hymthat redeth it vnderstonde itt.
(17) Thenlet them be in iewry, fle...
(21) Buttwoo is then to them...
(25) ...the lord had shortened those dayes,

Ioel. iij. c.
D

the powers wich are in heven, shall move. And then shall they se the sonne of man commynge in the cloudes, with greate power and glory. And then shall he sende his angels, and shall gaddre to gedder his electe from the fower wyndes, and from the one ende of the worlde to the other.

- (5) Learne a similitude of the fygge tree. When his braunches are yet tender, and hath brought forth the leues, ye knowe that sommer is neare. So in lyke maner when ye se these thinges come to passe: vnderstond, that it ys nye even at the dores. Verely I saye vnto you, that this generacion shall not passe, tyll all these thinges be done. Heven and erth shall passe, but my wordes shall not
(10) passe. But of the daye and the houre knoweth no man: no not the angels which are in heven: nether the sonne him silfe, save the father only.

Mathew
xxiiij.

- Take hede, watche and praye, for ye knowe not when the tyme ys. As a man which is gone in to a straunge countrey, and hath left the hys house, and given auctorite to his servauntes, and to every man hys worke, and commaunded
(15) the porter to watche. Watche therfore, for ye knowe not when the master of the housse will come, whether at even or at mydnyght, whether at the cocke crowynge or in the daunynge: lest yf he come sodenly, he shuld fynde you slepyng. And that I saye vnto you, I saye vnto all men, watche.

The. xiiii. Chapter.

A
Mathew.
xxvj. a. and
Luke. xxij. a.

- After two dayes folowed ester, and the dayes of swete breed. And the
(20) hye prestes and the Scrybes sought meanes, how they myght take hym by crafte and put him to deeth. But they sayde: not in the feast daye, leest eny busynes aryse amonge the people.

Mathew
xxvj.
Io. xij. a.

- When he was in Bethania, in the housse of Simon the leper, even as he sat at meate, ther came a woman hauynge an alablaster boxe of oyntment called
(25) narde, that was pure and costly: and she brake the boxe and powred it on is^t heed. And ther were some that were not content in them selves, and sayde: what neded this waste of oyntment? For it myght have bene soolde for more then thre hundred pens, and bene given vnto the poore. And they grudged agaynste hir.

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1525

Line (21) ...nott on the feaste daye,
(24) ...awoman with an alablaster...

Line (26) There were some that disdayned in
themselves,
(27) ...for more then two hounded pens,

And Iesus sayde: let hir be in reest, why trouble ye hir? She hath done a good worke on me. For ye shall have poore with you all wayes: and when soever ye will, ye maye do them good: but me ye shall not have alwayes. She hath done that she coulde: she came a fore honde to anoynt my boddy to his
(5) buryinge warde. Verely I saye vnto you: wheresoever this gospell shalbe preached thorowout the whole worlde: thys also that she hath done, shalbe rehearsed in remembraunce of her.

And Iudas Iscarioth, one of the twelve, went awaye vnto the hye prestes, to betraye hym vnto them. When they herde that, they were gladd, and
(10) promised that they wolde geve him money. And he sought, howe he myght conveniently betraye him.

And the fyrste daye of swete breed, when men offer the pascall lambe, his disciples sayd vnto him: where wilt thou that we goo and prepare, that thou mayst eate the ester lambe? And he sent forth two of his disciples, and sayde
(15) vnto them: Goo ye into the cyte, and ther shall a man mete you beringe a pitcher of water, folowe him. And whither soever he goeth in, saye ye to the good man of the housse: the master axeth where is the geest chambre, where I shall eate the ester lambe with my disciples. And he will shewe you a greate parlour, paved and prepared: there make ready for vs. And his disciples went forth and
(20) came to the cyte, and founde as he had sayd vnto them: and made ready the ester lambe.

And at even he came with the. xii. And as they sate at borde and ate, Iesus sayde: Verely I saye vnto you: that one of you shall betraye me, which eateth with me. And they beganne to morne, and to saye to him one by one:
(25) ys it I? And a nother sayde: ys it I? He answered and sayde vnto them: It ys one of the. xii. and the same deppeth with me in the platter. The sonne of man goeth, as it ys written of him: but woo be to that man, by whome the sonne of man is betrayed. Good were it for him, if that man had never bene borne.

And as they ate, Iesus toke breede, blessed and brake and gave to them and
(30) sayde: Take, eate, this ys my body. And he toke the cup, gave thanks, and gave it to them, and they all dranke of it. And he sayde vnto them: This is my bloude of the new testament which is sheed for many. Verely I saye vnto you:

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8-2

1525

Line (1) ...whygreve ye her?

(2) Ye, and ye shall have povre...

(12) ...when they offered the pascall lambe,

(20) ...cam in to the cite,

Line (29) ...Iesus toke breede, gave thanks, brake it and gave it to them...

(31) ...and they dronke all off it,

(32) ...which shalbe sheed for many.

He is betrayed.

Ester lambe.

The institution of the sacrament.

I will drinke no moore of this frute of the vyne, vntyll that daye, that I drinke it new in the kyngdome of God. And when they had sayd grace, they went out to mount Olyvete.

Mathew.
xxvj.
zacha. xiiij. c.

And Iesus sayde vnto them: All ye shalbe offended thorow me this nyght.
(5) For it is wrytten: I will smyte the shepeherd, and the shepe shalbe scattered. But after that I am rysen agayne, I will goo into Galile before you. Peter sayde vnto him: And though all men shuld be offended, yet wolde not I. And Iesus sayd vnto him: Verely I saye vnto the, this daye even in this nyght, before the cocke crowe twyse, thou shalt denye me thryse. And he spake boldly: no,
(10) yf I shulde dye with the, I will not deny the. Lyke wyse also sayd they all.

Luke. xxij. d.
Ioan. xvij. a.
Io. xvj. a.
D
Mat. xxvj.
lu. xxiij. d.

And they came into a place named Gethsemani. And he sayde to his disciples: Syt ye here, whyll I goo aparte and praye. And he toke with him Peter, Iames and Iohn, and he began to waxe abashed and to be in an agony and sayde vnto them: My soule is very hevy even vnto the deeth, tary here and
(15) watche. And he went forth a lytle and fell doune on the grounde and prayed: that yf it were possible, the houre myght passe from him. And he sayd: Abba father, all thinges are possible vnto the, take awaye this cup from me. Neverthelesse not that I will, but that thou wilt, be done.

He armeth
himselfe
agaynst his
passion.

And he cam and founde them slepinge, and sayd to Peter: Simon, slepest
(20) thou? Couldst not thou watche with me one houre? watche ye, and praye, leest ye entre into temptacion: the sprete is redy, but the flessch is weeke. And agayne he went awaye and prayde, and spake the same wordes. And he returned and founde them a slepe agayne, for their eyes were hevy: nether wist they what to answer him. And he cam the thyrde tyme, and sayd vnto them:
(25) slepe hens forth and take youre ease, it is ynough. The houre is come, beholde the sonne of man shalbe delyvered into the hondes of synners. Ryse vp, let vs goo. Loo he that betrayeth me, is at hande.

Mathew
xxvj
Lu xxij. e.
Io. xvij.
E

And immediatly whyll he yet spake, came Iudas one of the twelve, and with him a greate number of people with sweardes and staves from the hye
(30) prestes and scribes and elders. And he that betrayed him, had geuen them a generall token* sayinge: whosoever I do kisse, he it is: take him and leade him awaye warely. And assone as he was come, he went streyght waye to him,

* He is
betrayed o
Iudas, whi
also gave
them a tok
to know hi
by.

Line (1) ...that I shall drynke it...

(2) ...they went out in to themount
olivete.

(4) ...shalbe hurtt...

(7) ...shulde be hurte,

Line (23) ...nether coulde they tell wharthey
myght answeere to hym.

(27) ...is come nyc.

(30) ...seniours. He that betrayed hym,
gave them a generall token,

re. iij. d.

and sayd vnto him: master master, and kissed him. And they layde their hondes on him, and toke him. And one of them that stode by, drue out a swearde, and smote a seruaunt of the hye preste, and cut of his eare.

lio lxx.

And Iesus answered and sayd vnto them: ye be come out as vnto a thefe (5) with swerdes and with staves, for to take me. I was dayly with you in the temple teachinge and ye toke me not: but that the scriptures shuld be fulfilled. And they all forsoke him and ranne awaye. And ther folowed him a certeyne yonge man, cloothed in linnen upon the bare, and the yongemen caught him, and he lefte his linnen and fled from them naked.

The yonge man that was clothed in linnen.

thew.
j.
xxij. f.
an. xvij.

(10) And they leed Iesus awaye to the hiest preste of all, and to him came all the hye prestes, and the elders, and the scribes. And Peter folowed him a greate waye of, even into the pallys of the hye preste, and sat with the seruauntes, and warmed him sylfe at the fyre.

F

And the hye prestes and all the counsell sought for witnes agaynste Iesu, to (15) put him to death, and founde noone. Yet many bare falce witnes agaynste him, but their witnes agreed not to geder. And ther aroose certayne and brought falce witnes agaynste him, sayinge. We herde him saye: I will destroye this temple madewith hondes, and with in thre dayes I will bylde another, made with out hondes. But their witnes agreed not to geder.

He is falslye accused.

. iij.

(20) And the hyeste preste stode vp amongst them, and axed Iesus sayinge: answerest thou nothinge? How is it that these beare witnes agaynst the? And he helde his peace, and answered nothinge. Agayne the hyeste Preste axed him, and sayde vnto him: Arte thou Christ the sonne of the blessed? And Iesus sayde: I am. And ye shall se the sonne of man syt on the ryght honde of power, (25) and come in the cloudes of heven. Then the hiest preste rent his cloothes and sayd: what nede we eny further of witnes? Ye have herde the blasphemy what thinke ye? And they all gave sentence that he was worthy of deeth. And some beganne to spit at him, and to cover his face, and to bete him with fistes, and to saye vnto him, arede vnto vs. And the seruauntes boffeted him on the face.

He holdeth his peace.

He is mocked spyt on, blyndfolded and boffeted.

G
thew.
j. g.
xxij. f.
an. xvij. c.

(30) And as Peter was beneeth in the pallys, ther came one of the wenches of the hiest preste: and when she saw Petre warmynge him sylfe, she loked on him, and sayd: wast not thou also with Iesus of Nazareth? And he denyed it

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1525

Line (2) Won offthem...

(4) ...ye cam out as vnto...

(7) And there was a certeyne yonge man thart folowed hym...

(11) seniours, and the scribes. And Peter folowed a greate way of...

(12) ...and he was there and satwith...

Line (15) And they founde noone.

(19) And there witnes...

(20) ...before them all,

(28) ...with their fistes,

(30) And Peter was beneeth in the pallys, and there cam...

Mathew
xxij.
luk xxij. f. g
Iohan. xvij.
e.

sayinge: I knowe him not, nether wot I what thou sayest. And he went out into the poorche, and the cocke crewe. And a damsell sawe him, and agayne beganne to saye to them that stode by, this is one of them. And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: suerly thou (5) arte one of them, for thou arte of Galile, and thy speache agreth therto. And he beganne to curre and to sweare sayinge: I knowe not this man of whom ye speake. And agayne the cocke krew, and Peter remembred the worde that Iesus sayd vnto him: before the cocke crowe twyse, thou shalt deny me thryse and beganne to wepe.

Peter
denyeth.

The. xv. Chap.

A
Mathew
xxvij.
Lu. xxiii
Iohan. xvij.

(10) And anone in the dawninge the hye prestes helde counsell with the elders and the scribes, and the whoole congregacion, and bounde Iesus and ledde him awaye, and delivered him to Pilate. And Pilate axed him: arte thou the kynge of the Iewes? And he answered and sayde vnto him: thou sayest it. And the hye prestes accused him of many thinges. Wherefore Pilate axed (15) him agayne sayinge: Answerest thou nothinge? Beholde how many thinges they lay vnto thy charge. Iesus yet answered never a worde, so that Pilate merueled.

He is
delyvered to
Pylate

Mathew
xxvij.
lu. xxij a

At that feast Pilate was wont to delivre at their pleasure a presoner: whomsoever they wolde desyre. And ther was one named Barrabas, which laye (20) bounde with them that made insurreccion, and in the insurreccion committed murther. And the people called vnto him, and began to desyre accordinge as he had ever done vnto them. Pylate answered them and sayd: Will ye that I lowse vnto you the kynge of the Iewes? For he knewe that the hye Prestes had delyvered him of envy. But the hye prestes had moved the people, that he (25) shuld rather delyvre Barrabas vnto them.

Folio lxxi.
He holdeth
his peace.

Barrabas.

B
Mathew.
xxvij. d
Lu. xxij
Iohan xvij.
g. and xix. c.

And Pylate answered agayne, and sayd vnto them: What will ye then that I do with him whom ye call the kynge of the Iewes? And they cryed agayne: crucifie him. Pylate sayde vnto them: What evell hath he done? And they cryed the moore fervently: crucifie him. And so Pylate willinge to content the

He is
scourged and
then
delyvered
to deathe.

Line (4) ... agayne they that stode by, sayde to Peter:

(10) ... heelde the hye prestes a counsell with the seniours and the scribes, And also the whoole congregacion,

(14) Pylate axed hym agayne,

(18) At the feast...

(20) ... with them, that caused...

Line (21) ... began to desyre off hym,

(26) Pylate answered agayne,

(28) What harme hath he done?

(29) ... crucifi hym, Pylate willinge to content the people, loused Barrabas, And delyvered Iesus scourged for to be crucified.

	people, lowshed them Barrabas, and delyvered Iesus when he had scourged him, for to be crucified.	
1th. xxvij.	And the souddeers ledde him away into the commen hall, and called togedder the whoole multitude, and they clothed him with purple, and they	He is crowned.
(5)	platted a croune of thornes and crowned him with all, and beganne to salute him. Hayle kynge of the Iewes. And they smoothe him on the heed with a rede, and spat apon him, and kneled doune and worsheped him.	He is boffeted.
1th. xxvij. xxiiij.	And when they had mooched him, they toke the purple of him, and put his awne cloothes on him, and ledde him oute, to crucifie him. And they com-	
(10)	pelled one that passed by, called Symon of Cyrene (which cam oute of the felde, and was father of Alexander and Rufus) to beare his crosse. And they brought him to a place named Golgotha (which is by interpretacion, the place of deed mens scoules) and they gave him to drinke, wyne myngled with myrre, but he receaved it not.	Golgotha.
th. xxvij.		
C	(15) And when they had crucified him, they parted his garmentes, castinge loottes for them, what every man shulde have. And it was aboute the thyrd	His garmentes are devyded.
1e. xxiiij. d.	houre, and they crucified him. And the tytyle of his cause was wrytten: The kynge of the Iewes. And they crucified with him two theves: the one on the ryght honde, and the other on his lyfte. And the scripture was fulfilled which sayeth:	He is crucified.
xix. d		
. liij d	(20) he was counted amonge the wicked.	
ij. d.	And they that went by, rayled on him: waggyng their heedes and sayinge: Awretche, that destroyest the temple and byldest it in thre dayes: save thy sylfe, and come doune from the crosse. Lyke wyse also mocked him the hye preestes amonge them selves with the scribes and sayde: He saved other men, him sylfe	He is rayled on.
	(25) he cannot save. Let Christ the kynge of Israel now descende from the crosse, that we maye se and beleve. And they that were crucified with him, checked him also.	
D	And when the sixte houre was come, darknes aroose over all the erth, vntyll the nynthe houre. And at the nynthe houre Iesus cryed with a loude voyce	
l. xx.	(30) sayinge: Eloi, Eloi, lamaasbathani [†] , which is yf it be interpreted: my God, my God, why hast thou forsaken me? And some of them that stode by, when they hearde that, sayde: beholde he calleth for Helyas And one ran and filled a sponge	Folio lxxii.

Line (4) ...togedder all the whoole multitude, Line (18) ...on his ryghthonde, and the other on
 (17) And the title of the cause of hys deeth was wrytten, hys lyfte honde. And the scripture was fulfilled, which sayeth: and he was counted...

full of veneger, and put it on a rede, and gave him to drinke, sayinge: let him alone, let vs se whether Helyas will come and take him doune.

But Iesus cryed with aloude voyce, and gave vp the gooste. And the vayle of the temple dyd rent in two peces, from the toppe to the boottome. And (5) when the Centurion which stode before him, sawe that he so cryed and gave vp the gooste, he sayd: truly this man was the sonne of God. Ther were also wemen a good waye of beholdinge him: amonge whom was Mary Magdalen, and Mary the mother of Iames the lytle and of Ioses, and Mary Salome which also when he was in Galile, folowed him and ministred vnto him, and many other (10) wemen which came vp with him to Hierusalem.

And now when nyght was come (because it was the even that goeth before the saboth) Ioseph of Arimathia a noble councelour which also loked for the kyngdome of God, came and went in booldly vnto Pylate, and begged the boddy of Iesu. And Pylate merveled that he was alrede deed, and called vnto (15) him the Centurion, and axed of him, whether he had bene eny whyle deed. And when he knewe the trueth of the Centurion, he gave the body to Ioseph. And he bought a lynnyn cloothe, and toke him doune and wrapped him in the lynnyn cloothe, and layde him in a tombe that was hewen oute of the rocke, and rolled a stone vnto the dore of the sepulcre. And Mary Magdalen and Mary (20) Ioses beheld where he was layde.

The. xvi. Chap.

And when the saboth daye was past, Mary Magdalen, and + Mary Iacobi, and Salome, bought odures, that they myght come and anoynt him. And erly in the morninge the nexte daye after the saboth day, they came vnto the sepulcre, when the sunne was rysen. And they sayd one to another: who shall rolle vs (25) awaye the stone from the dore of the sepulcre? And when they looked, they sawe how the stone was rolled awaye: for it was a very greate one. And they went into the sepulcre, and sawe a yonge man syttinge on the ryghtsyde, cloothed in a longe whyte garment, and they were abasshed.

And he sayd vnto them, be not afrayed: ye seke Iesus of Nazareth which

120

1525

Line (1) ...and gave it hym to drynke,
(4) ...in two parties, from the toppe to the boottome. And the vnder captayne...
(6) ...and he sayd:
(12) ...a noble senatour (which also... of god)
(13) ...And went booldly vnto...

Line (14) Pylate merveled...
(15) ...the vnder cap tayne,
(16) ...off the vnder captayne,
(22) ...bought oyntmentes,
(24) ...who shall rolleawaye thestone...
(25) And when they beheldeyt,

Vynegar is offered him to drinke.
He geveith vp his spirit
The vayle renteth

He is buryed

E
Mathew
xxvij.
Luke. xxiiij. g.
Io. xix. g.

A
Luke. xxiiij.
a.
Io. xx. a.

Math. xxviii.
Io. xx. c.
B

h.
ij. c.

was crucified. He is rysen, he is not here. Beholde the place, where they put him. But go youre waye, and tell his disciples, and namely Peter: he will goo before you into Galile: there shall ye se him, as he sayde vnto you. + And they went oute quickly and fled from the sepulcre. For they trembled and were (5) amased. Nether sayd they eny thinge to eny man, for they were afrayed.

o lxxiii.

+ When Iesus was rysen the morow after the saboth daye, he appered fyrst to Mary Magdalen, oute of whom he cast seven devyls. And she went and toolde them that were with him as they morned and weapte. And when they herde, that he was alyve and he had appered to hyr, they beleved it not. After (10) that, he appered vnto two of them in a straunge figure, as they walked and went into the country. And they went and toolde it to the remnaunt. And they beleved them nether. +

i. xxiiij.

C
i. xxviiij.
i. xxiiij. f.
x. e.
i. xxviiij.

+ After that he appered vnto the eleven as they sate at meate: and cast in their tethe their vnbelefe and hardnes of herte: be cause they beleued not them (15) which had sene him after his resurreccion. And he sayd vnto them: Goo ye in to all the worlde, and preache the glad tyges[†] to all creatures, he that beleueth and is baptised, shallbe saved. But he that beleveth not, shalbe dampned.

D

And these signes shall folowe them that beleve: In my name they shall cast oute devyls and shall speake with newe tonges, and shall kyll serpentes. And (20) yf they drinke eny dedly thinge, yt shall not hurte them. They shall laye their hondes on the sicke, and they shall recover.

. xxiiij.

So then when the lorde had spoken vnto them, he was receaued in to heauen, and is set doune on the ryght honde of God. And they went forth, and preached every where. And the Lorde wrought with them, and confirmed the (25) worde with miracles that folowed. +

Marie
Magdalene.

The ende of the gospell of S. Marcke.

Line (2) ... that he is gone before you in to galile,

(9) ... and had appiered to her:

(16) ... preache the gospell to all creaturs:
Whosoever beleveth, andys babtised[†],shalbe safe: And whosoever beleveth
nott, shalbe dampned.

Line (23) ... and sate on the right honde of god.

(24) ... confirmed their preachynge...

THE GOSPELL OF S. LUKE.

For as moche as many have taken inhand to compyle a treates of thoo thinges, which are surely knowen amonge vs, even as they declared them vnto vs, which from the beginnyng sawe them their selves, and were ministers at the doying: I determined also, assone as I had searched out diligently all thinges (5) from the beginnyng, that then I wolde wryte vnto the, good Theophilus: that thou myghtest knowe the certente of thoo thinges, wher of thou arte informed.

The Fyrst Chapter

There was in the dayes of Herode kynge of Iurie, a certayne prest named zacharias, of the course of Abia. And his wyfe was of the daughters of Aaron: And her name was Elizabeth. Booth were perfect before God, and walked in all (10) the lawes and ordinances of the Lorde, that no man coulde fynde fawte with them. And they had no chylde, because that Elizabeth was barren and booth were well stricken in age.

zacharias
Elizabeth

And it cam to passe, as he executed the prestes office before god, as his course came (accordinge to the custome of the prestes office) hislot was to (15) bourne incence. And went into the temple of the Lorde and the whoale multitude of the people were with out in prayer whill the incense was aburnynge. And ther appered vnto him an angell of the lorde stondinge on the ryght syde of the altare of incense. And when zacharias sawe him, he was abashed, and feare came on him.

And the angell sayde vnto him: feare not Zachary, for thy prayer is hearde: And thy wyfe Elizabeth shall beare the asonne, and thou shalt call his name Iohn, and thou shalt have ioye and gladnes, and many shall reioyce at his birth. For he shalbe greate in the sight of the lorde, and shall nether drinke wyne ner stronge drinke. And he shalbe filled with the holy goost, even in his mothers wombe: (20) and many of the chyldren of Israel shall he tourne to their Lorde God. And he shall goo before him in the sprete and power of Helyas, to tourne the hertes*

Ihon.

* To make the children have sochean harte to God as Abraham and the Fathers had.

123

1525

Line (3) ...sawe them with their eyes,
(7) In thetyme of Herode kynge of iewry,
there was a certayne prest...
(10) ...ordinacions of the lorde...
(13) Hit cam to passe,
(15) ...bren odoures,...and all the multi-
tude of people were with outin their

prayers whill the odoures were abren-
nyng.

Line (17) There appered vnto him the lordes angell,
(18) ...aultre off odours.
(20) The angell...
(23) ...in the sight off god,

of the fathers to the chyldren, and the vnbelevers to the wysdom of the iuste men: to make the people redy for the Lorde.

And Zacharias sayde vnto the angell: Wher by shall I knowe this? seinge that I am olde and my wyfe well stricken in yeares. And the angell answered (5) and sayde vnto him: I am Gabriell that stonde in the presens of God, and am sent to speake vnto the: and to shewe the these glad tydings. And beholde thou shalt be domme, and not able to speake vntyll the tyme that these thinges be performed, because thou belevedst not my wordes which shalbe fulfilled in their season.

(10) And the people wayted for zacharias, and mervelled that he taryed in the temple. And when he cam oute, he could not speake vnto them. Wherby they perceaved that he had sene some vision in the temple. And he beckened vnto them, and remayned speachlesse.

C + And it fortunied, assone as the tyme of his office was oute, he departed home (15) into his awne housse. And after thoose dayes, his wyfe Elizabeth conceived, and hyd her sylfe. v. monethes sayinge: This wyse hath God dealte with me in the dayes when he loked on me, to take from me the rebuke that I suffred amonge men.

And in the. vi. moneth the angell Gabriel was sent from god vnto a cite of Galile, named Nazareth, to a virgin spoused to a man whose name was Ioseph, (20) of the housse of David, and the virgins name was Mary. And the angell went in vnto her, and sayde: Hayle full of grace, the Lorde is with the: blessed arte thou amonge wemen.

When she sawe him, she was abashed at his sayinge: and cast in her mynde what maner of salutacion that shuld be. And the angell sayde vnto her: feare (25) not Mary: for thou hast founde grace with god. Loo: thou shalt conceive in thy wombe, and shalt beare a sonne, and shalt call his name Iesus. He shalbe greate, and shalbe called the sonne of the hyst. And the lorde God shall geve vnto him the seate of his father David, and he shall raygne over the housse of Iacob for ever, and of his kyngdome shalbe none ende.

(30) Then sayd Mary vnto the angell: How shall this be, seinge I knowe not a man? And the angell answered and sayd vnto her: The holygoost shall come apon the, and the power of the hyst shall over shaddowe the. Therefore also

A Signe
asked.

Marie.

Iesus.

Esa. vij. d.

Daniel. vij. d.

Mic. iij. e

D

B

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1525

Line (1) ...to their chyldren,
(6) ...this glad tydings. And take hede...
(11) When he cam oute... And they per-
ceaved,

Line (15) After thoose dayes,
(26) ...and shalt beare a childe,
(30) ...I knowe no man?

o lxxv. that holy thing which shalbe borne, shalbe called the sonne of god. And beholde, thy cosen Elizabeth she hath also conceived a sonne in her age. And this is hyr sixte moneth, though she be called barren: for with god can nothinge be vnpossible. And Mary sayd: beholde the honde mayden of the lorde, be it vnto (s) me even as thou hast sayde. + And the angell departed from her.

+ And Mary arose in thoose dayes, and went into the mountayns with hast, into a cite of Iurie and entred into the housse of zachary, and saluted Elizabeth. And it fortunied, as Elizabeth hearde the salutacion of Mary, the babe spronge in her belly. And Elizabeth was filled with the holy goost, and cryed with a loude (10) voyce, and sayde: Blessed arte thou amonge wemen, and blessed is the frute of thy wombe. And whence hapeneth this to me, that the mother of my Lorde shuld come to me? For loo, assone as the voyce of thy salutacion sownded in myne eares, the babe sprange in my belly for ioye. And blessed arte thou that belevedst: for thoose thinges shalbe performed wich were tolde the from the (15) lorde. And Mary sayde.

My soule magnifieth the Lorde.

And my sprete reioyseth in god mysavioure +

For he hath looked on the povre degre of his honde mayden. Beholde now from hence forth shall all generacions call me blessed.

(20) For he that is myghty hath done to me greate thinges, and holye is his name. And his mercy is on them that feare him thorow oute all generacions.

He sheweth strength with his arme, he scattereth them that are proude in the ymaginacion of their hertes.

He putteth doune the myghty from their seates, and exalteth them of (25) lowe degre.

He filleth the hongry with good thinges: and sendeth awaye the ryche emptye.

He remembreth mercy: and helpeth his servaunt Israel.

Even as he promised to oure fathers, Abraham and to his seede for ever.

(30) And mary aboode with hyr aboute a. iii. monethes, and retourned agayne to hyr awne housse.

+ Elizabethes tyme was come that she shuld be delyvered, and she brought

Marie
greteth
Elizabeth.

Magnificat.

Line (1) And marke, thy cosen Elizabeth, hath also conceived a sonne in her olde age. And this is the. vj. moneth to her, which was called barren, for with god shall nothinge be vnpossible.

(6) Mary arose...

(12) ...to me? Loo,

(13) ...the babe lepre...

(20) ...and blessed ys his name: And hys mercy is always on them...

Line (22) He hath shewed strengthe with his arme, he hath scattered...

(24) He hath putt Doune... and hath exalted them...

(26) He hath filled the hongry... And hath sent awaye...

(28) He hath remembred mercy: and hath holpen...

(30) ...with her iij. monethes, And retourned home agayne.

F
xlj. b.
xxx. d.
iij. b.
. xxxj.
io.
. xij.

forth a sonne. And her neighbours and her cosins hearde tell how the lorde had shewed great mercy vpon her, and they reioysed with her.

And it fortunèd the eyght daye: they cam to circumcise the chylde: and called his name zacharias, after the name of his father. How be it his mother
(5) answered, and sayd: not so, but he shalbe called Ihon. And they sayd vnto hyr: Ther is none of thy kynne, that is named with this name. And they made signes to his father, how he wolde have him called. And he axed for wrytynge tables and wroote saying: his name is Iohn. And they marvelled all. And his mouthe was opened immediatly, and his tonge also, and he spake lawdyng God. And
(10) feare came on all them that dwelt nye vnto them. And all these sayings were noysed abroade throughout all the hylly countre of Iurie and all they that herde them layde them vp in their hertes saying: What maner chylde shall this be? And the honde of the lorde was with him.

Folio lxxvi.

Psalm. lxxij. and cxxj. d
G
Hier. cxxij. a and xxx. b.
Hieremie cxxj. f.
Gene. xxix. c.

And his father zacharias was filled with the holy goost, and prophisyed
(15) sayinge:

Blessed be the Lorde God of Israel, for he hath visited and redemed his people. -

And hath reysed vp an horne of salvacion vnto vs, in the housse of his servaunt David.

(20) Even as he promised by the mouth of his holy prophetes which were sens the worlde began

That we shuld besaved from oure enemies and from the hondist of all that hate vs:

To fulfill the mercy promised to oure fathers, and to remember his holy
(25) covenant.

And to performe the oothe which he sware to oure father Abraham, for to geve vs.

That we delyvered oute of the hondes of oure enemyes, myght serve him with oute feare, all the dayes of oure lyfe, in suche holynes and ryghtewesnes
(30) that are accept before him.

And thou chylde, shalt be called the Prophet of the hyest: for thou shalt goo before the face of the lorde, to prepare his wayes:

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1525

Line (1) ...lorde had magnified hys mercy
vpon her,
(4) ...of his father, and his mother...
(9) ...and his tonge,
(10) ...that dwelt nye, And all these say-
inges...

Line (11) ...all the hylly countre...
(13) ...the honde of god...
(18) ...vppe theorne off health...
(24) to shewe mercy towards oure fathers,
and to remember hys holy promes.
That is to saye the oothe.

And to geve knowlege of salvacion vnto his people, for the remission of synnes:

Through the tender mercy of oure God, wherby the daye springe* from an^t hye hath visited vs.

- (5) To geve light to them that sate in darcknes and in shadowe of deth, and to gyde oure fete into the waye of peace.

And the chylde grew and waxed stronge in sprete, and was in wyldernes, tyll the daye cam when he shuld shewe him sylfe vnto the Israhelites.

* Christ is the daye springe that geueth light to them that sit in darkenes of the ignoraunce of God.

The. ii. Chap. +

- And it chaunced in thoose dayes: that ther went oute a commaundment (10) from Auguste the Emperour, that all the woorlde shuld be taxed. And this taxynge was the fyrst and executed when Syrenius was leftenaunt in Syria. And every man went vnto his awne cite to be taxed. And Ioseph also ascended from Galile, oute of a cite called Nazareth, into Iurie: vnto the cite of David which is called Bethleem, because he was of the housse and linage of David, to be taxed (15) with Mary his spoused wyfe which was with chylde.

And it fortunied whyll they were there, her tyme was come that she shuld be delyvered. And she brought forth her fyrst begotten sonne, and wrapped him in swadlynge cloothes, and layed him in a manger, because ther was no roume for them within in the ynne.

Christ is borne.

- (20) And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. And loo: the angell of the lorde stode harde by them, and the brightnes of the lorde shone rounde aboute them, and they were soore afrayed. But the angell sayd vnto them: Be not afrayed. For beholde, I bringe you tydings of greate ioye that shal come to all the people: for vnto (25) you is borne this daye in the cite of David, a saveoure which is Christ the lorde. And take this for a signe: ye hall^t fynde the chylde swadled and layed in a manger. And streight waye ther was with the angell a multitude of hevenly sowdiers, laudyng God and sayinge: Glory to God an^t hye, and peace on the erth: and vnto men reioysynge. +

Shepeherdes.

Signe.

- Line (1) ...off health...
(3) ...oure lorde, wher with hath visited vs the daye springe from an hye:
(7) And thechylde encreased...
(9) Hit folowed...
(10) ...woorlde shuldebe valued. This taxynge...
(11) ...taxynge was first and...

- Line (12) ...his awne shyre toune, there to be taxed.
(13) ...into acite...
(15) ...Mary his wedded wife,
(16) ...whill they there were,
(19) ...in the hostrey.
(23) And the angell...Be not afrayed Beholde I brynge...

C

And it fortunéd, assone as the angels were gone awaye from them in to heven, + the shepherdes sayd one to another: let vs goo even vnto Bethleem, and se this thyng that is hapened which the Lorde hath shewed vnto vs. And they cam with haste, and founde Mary and Ioseph and the babe layde in a manger.

(5) And when they had sene it, they publisshed a brode the sayinge which was tolde them of that chylde. And all that hearde it, wondred at those thinges which were tolde them of the shepherdes. But Mary kept all thoose sayinges, and pondered them in hyr hert. And the shepherdes retourned, praysinge and lauding God for all that they had herde and sene, evyn as it was told vnto them. +

Leuitic. xij. a.

(10) + And when the eyght daye was come that the chylde shuld be circumcised, his name was called Iesus, which was named of the angell before he was conceived in the wombe. +

D

Matt. j. c
Leuiti. xij. a.
Ex. xij. a.
Nume. viij. c.
Leuiti. xij. c

+ And when the tyme of their purificacion (after the lawe of Moyses) was come, they brought him to Hierusalem, to present hym to the Lorde (as yt is written in the lawe of the Lorde: every man that fyrst openeth the matrix, shalbe called holy to the Lorde) and to offer (as it ys sayde in the lawe of the Lorde) a payre of turtle doves or two yonge pignons.

And beholde ther was a man in Hierusalem whose name was Simeon. And the same man was iuste and feared God, and longed for the consolacion of Israel, (20) and the holy goost was in him. And an answer was geuen him of the holy goost, that he shulde not se deethe, before he had sene the lordes Christ. And he came by inspiracion in to the temple.

And when the father and mother brought in the chylde Iesus, to do for him after the custome of the lawe, then toke he him vp in his armes and sayde.

(25) Lorde, Now lettest thou thy seruauant departe in peace, accordinge to thy promes.

For myne eyes have sene the saveour sent from the
Wich thou hast prepared before the face of all people.

E

Esa. viij. c.
Rom. x. g.
j. petri. ij. b.

A light to lighten the gentyls, and the glory of thy people Israel. +

(30) + And his father and mother marvelled at those thinges which were spoken of him. And Simeon blessed them, and sayde vnto Mary his mother: beholde, this chylde shalbe the fall and resurreccion of many in Israel, and a signe which

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Line (1) ...were gone awaye into heven,
(5) When they had sene,
(12) ...in his mothers wombe.

Line (15) ...every man chylde...
(23) And as the father...

shalbe spoken agaynste. And morover the swearde shall pearce thy soule, that the thoughtes of many hertes maye be opened.

And ther was a Prophetesse, one Anna, the doughter of Phanuel of the tribe of Aser: which was of a greate age, and had lyved with an husbande. vii. yeres from her virginite. And she had bene a wedowe aboute. iiij. scoore and. iiij. yere, which went never oute of the temple, but served God with fastinge and prayer nyght and daye. And the same came forth that same houre, and praysted the Lorde, and spake of him to all that loked for redempcion in Hierusalem.

Anna.

(10) And assone as they had performed all thinges accordinge to the lawe of the Lorde, they returned into Galile to their awne cite Nazareth. And the chylde grewe and waxed stronde^t in sprete, and was filled with wysdome, and the grace of God was with hym. -

And his father and mother went to Hierusalem every yeare at the feeste of (15) ester. + And when he was. xii. yere olde, they went vp to Hierusalem after the custome of the feeste. And when they had fulfilled the dayes, as they returned home, the chylde Iesus boode styll in Hierusalem, vnknowynge to his father and mother. For they supposed he had bene in the company, and therfore came a days iorney, and sought him amonge their kynsfolke and acquayntaunce. And (20) when they founde hym not, they went backe agayne to Hierusalem, and sought him. And it fortunede after. iij. dayes, that they founde him in the temple, sittinge in the middes of the doctours, both hearynge them and posing them. And all that hearde him, marvelled at his wit and answers.

Christ is
founde
disputing in
the temple.

And when they sawe him, they were astonyed. And his mother sayde vnto (25) him: sonne, why hast thou thus dealte with vs? Beholde thy father and I, have sought the, sorowenge. And he sayde vnto them: how is it that ye sought me? Wist ye not that I must goo aboute my fathers busines? And they vnderstode not the sayinge that he spake to them. And he went with them, and came to Nazareth, and was obedient to them. But his mother kept all these thinges in (30) her hert. And Iesus increased in wisdom and age, and in favoure with god and man. -

TMV

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Line (1) ...theswearde shall pearce the very hert
off the,
(3) And there was Anna, a prophetes,
(4) Aser. And she was...
(5) And this wedowe was aboute. iiij.
scoore and. iiij. yere off age,
(6) ...but served there...
(7) And she cam forth...
(8) ...praysed god,

Line (11) ...into their awne cite nazareth.
(12) ...and was full off. ...and the favour...
(18) They cam a...
(19) ...kynsfolke and acquayntaunces, and
founde hym not they went back...
(21) And hit fortunede that after. iij. dayes,
they...
(25) have sorowed and sought the.
(29) His mother kept...

The iii. Chapter. +

A

In the fiftenthe yeare of the raygne of Tiberius the Emperoure, Pontius Pylate beinge leftenaunt of Iurie, and Herode beinge Tetrach of Galile, and his brother Philip Tetrach in Iturea and in the region of Traconites, and Lysanias the Tetrach of Abyline, when Anna and Cayphas were the hye prestes: the

Mat. iij. a
Mark. j. a

(5) worde of God came vnto Iohn the sonne of zacharias in the wildernes. And he came in to all the coostes aboute Iordan, preachynge the baptyme of repentaunce for the remission of synnes, at^t it is written in the boke of the sayinges of Esaias the Prophet which sayeth: The voyce of a cryar in wyldernes, prepare the waye of the Lorde, make hys pathes strayght. Every valley shalbe fylled, and every
(10) mountayne and hyll shalbe brought lowe. And crooked thinges shalbe made streight: and the rough wayes shalbe made smoth: and all flesshe shall se the saveour sent of God. -

Esa. xj. a
Iohn. j. c.

B
Mar. iij. b

Folio
lxxix.

Then sayde he to the people that were come to be baptysed of him: O generacion of vipers, who hath taught you to flye from the wrath to come?
(15) Bringe forth due frutes of repentaunce, and begynne not to saye in youre selves, we have Abraham to oure father. For I saye vnto you: God is able of these stones to reyse vp chyl dren vnto Abraham. Now also ys the axe leyed vnto the rote of the trees: so that every tree which bringeth not forth good frute, shalbe hewen doune, and caste in to the fyre.

(20) And the people axed him sayinge: What shall we do then? He answered and sayde vnto them: He that hath two coottes, let him parte with him that hath none: and he that hath meate, let him do lyke wyse.

Then came ther Publicans to be baptised, and sayde vnto him: Master, what shall we do? And he sayde vnto them: requyre nomore then that which ys
(25) appoynted vnto you.

C

The soudyours lyke wyse demaunded of hym sayinge: and what shall we do? And he sayde to them: Do violence to noo man: nether trouble eny man wrongfully: but be content with youre wages.

Mat. iij. b
Mar. iij. b
Ioh. j. d

As the people were in a doute, and all men disputed in their hertes of Iohn,
(30) whether he were very Christ: Ihon answered and sayde to them all: I baptyse you

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Line (5) ...commaundment of god was pup-
lished^t vnto Iohn...

Line (14) ...who hath shewed youthe crafte to
flyefrom wrath to come?

(18) Every tree therfore...

with water, but a stronger then I cometh after me, whose shue latchet I am not worthy to vnloose: he will baptise you with the holy goost, and with fyre: which hath his fanne in his hond, and will pource his floore, and will gader the corne in to his barne: but the chaffe wyll he bourne with fyre that never shalbe quenched.

(5) And many other thinges in his exhortacion preached he vnto the people.

Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe, and for all the evylls which Herod had done) added this above all, and leyd Iohn in preson.

And yt fortun'd as all the people receaved baptyme (and when Iesus was (10) baptised and dyd praye) that heaven was opened and the holy goost came doune in a bodely shape lyke a dove vpon him, and a voyce came from heven sayinge: Thou arte my dere sonne, in the do I delyte.

And Iesus him silfe was about thirty yere of age when he beganne, beinge as men supposed the sonne of Ioseph.

(15) which Ioseph was the sonne of Heli:

which was the sonne of Mathat:

which was the sonne of Levi.

which was the sonne of Melchi:

which was the sonne of Ianna:

(20) which was the sonne of Ioseph:

which was the sonne of Matathias:

which was the sonne of Amos:

which was the sonne of Nahum:

which was the sonne of Esli:

(25) which was the sonne of Nagge:

which was the sonne of Maath:

which was the sonne of Matathias:

which was the sonne of Semei:

which was the sonne of Ioseph:

(30) which was the sonne of Iuda:

which was the sonne of Iohanna:

which was the sonne of Rhesya:

Fanne.
Chaffe.

Iohn is
presoned
Christ is
baptised.

Genealogie.

Line (1) ... a stronger then commeth,
(3) ... gader his corne...

Line (4) And the chaffe...

D
ijj. a
j. b.

E

Folio lxxx.

- which was the sonne of zorobabel:
 which was the sonne of Salathiel:
 which was the sonne of Neri:
 which was the sonne of Melchi:
 (5) which was the sonne of Addi:
 which was the sonne of Cosam:
 which was the sonne of Helmadam:
 which was the sonne of Her:
 which was the sonne of Ieso:
 (10) which was the sonne of Helieser:
 which was the sonne of Ioram:
 which was the sonne of Mattha:
 which was the sonne of Levi:
 which was the sonne of Simeon:
 (15) which was the sonne of Iuda:
 which was the sonne of Ioseph:
 which was the sonne of Ionam:
 which was the sonne of Heliachim:
 which was the sonne of Melea:
 (20) which was the sonne of Menam:
 which was the sonne of Mathathan:
 which was the sonne of Nathan:
 which was the sonne of David:
 which was the sonne of Iesse:
 (25) which was the sonne of Obed:
 which was the sonne of Boos:
 which was the sonne of Salmon:
 which was the sonne of Naason:
 which was the sonne of Aminadab:
 (30) which was the sonne of Aram:
 which was the sonne of Esrom:
 which was the sonne of Phares:

- which was the sonne of Iuda:
 which was the sonne of Iacob:
 which was the sonne of Ysaac:
 which was the sonne of Abraham:
 (5) which was the sonne of Tharra:
 which was the sonne of Nachor:
 which was the sonne of Saruch:
 which was the sonne of Ragau:
 which was the sonne of Phalec:
 (10) which was the sonne of Heber:
 which was the sonne of Sala:
 which was the sonne of Cainan:
 which was the sonne of Arphaxat:
 which was the sonne of Sem:
 (15) which was the sonne of Noe:
 which was the sonne of Lameth:
 which was the sonne of Mathusala:
 which was the sonne of Enoch:
 which was the sonne of Iareth:
 (20) which was the sonne of Malalehel.
 which was the sonne of Cainan:
 which was the sonne of Enos:
 which was the sonne of Seth:
 which was the sonne of Adam:
 (25) which was the sonne of God.

The. iiii. Chapter.

Iesus then full of the holy goost, returnyd from Iordan, and was caryed of
 the sprete into wildernes, and was. xl. dayes tempted of the devyll. And in
 thoose dayes ate he no thinge. And when they were ended, he after ward
 hongred. And the devyll sayde vnto him: yf thou be the sonne of God,

Iesus fasteth
 fourtye
 dayes.

Deutero. viij.
d.

commaunde this stone that it be breed. And Iesus answered hym sayinge: It is written: man shall not live by breed only, but by every worde of God.

Foliot:

Deutero. vj.
c. and. x. d.

And the devyll toke him vp into an hye mountayne, and shewed him all the kyngdoms of the worlde, even in the twincklinge of an eye. And the devyll
(5) sayde vnto him: all this power will I geve the every whit and the glory of them: for that is delyvered to me, and to whosoever I will, I geve it. Yf thou therfore wilt worshippe me, they shalbe all thyne. Iesus answered him and sayde: hence from me Sathan. For it is written: Thou shalt honour the Lorde thy God, and him only serve.

B
Psal. xc. c.

(10) And he caryed him to Ierusalem, and set him on a pynacle of the temple, and sayd vnto him: Yf thou be the sonne of God, cast thy silfe doune from hens. For it is written, he shall geve his angels charge over the, to kepe the, and with there hondist they shall stey the vp that thou dasshe not thy fote agaynst a stone. Iesus answered and sayde to him, it is sayd: thou shalt not tempte the
(15) Lorde thy God. Assone as the devyll had ended all his temptacions, he departed from him, for a season.

C
Mathew. iij.
b.
Mar. j. b.
Io. iij. f.
Mathew. xij.
b.
Mar. vj. a
Io. iiii. f

+ And Iesus retourned by the power of the sprete in to Galile, and there went a fame of him thorowe oute all the region rounde aboute. And he taught in their synagoges, and was commended of all men.

Esa. lxj.

(20) And he came to Nazareth where he was noursed, and as hys custome was, went in to the synagoge on the Saboth dayes, and stode vp for to rede. And ther was delyvered vnto him the boke of the Prophete Esaias. And when he had opened the boke, he founde the place, where it was written. The sprete of the lorde vpon me, because he hath annoynted me: to preache the gospell
(25) to the poore he hath sent me: and to heale the broken harted: to preache delyveraunce to the captive, and sight to the blinde, and frely to set at lyberte them that are brused, and to preache the acceptable yeare of the lorde.

D

And he cloosed the booke, and gave it agayne to the minister, and sate doune. And the eyes of all that were in the synagoge, were fastened on him.
(30) And he began to saye vnto them. This daye is this scripture fulfilled in youre eares. And all bare him witnes, and wondred at the gracious wordes which proceded oute of his mouth, and sayde: Is not this Iosephs sonne?

Iosephs
sonne.

Line (1) ...thathebe breed.

(4) ...of theerth...

(6) (for...it)

(7) ...answered and sayd vnto hym:

(8) ...thy lorde god,

(13) ...that thou hurt nott...

(14) ...thy lorde god. And as sone as...

Line (17) and thefame off hym went throwe
oute...

(21) ...sabeth daye,

(25) ...them which are troubled in there
hertes:

(31) And all theybare...

iiij. f.	And he sayde vnto them: Ye maye very well saye vnto me this proverbe: Phisicion, heale thy silfe. + Whatsoever we have heard done in Capernaum, do the same here lyke wyse in thyne awne countre. And he sayde, verely I saye vnto you: No Prophet is accepted in his awne countre.	Prophete.
Reg. xvij. v. d.	(5) But I tell you of a truth, many wyddowes were in Israell in the dayes of Helias, when hevyn was shet thre yeres and syxe monethes, when greate fammisshement was throughoute all the londe, and vnto none of them was Helias sent, save in to Sarephta besydes Sidon vnto a woman that was a widow.	The wedowe of Sarepta.
Reg. v. d.	And many lepers were in Israel in the tyme of Heliseus the Prophete: and yet (10) none of them was healed, savinge Naaman of Siria.	Naaman
E : iiij. b	And as many as were in the synagoge when they herde that, were filled with wrath: and roose vp, and thrust him oute of the cite, and ledde him even vnto the edge of the hill, wher on their cite was bilte, to cast him doune hedlynge.	Folio lxxxii.
r. j. c	But he went his waye even thorow the myddes of them: + and came in to (15) Capernaum a cyte of Galile, and there taught them on the Saboth dayes. And they were astonyed at his doctrine: for his preachinge was with power.	
i. vij. d r. j. c. F	And in the synagoge ther was a man which had a sprete of an vncleane devell, and cryed with aloude voyce sayinge: let me alone, what hast thou to do with vs, thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe (20) the what thou arte, even the holy of God. And Iesus rebuked him sayinge: holde thy peace, and come oute of him. And the devyll threwe him in the myddes of them and came oute of him, and hurt him not. And feare came on them all, and they spake amonge them selves sayinge: what manner a thinge is this? For with auctorite and power he commaundeth the foule spretes, and (25) they come out? And the fame of him spread abroode thorowoute all places of the countre round aboute. +	The vncleane spirite is cast oute.
hew viij. :c. j. c.	+ And he roose vp and came oute of the synagoge, and entred in to Simons housse. And Simons motherelawe was taken with a greate fever, and they made intercession to him for her. And he stode over her, and rebuked (30) the fever: and it leeft her. And immediatly she arose and ministred vnto them.	Simons motherelawe.
G	When the sonne was doune, all they that had sicke taken with divers deseases, brought them vnto him: and he layde his hondes on every one of them,	Layde his hande on them.

and healed them. And devils also cam out of many of them, crying and saying: thou arte Christ the sonne of God. And he rebuked them, and suffered them not to speake: for they knewe that he was Christ.

Assone as it was daye, he departed and went awaye into a desert place, and
(5) the people sought him and came to him, and kept him that he shuld not departe from them. And he sayde vnto them: I muste to other cities also preache the kyngdome of God: ⁊ for therfore am I sent. And he preached in the synagoges of Galile.

The. v. Chapter. ⁊

A
Mathew. iiii.
c.
Mark. j. b

It came to passe as the people preased vpon him, to heare the worde of
(10) God, that he stode by the lake of Genezareth: and sawe two shippes stonde by the lake syde, but thefisshermen were gone out of them, and were wasshyng their nettes. And he entred in to one of the shippes, which perteyned to Simon, and prayed him, that he wolde thrust out a litell from the londe. And he sate doune and taught the people out of the ship.

B

Folio
lxxxiii.

(15) When he had lefft speakynge, he sayde vnto Simon: Launche out in to the depe, and let slippe youre nettes to make a draught, And Simon answered and sayde to him: Master, we have labored all nyght, and have taken nothinge. Nevertheless at thy worde I will loose forthe the net. And when they had so done, they inclosed a greate multitude of fisshes. And their net brake: but they made
(20) signes to their felowes which were in the other ship, that they shuld come and helpe them. And they came: and filled bothe the shippes that they soncke agayne.

When Simon Peter sawe that, he fell doune at Iesus knees sayinge: Lorde goo from me, for I am a synfull man. For he was vtterly astonyed and all that were with him, at the draught of fische which they toke: and so was also Iames
(25) and Iohn the sonnes of zebede which were parteners with Simon. And Iesus sayde vnto Simon: feare not, from hence forthe thou shalt catche men. And they brought the shippes to londe, and forsoke all, and folowed him.

C
Mathew viij.
a

And it fortun-ed as he was in a certayne cite: beholde, ther was a man full of leprosy: and when he had spied Iesus, he fell on his face, and besought him

Leper

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Line (6) ...preace^t the worde...
(12) Iesus entred...
(13) ...hewolde cary hym a litell...
(15) Cary vs in to the depe, and lett slippe thy nett...

Line (17) Yet nowe at thy worde...
(19) And the net brake, and they...
(21) ...and they filled...
(25) ...were partetakers...
(28) And itt fortun-ed that...and beholde...

. j. d. sayinge: Lord, yf thou wilt, thou canst make me cleane. And he strethed[†] forth
 the hond, and touched him sayinge: I will, be thou cleane. And immediatly the
 leprosy departed from him. And hewarned him, that he shuld tell no man: but
 xij. a that he shuld goo and shewe him selfe to the Preste, and offer for his clensynge,
 (5) accordinge as Moses commaundement was, for a witnes vnto them.

But so moche the moare went ther a fame abroad of him, and moche
 people cam to geder to heare, and to be healed of him, of their infirmities.
 And he kepthe him silfe aparte in the wildernesses, and gave him silfe to prayer.

D
 . ix. a + And it happened on a certayne daye, that he taught: and ther sate the
 . ij. a (10) pharises: and docturs of lawe, which were come out of all the tounes of Galile,
 Iurie, and Hierusalem. And the power of the Lorde was to heale them. And
 beholde, men brought a man lyinge in his beed which was taken with a palsie:
 and sought meanes to brynge him in, and to laye him before him. And when
 they coule not finde by what waye they might bringe him in, be cause of the
 (15) prease, they went vp on the toppe of the housse, and let him doune thorowe the
 tylinge, beed and all in the middes before Iesus. When he sawe their fayth, he
 sayde vnto him: man, thy synnes are forgiven the. And the Scribes and the
 Parises begane to thinke sayinge: What felow is this which speaketh blasphemy?
 Who can forgeve synnes but God only?

Palsye.

E (20) When Iesus perceaved their thoughtes, he answered and sayde vnto them:
 What thinke ye in youre hertes? Whether is easyar to saye, thy synnes are
 forgiven the, or to saye: rise and walke? But that ye maye knowe that the
 sonne of man hath power to forgeve synnes on erth, he sayde vnto the sicke of
 the palsie: I saye to the, aryse, take vp thy beed and go home to thy housse. And
 (25) immediatly he rose vp before them, and toke vp his beed where on he laye, and
 departed to his awne housse praysinge God. And they were all amased and they
 lauded God, and were filled with fears sayinge: We have sene strannge[†] thynges
 to daye.

Signe.

o
 xiiii.

F
 . ix. a And after that he went forth and sawe a Publican named Levi, sittinge at
 . ij. b (30) the receyte of custome, and sayde vnto him: folow me. And he leeft all, roose
 vp, and folowed him. And that same Levi made him a greate feaste at home in
 his awne housse. And ther was a greate company of publicans and of other

Levi.

Line (6) But his name spread the moare abroad,
 and the people...
 (7) ...of infirmities.
 (8) ...in the wildernes,

Line (13) ...and they sought meanes...
 (22) That ye maye knowe that to sonne of
 man...
 (25) ...before themall,

that sate at meate with him. And the Scribes and Pharises murmured agaynst his disciples sayinge: Why eate ye and drinke ye with publicans and synners? Iesus answered and sayde vnto them: They that are whole, nede not of the phisicion: but they that are sicke. I came not to call the rightewes, but synners (5) to repentaunce.

Publicans an synners.

G
Mat. ix. b.
Dar^t. ij. c.

Then they sayde vnto him: Why do the disciples of Iohn fast often and praye, and the disciples of the Pharises also: and thine eate and drinke? And he sayde vnto them: Can ye make the chyldren of the weddinge fast, as longe as the brydgrome is present with them? The dayes will come, when the (10) brydgrome shalbe taken awaye from them: then shall they fast in those dayes

The disciple fast not

Then he spake vnto them in a similitude: No man putteth a pece of a newe garment, in to an olde vesture: for yf he do: then breaketh he the newe, and the pece that was taken out of the newe, agreeth not with the olde. Also, no man poureth newe wyne into olde vessels. For yf he do, the newe wyne breaketh (15) the vessels, and runneth out it sylfe, and the vessels perisshe: But newe wyne must be poured into newe vessels, and bothe are preserved. Also, no man that drinketh olde wine, strayght waye can awaye with newe, for he sayeth the olde is plesaunter.

New and olde agre not.

D

The. vi. Chapter.

Mathew.
xxij. d
Mar. ij. d

It happened on an after saboth, that he went thorow the corne felde, and (20) that his disciples plucked the eares of corne, and ate, and rubbed them in their hondes. And certayne of the Pharises sayde vnto them: Why do ye that which is not lafull to do on the saboth dayes? And Iesus answered them and sayde: Have ye not redde what David dyd, when he him sylfe was anhungred and they which were with him: how he went into the housse of God, and toke and ate the (25) loves of halowed breed, and gave also to them which were with him: which was not lafull to eate, but for the prestes only. And he sayde vnto them: The sonne of man is Lorde of the saboth daye.

Corne felde

The Saboth daye is broken

j. Regum xxj.
g.

Mat. xij a
Mar. iij. a.

+ And it fortun-ed in a nother saboth also, that he entred in to the sinagoge and taught. And ther was a man whose right honde was dryed vp. And

Dried honde.

Line (1) pharises grudged agaynst...

(4) I cam not to call the rightewes to repentaunce: but the synners.

(6) They sayde vnto hym:

(7) To whome he sayde:

(11) He spake vnto them...

(14) vessels, yf he do,

Line (19) ...they went...and his disciples...and atethem,

(21) Certayne of the pharises...

(22) ...not lafull to be done...dayes? Iesus...

(27) ...is lorde even of the saboth daye.

the Scribes and Pharises watched him, to se whether he wolde heale on the Saboth daye, that they myght fynde an accusacion agaynst him. But he knewe their thoughtes, and sayde to the man which had the wyddred honde: Ryse vp, and stonde forthe in the myddes. And he arose and stepped forthe. Then sayde
 (5) Iesus vnto them: I will axe you a question: Whether is it lafull on the saboth dayes to do good or to do evill? to save lyfe or for to destroye it? And he behelde them all in compasse, and sayd vnto the man: Stretche forth thy honde. And he dyd so and his honde was restored, and made as whoole as the other. And they were filled full of madnes, and comuned one with another, what they
 (10) myght do to Iesu. -

Madnes

And it fortun-ed in thoose dayes, that he went out into a mountayne for to praye, and continued all nyght in prayer to god. And assone as it was daye, he called his disciples, and of them he chose twelve, which also he called apostles. Simon whom he named Peter: and Andrew his brother. Iames and Ihon,
 (15) Philip and Bartlemew, Mathew and Thomas, Iames the sonne of Alpheus and Simon called zelotes and Iudas Iames sonne, and Iudas Iscarioth, which same was the traytour.

The twelve are chosen.

+ And he came doune with them and stode in the playne felde with the company of his disciples, and agreate multitude of people out of all parties of
 (20) Iurie and Ierusalem, and from the see cooste of Tیره and Sidon, which came to heare hym, and to be healed of their diseases: and they also that were vexed with foule spretes, and they were healed. And all the people preased to touche him: for there went vertue out of him, and healed them all.

And he lifted vp his eyes upon the disciples, and sayde: Blessed be ye poore:
 (25) for yours is the kyngdome of God. Blessed are ye that hunger now: for ye shalbe satisfied. Blessed are ye that wepe now: for ye shall laugh. Blessed are ye when men hate you, and thrust you oute of their companye, and rayle, and abhorre youre name as an evyll thinge, for the sonne of mannes sake. Reioyse ye then, and be gladde: for beholde, youre rewarde is greate in heven. - After
 (30) this manner their fathers entreated the Prophetes.

Couenauntes.

True prophetes.

But wo be to you that are ryche: for ye have therin youre consolacion.
 .a. Wo be to you that are full: for ye shall hunger. Wo be to you that now laugh:

Couenauntes.

Line (1) Thescribes, and The pharises...sabeth
 daye or not,
 (4) He arose,
 (8) He didsoo,
 (9) ...and counsell'd won with another,
 (11) Hit fortun-ed...

Line (13) ...hecalled his aposteles.
 (14) Simon, whom also...
 (24) ...apon his disciples,
 (25) ...that hunger: for ye...
 (26) ...areye that wepe: for ye...
 (27) ...and rayle on you,

	for ye shall wayle and wepe. Wo be to you when all men prayse you: for so dyd their fathers to the false prophetes.	
E	But I saye vnto you which heare: Love youre enemyes. Do good to them which hate you. Blesse them that curse you. And praye for them which	Love. Do good Bless. Praye.
Mat. v. g	(5) wrongfully trouble you. And vnto him that smyteth the on the one cheke, offer also the other. And him that taketh awaye thy gounne, forbid not to take thy coote also. Geve to every man that axeth of the. And of him that taketh awaye thy goodes, axe them not agayne. And as ye wolde that men shuld doo to you: so do ye to them lyke wyse.	
Mathew vij. b. Io. iij. c. Mat. v. g.	(10) If ye love them which love you: what thanke are ye worthy of? For the very synners love their lovers. And yf ye do for them which do for you: what thanke are ye worthy of? For the very synners do even the same. If ye lende to them of whome ye hoope to receave: what thanke shall ye have: for the very synners lende to synners, to receave as moch agayne. Wherefore, love	All the lav
<i>Folio lxxxvi.</i>	(15) ye youre enemyes, do good and lende, lokynge for nothinge agayne and youre rewarde shalbe greate, and ye shalbe the chyldren of the hiest: for he is kynde vnto the vnkynde and to the evyll.	Lende. Covenaun
F Mathew. vij. a. Ma. xij. a Ma. iij. c.	+ Be ye therfore mercifull, as youre father is mercifull. Iudge not and ye shall not be Iudged. Condemne not: and ye shall not be condemned. Forgeve, (20) and ye shalbe forgiven. Geve, and yt shalbe geven vnto you: good measure, pressed doune, shaken to geder and runnyng over, shall men geve into youre bosomes. For with what measure ye mete, with the same shall men mete to you agayne.	Iudge not. Forgeve. Measure
Mathew. xv. b. Mat. x. c. Io. xij. b Ma. vij. a	And he put forthe a similitude vnto them: Can the blynde leade the (25) blynde? Do they not both then fall into the dyche? The disciple is not above his master. Every man shalbe perfecte, even as his master is. Why seyst thou a moote in thy brothers eye, and considerest not the beame that is in thyne awne eye? Ether how cannest thou saye to thy brother: Brother, let me pull out the moote that is in thyne eye: when thou perceavest not the beame that	Mote. Beame.
Ma. vij. a mat. xij. c	(30) is in thyne awne eye? Ypocrite, cast out the beame out of thyne awne eye fyrst, and then shalt thou se perfectly, to pull out the moote out of thy brothers eye. -	

G

It is not a good tree that bringeth forth the evyll frute: nether is that an evyll tree, that bringeth forth the good frute. For every tree is knowen by his frute. Nether of thornes gader men fygges, nor of busshes gader they grapes. A good man out of the good treasure of his hert, bringeth forth that which is good.

(5) And an evyll man out of the evyll treasure of his hert, bringeth forth that which ys evyll. For of the aboundaunce of the hert, his mouthe speaketh.

Why call ye me Master, Master: and do not as I bid you? whosoever cometh to me and heareth my sayings, and dothe the same, I will shewe you to whome he ys lyke. He is like a man which bilt an housse: and digged depe, (10) and layde the foundation on a rocke. When the waters arose, the fludde bet upon that housse, and coude not move yt. For it was grounded upon a rocke. But he that heareth and doth not, is lyke a man that with out foundation bylt an housse upon the erth, agaynst which the fludde did bet: and it fell by and by. And the fall of that housse was greate.

The. vii. Cha.

A
1ew. viij.

(15) When he had ended all his sainges in the audience of the people, he entred into Capernaum. And a certayne Centurions seruaunte was sicke and redy to dye whom he made moche of. And when he hearde of Iesu, he sent vnto him the elders of the Iewes, besechinge him that he wolde come and heale his servaunt. And they came to Iesus and besought him instantly sayinge: He is (20) worthi that thou shuldest do this for him. For he loveth oure nacion, and hath bilt vs a sinagoge And Iesus went with them.

B

o
xvii.

And when he was not farre from the housse, the Centurion sent frendes to him sayinge vnto him: Lorde trouble not thy silfe: for I am not worthy that thou shuldest enter vnder my roffe. Wherefore I thought not my silfe worthy (25) to come vnto the: but saye the worde, and my servaunt shalbe whoole. For I lyke wyse am a man vnder power, and have vnder me soudiers, and I saye vnto won, goo: and he goeth. And to another, come: and he cometh. And to my servaunt, do this: and he doeth it. When Iesus herde this, he merveyled at him, and turned him about and sayd to the people that folowed him: I saye

The tree is
knowen bi
his frute.

The mouthe
speaketh of
the fullnes
of the heart.

To builde on
rocke.

To builde on
sonde.

Centurion.

141

1525

Line (4) ...off the goode treasure...

(5) And the evyll man of the...

(6) ...the mought' speaketh.

(9) ...which digged depe,

(13) ...fluddebet:

(16) And theservaunt off acertayne Cen-
turion...

Line (18) ...seniours of the Iewes, besechynge
him that hewolde come and save his
servaunt.

(22) ...sent to hym hys frendes,

(24) ...enter into my housse.

vnto you, I have not founde so greate faith, noo, not in Israel. And they that were sent, turned backe home agayne, and founde the servaunt that was sicke, whoole.

C

+ And it fortunied after that, that he went into a cite called Naim, and many
(5) of his disciples went with him, and moche people. When he came nye to the gate of the cite: beholde, ther was a deed man caried out which was the only sonne of his mother, and she was a widowe, and moche people of the cite was with her. And when the lorde sawe her, he had compassion on her, and sayde vnto her: wepe not. And he went and touched the coffyn, and they that bare
(10) him, stode still. And he sayde: Younge man, I saye vnto the, aryse. And the deed sate vp and beganne to speake. And he delyvered him to his mother. And ther cam a feare on them all. And they glorified god sayinge: a greate prophet is rysen amonge vs, and god hath visited his people. + And this rumor of him went forthe throughout all Iurie, and thorowout all the regions which lye
(15) rounde about.

Mat. xj. a

The deed
rayased.

And the disciples of Iohn shewed him of all these thinges. And Iohn called vnto him. ii. of his disciples, and sent them to Iesus sayinge: Arte thou he that shall come: or shall we loke for another? When the men were come vnto him, they sayde: Iohn baptiste sent vs vnto the sayinge: Arte thou he that shall come:
(20) or shall we wayte for another? And at the same tyme he cured many of their infirmities and plagues, and of evyll spretes, and vnto many that were blynde, he gave sight. And Iesus answered and sayd vnto them: Goo youre wayes and shewe Iohn, what thinges ye have sene and harde: how that the blynde se, the halt goo, the lepers are clensed, the deafe heare, the deed aryse, to the poore
(25) is the glad tydinges preached, and happy is he, that is not offended by me.

Esai. lx.

Iohn bapti
sendeth to
Christ.

D

When the messengers of Iohn were departed, he began to speake vnto the people of Iohn What went ye oute into the wildernes for to se? went ye to se arede shaken with the wynde? But what went ye out for tose? A man clothed in soofte rayment? Beholde they which are gorgeously apparelled, and lyve
(30) delicatly, are in kynges courtes. But what went ye forth to se? A prophete? Ye I saye to you, and moare then a prophete. This is he of whom it is wrytten: Beholde I sende my messenger before thy face, to prepare thy waye before the.

Mal. iij. a

142

1525

Line (1) ...nottin Israel, certaynly.
(4) ...and hys disciples went...
(5) ...and a greate nomber off people.
(8) And the lorde sawe her, and had compassion on her,
(9) And went and touched...
(16) And vnto Iohn shewed hys disciples off all these thynges.

Line (20) Att that same tyme,
(22) And he answered,
(23) ...ye have herde and sene:
(25) ...is the gospell preached, and happy is he that falleth not, by the reason of me
(27) What went ye out for to se in to the desert?

For I saye vnto you: a greater prophete then Iohn, amonge wemens chyldren is ther none. Neverthelesse one that is lesse in the kyngdom of god, is greater then he -

And all the people that hearde, and the publicans, iustified God, and were
(5) baptised with the baptim of Iohn. But the pharises and scribes despised the counsell of god agaynst them selves, and were not baptised of him.

Publicans
iustifi god
Pharises
despise the
councell of
god.

And the lorde sayd: Wher vnto shall I lyken the men of this generacion, and what thinge are they lyke? They are lyke vnto chyldren sittynge in the market place, and cryinge one to another, and sayinge: We have pyped vnto
(10) you, and ye have not daunsed: we have mourned to you, and ye have not wept. For Iohn baptist cam, nether eatynge breed ner drinkynge wyne, and ye saye: he hath the devyll. The sonne of man is come and eateth and drinketh, and ye saye: beholde a man which is a glotton, and a drinker of wyne, a frende of publicans and synners. Yet is wysdome iustified of all her chyldren.

Wisdom.

+ And one of the pharises desyred him that he wolde eate with him. And he went into the pharises housse, and sate doune to meate. And beholde a woman in that cite, which was a synner, assone as she knewe that Iesus sate at meate in the pharises housse, she brought an alablaster boxe of oyntment, and she stode at his fete behynde him wepynge, and beganne to wesse his fete with teares, and dyd
(20) wipe them with the heares of her heed, and kyssed his feete, and anoynted them with oyntment.

Marie of
Bethanie.

When the pharise which bade him, sawe that, he spake with in him sylfe, sayinge: If this man were a prophete, he wolde surely have knowen who and what maner woman this is which toucheth him, for she is a synner. And Iesus
(25) answered and sayde vnto him: Simon I have some what to saye vnto the. And he sayd master saye on. There was a certayne lender which had two detters, the one ought five hondred pence, and the other fyfty. When they had nothinge to paye, he forgave them boothe. Which of them tell me, will love him moost? Simon answered and sayde: I suppose, that he to whom he forgave moost. And
(30) he sayde vnto him: Thou hast truly iudged.

And he turned to the woman, and sayde vnto Simon: Seist thou this woman? I entred into thy housse, and thou gavest me noo water to my fete

143

1525

Line (1) I saye vnto you:

(4) ... which wer baptised in the baptim of Ihon.

(11) For Ihon baptist cam vntoyou,...

Line (14) And wisdom is iustified...

(15) And he camin to...

(22) ... which bade hym to his housse,

but she hath wessed my fete with teares, and wyped them with the heeres of her heed. Thou gavest me no kysse: but she, sence the tyme I came in, hath not ceased to kysse my fete Myne heed with oyle thou dydest not anoynte: but she hath annoynted my fete with oyntment. Wherefore I saye vnto the: many
(5) synnes are forgiven her, for she loved* moche. To whom lesse is forgiven, the same doeth lesse love.

* Love is t
signe that t
synnes are
forgiven h

And he sayde vnto her, thy synnes are forgiven the. And they that sate at meate with him, beganne to saye within them selves: Who is this which forgeveth synnes also? And he sayde to the woman: Thy faith hath saved the, Goo in peace. ⁊

The. viii. Chap.

A

(10) And it fortun-ed after that, that he him sylfe went throughout cities and tounes, preachynge, and shewing the kyngdom of God, and the twelve with him. And also certayne wemen, which wer healed of evell spretes, and infirmities: Mary called Magdalen, out of whom went seven devyls, and Ioanna the wyfe of Chusa Herodes stewarde, and Susanna and many other: which
(15) ministred vnto them of their substaunce. + When moch people were gadred to gether, and were come to him out of all cities, he spake by a similitude. A sower went out to sowe his seede: and as he sowed, some fell by the way syde, and it was troden vnder fete, and the foules of the ayre devoured it vp. And some fell on ston, and assone as it was spronge vp, it widdred awaye, because it lacked
(20) moystnes. And some fell amonge thornes, and the thornes spronge vp with it, and choked it. And some fell on good grounde, and spronge vp and bare frute, an hondred foolde. And as he sayde these thinges, he cryed: He that hath eares to heare, let him heare.

Sower.

Folio
lxxxix.

mat. xij. a
Ma. iij. a

B
Esa. vij. e
Mathew. xij. b.
ma. iij. b.
Ioa. xij. f
Ro. xj. b.

And his disciples axed him sayinge: what maner similitude is this? And
(25) he sayde: vnto you is it geven to knowe the secretes of the kyngdom of God: but to other in similitudes, that when they se, they shuld not se: and when they heare they shuld not vnderstonde.

The similitude is this. The seede is the worde of God. Thoose that are besyde the waye, are they that heare, and afterwarde cometh the devyll and

Thesower
expounded

144

1525

Line (3) ...and she hath annoynted...
(5) ...because she loved moche.
(10) ...after that, he hym sylfe...
(12) ...healed of vnclene spretes,

Line (15) ...ministred vnto hym...
(16) ...out of the cities,
(24) Hys disciples axed hym, sayinge: what
maner similitude this shulde be.

	<p>taketh awaye the worde out of their hertes, lest they shuld beleve and be saved. They on the stonnes, are they which when they heare, receave the worde with ioye. But these have noo rootes, which for a whyle beleve, and in tyme of temtacion goo awaye. And that which fell amonge thornes, are they which</p> <p>(5) heare, and goo forth, and are choked with cares and with riches, and voluptheous lyvinge, and bringe forth noo frute. That in the good grounde, are they which with a good and pure hert, heare the worde and kepe it, and bringe forth frute with pacience. ƿ</p> <p>No man lyghteth a candell, and covereth it vnder a vessell, nether putteth</p> <p>(10) it vnder the table: but setteth it on a candelsticke, that they that enter in, maye se the lyght. No thinge is in secret, that shall not come abroode: Nether eny thinge hyd, that shall not be knowen, and come to lyght. Take hede therefore how ye heare. For whosoever hath, to him shalbe geven: And whosoever hath not, from him shalbe taken, even that same which he supposeth that he hath.</p> <p>(15) Then came to him his mother and his brethren, and coude not come at him for prease. And they tolde him sayinge: Thy mother and thy brethren stonde with out, and wolde se the. He answered and sayd vnto them: my mother and my brethren are these which heare the worde of God and do it.</p> <p>+ And it chaused on a certayne daye that he went into a shippe, and his</p> <p>(20) disciples also, and he sayde vnto them: Let vs goo over vnto the other syde of the lake. And they Lanchyd forth. And as they sayled, he fell a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in ieopardy. And they went to him and awoke him sayinge: Master Master, we are loost. Then he arose and rebuked the wynde and the tempest of water,</p> <p>(25) and they ceased, and it wexed calme. And he sayd vnto them: where is youre faith? They feared and wondred sayinge one to another: what felowe is this? for he commaundeth bothe the wyndes and water, and they obey him? ƿ And they sayled vnto the region of the Gaderenites, which is over agaynst Galile.</p> <p>And as he went out to londe, ther met him a certayne man out of the cite,</p> <p>(30) which had a devyll longe tyme, and ware noo clothes, nether aboode in eny housse: but amonge graves. When he sawe Iesus, he cryed, and fell doune before him, and with a loude voyce sayde: What have I to do with the Iesus the</p>	
it. x. b		
C		
l. iiij. c.		
t. x. c		
r. iiij. c		
thew. xij.		
l. xxv. c.		
l. iiij. c.		
thew. xij.		
r. iiij. d		
. viij. c		
r. iiij. d		
D		
lio xc.		
thew viij.		
r. v. a		
		Candell.
		Mother and brethren
		Jesus slepeth in the ship.
		Gaderenites
TMV	I45	IO
	1525	
Line (2) ...heare the worde receave yt with ioye. And these havenoo...	Line (19) Hit chaused...	
(4) That which fell...	(24) He aroseand...	
(5) ...are choked with care and riches, and voluptuous livynge,	(26) ...whois this? for he commaundeth windes and water,	
(10) ...maye se lyght.	(29) As he went out off the shippe...	

sonne of the God moost hyest? I beseche the torment me not. Thenhe commaunded the foule sprete to come out of the man. For ofte tymes he caught him, and he was bounde with chaynes and kept with fetters: and he brake the bondes, and was caryed of the fende, into wyldernes.

E

(5) And Iesus axed him sayinge: what is thy name? And he sayde: Legion, because many devyls were entred into him. And they besought him, that he wolde not commaunde them to goo out into the depe. And ther was there by an heerde of many swyne, fedyng on an hyll: and they besought him, that he wolde soffre them to enter into them. And he soffred them. Then went the
(10) devyls out of the man, and entred into the swyne: And the heerd toke their course and ran heedlyng into the lake, and were choked. When the herdmen sawe what had chaused, they fled and tolde it in the cite and in the villages.

Legion.

Swyne.

And they came out to se what was done: and came to Iesus, and founde the man, out of whom the devyls were departed, sittynge at the fete of Iesus,
(15) clothed and in his right mynde, and they were afrayde. They also wich sawe it, tolde them by what meanes he that was possessed of the devyll, was healed. And all the whole multitude of the contrye of the Gaderenites, besought him that he wolde departe from them: for they were taken with greate feare. And he gate him into the shippe and returned backe agayne. Then the man out of whom the
(20) devyls were departed, besought him that he myght be with him: But Iesus sent him awaye sayinge: Goo home agayne into thyne awne housse, and shewe what great things God hath done to the. And he went his waye, and preached thorow out all the cite what great things Iesus had done vnto him.

F
mat. ix. c.
Mar. v. b.

And it fortunened when Iesus was come agayne that the people receaved him.
(25) For they all wayted for him. And beholde ther came a man named Iairus (and he was a ruler of the synagoge) and he fell doune at Iesus fete, and besought him that he wolde come into his housse, for he had but a doughter only, apon a twelve yere of age, and she laye a dyng. And as he went the people thronged him.

The Rulers doughter is raised.

And a woman havynge an issue of bloud twelve yeres (which had spent all
(30) her substance amonge phisicions, nether coulede be holpen of eny) came behinde him, and touched the hem of his garment, and immediatly her issue of bloud staunched. And Iesus sayde: Who is it that touched me? when every man

Issue of bloude.

Folio xci.

146

1525

Line (1) ...sonne off the moost hyest?
...For he commaunded the foule sprete...
(5) Iesus axed hym sayinge:
(7) ...goo into the depe. There was ther-by...
(8) ...and they prayed hym,
(17) ...multitude of the Gaderens,...

Line (19) The man out off...
(21) ...shewewhat thynges...
(23) ...what thynges Iesus had done...
(24) Hit fortunened that when...agayne, the people...
(25) For they all longed for hym.
(27) ...oftwelveyere of age,
(28) As he went thepeople thronge hym.

denyed, Peter and they that were with him, sayde: Master, the people thrust the and vexe the: and sayest thou, who touched me? And Iesus sayd: Some body touched me. For I perceave that vertue is gone out of me. When the woman sawe, that she was not hid, she came trimblyng, and fell at is^t fete, and tolde him (5) before all the people for what cause she had touched him, and how she was healed immediatly. And he sayde vnto hyr: Doughter be of good conforte, Thy faith hath made the hoale, goo in peace.

G

Whyll he yet spake, there came one from the rulers of the synagogis housse which sayde to him: thy doughter is deed, disease not the master. When Iesus (10) hearde that, He answered the father, sayinge: Feare not, beleve only, and she shalbe made whole. And when he came to the housse, he suffred no man to goo in with him, save Peter, Iames and Iohn, and the father and the mother of the mayden. Every body weept and sorowed for her. And he sayde: Wepe not: for she is not deed, but slepeth. And they lewgh him to scorne. For they knew that (15) she was deed. And he thrust them all out, and caught her by the honde, and cryed sayinge: Mayde aryse. And hyr sprete came agayne, and she roose strayght waye. And he commaunded to geve her meate. And the father and the mother of hyr were astonyed. But he warned them that they shuld tell noo man, what was done.

c. a.
ij. b.

The. ix. Chapter.

A
c. a.
ij. a.
j. a.

Then called he the. xii. to gether, and gave them power, and auctorite over (20) all devyls, and that they myght heale diseases. And he sent them to preache the kyngdome of God, and to cure the sick. And he sayd to them: Take nothinge to sucke you by the waye: nether staffe, nor scribe, nether breed, nether money, nether have twoo cootes. And whatsoever housse* ye enter into, there abyde and thence departe. And whosoever will not receave you, when ye go out of (25) that cite, shake of the very dust from youre fete, for a testimony agaynst them. And they went out, and went thorow the tounes, preachinge the gospell and healyng every wheare. †

iiij.

w.
j. b.

And Herod the tetrarch herde of all that was done of him, and douted, because that it was sayde of some, that Iohn was rysen agayne from deeth: and

The twelve
are sent.* Go not
from housse
to housse as
freers do.
Dust

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10-2

1525

Line (2) ...and thou sayest,
(4) ...hid from hym,
(7) ...hath made the safe,
(10) He answered to the maydens father...
(15) ...all out attthe dores,
(18) ...he warned thattthey...

Line (24) ...when ye departe from that citie,
(26) They wentforthe,
(28) Herod the tetrarch herde off all thatt by
hym was done, and douted becausethat
it was sayd...

of some, that Helyas had apered: and of other, that one of the olde prophetes was rysen agayne. And Herod sayde: Iohn have I behedded: who then is this of whom I heare suche thinges? And he desyred to se him.

B
Maehew^t.
xiiij. b.
Ma. vj. d

Folio xcii.

And the Apostles retourned, and tolde him what great thinges they had
(5) done. And he toke them and went a syde into a solitary place, nye to a citie called Bethsaida. And the people knewe of it, and folowed him. And he receaved them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. And when the daye beganne to weare awaye, then came the twelve and sayde vnto him: sende the people awaye, that they maye
(10) goo into the tounes and villages roundabout, and lodge, and get meate, for we are here in a place of wyldernes. But he sayde vnto them: Geve ye them to eate. And they sayde. We have no moo but fyve loves and two fisshes, except we shuld goo and bye meate for all this people. And they were about a fyve thousand men. And he sayde to his disciples: Cause them to syt doune by
(15) fyfties in a company. And they dyd soo, and made them all syt doune. And he toke the fyve loves, and the two fisshes, and loked vp to heven, and blessed them, and brake, and gave to the disciples, to set before the people. And they ate, and were all satisfied. And ther was taken vp of that remayned to them, twelve baskettes full of broken meate.

C
Mathew. xvj.
b.
Mar. viii

Mathew.
xviij. d.
Mar. viij.

(20) And it fortun-ed as he was alone prayinge, his disciples were with him, and he axed them sayinge: Who saye the people that I am? They answered and sayd: Iohn Baptist. Some saye Helyas. And some saye, one of the olde prophetes is rysen agayne. He sayde vnto them: Who saye ye that I am? Peter answered and sayde: thou arte the Christ of god. And he warned and commaunded them,
(25) that they shuld tell no man that thinge sayinge: that the sonne of man must suffre many thinges, and be reprov-ed of the elders, and of the hye prestes and scribes, and be slayne, and the thirde daye ryse agayne.

Mat. x. d
and xvj.
Marke. viij. b.
Ioa. xij. d

Mat. x. d
mar. viij b

And he sayde to them all, yf eny man will come after me, let him denye him sylfe, and take vp his crosse dayly and folowe me. Whosoever will save
(30) his lyfe, shall lose it. And whosoever shall lose his lyfe for my sake, the same shall save it. For what avauntageth it a man, to wynne the whole worlde, yf he loose him sylfe or runne in damage of him sylfe? For whosoever is ashamed of

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Line (2) ...who is this...
(4) ...toldehym all that they had done.
(6) The people knewe...
(8) The daye began...
(11) Then sayde he vnto them: Geve ye them meate.
(14) He sayde vnto his disciples: Cause them to sitdoun by fyftie...

Line (15) He toke the five loves,
(17) ...gave to his disciples,... And they all ate, and wer satisfied.
(20) Hit fortun-ed...
(24) Hewarned...
(26) ...reprov-ed of the seniours,
(29) ...take his crosse on hym dayly,
(31) For what shall itt avauntage a man,

xvj. d.
c. ix. a.

D
xvij. a.
c. ix. a.

o xciii.

E
iew.
d.
ix. c

me, and of my sayinges: of him shall the sonne of man be ashamed, when he cometh in his awne glorie, and in the glorie of his father, and of the holy angels. And I tell you of a surety: There be some of them that stonde here, which shall not tast of deeth, tyll they se the kyngdome of god.

(5) And it folowed about an. viii. dayes after thoose sayinges, that he toke Peter, Iames, and Iohn, and went vp into a mountayne to praye. And as he prayed, the facion of his countenance was changed, and his garment was whyte and shoone. And beholde, two men talked with him, and they were Moses and Helyas, which appered gloriously, and spake of his departing, which he shuld
(10) ende at Ierusalem. Peter and they that were with him, were hevy with slepe. And when they woke, they sawe his glorie, and two men standinge with him.

And it chaunsed as they departed from him, Peter sayde vnto Iesus: Master, it is good beinge here for vs. Let vs make thre tabernacles, one for the, and one for Moses, and one for Helyas: and wist not what he sayde. Whyll he thus
(15) spake, ther came a cloude and shadowed them: and they feared when they were come vnder the cloude. And ther came a voyce out of the cloude sayinge: This is my deare sonne, heare him. And assone as the voyce was past, Iesus was founde alone. And they kept it cloose, and tolde noo man in thoose dayes eny of those thinges which they had sene.

(20) And it chaunsed on the nexte daye as they came doune from the hyll, moche people met him. And beholde a man of the company cryed out sayinge: Master, I besече the beholde my sonne, for he is all that I have: and se, a sprete taketh him, and sodenly he cryeth, and he teareth him that he fometh agayne, and with moche payne departeth from him, when he hath rent him, and I
(25) besought thy disciples to cast him out, and they coulede not. Iesus answered and sayde: O generacion with oute fayth, and croked: how longe shall I be with you? and shall suffre you? Bring thy sonne hidder. As he yet was a comminge, the fende rent him and tare him. And Iesus rebuked the vnclene sprete, and healed the childe, and delivered him to his father. And they were all amased at the
(30) mighty power of God.

Whyll they wondred every one at all thinges which he dyd, he sayd vnto his disciples: Let these sayinges synke doune into youre eares. The tyme will

Transfigura-
cion

Heare him.

The spirite of
the fallynge
sycknes is cast
oute.

Line (2) ...in his awne maieste, and in the
maieste of his father,
(3) I tell you of a surety: Some thereare
of them thatthere stonde, whichshall
not tast of deeth...
(5) thoose sayinges, he toke...
(10) ...wer hevy a slepe.
(11) ...they sawe his maieste,

Line (15) ...when they entred into the cloude.
(20) Hyt chaunsed...
(21) ...mochepeople cam and met hym.
(24) ...and vneth departeth he from him,
when hehath rent him: And I havebe-
sought...
(28) Iesus rebuked...

F
Mathew.
xvii. b.
Mar. ix. c

come, when the sonne of man shalbe delivered into the hondes of men. But they wist not what that worde meant, and yt was hyd from them, that they vnderstode yt not. And they feared to axe him of that sayinge.

Passion.

- Then ther arose a disputacion amonge them: who shuld be the greatest.
- (5) When Iesus perceaved the thoughtes of their hertes, he toke a chylde, and set him hard by him, and sayd vnto them: Whosoever receaveth this chylde in my name, receaveth me. And whosoever receaveth me, receaveth him that sent me. For he that is least amonge you all, the same shalbe greate.

Greatest

- And Iohn answered and sayde: Master we sawe one castinge out devyls in
- (10) thy name, and we forbade him, because he foloweth not with vs. And Iesus sayde vnto him: forbyd ye him not. For he that is not agaynst vs, is with vs.

Forbyd

- And it folowed when the tyme was come that he shulde be receaved vp, then he set his face to goo to Hierusalem, and sent messengers before him. And they went and entred into a citie of the Samaritans to make redy for him. But
- (15) they wolde not receave him, be cause his face was as though he wolde goo to Ierusalem. When his disciples Iames and Iohn sawe that, they sayde: Lorde, wilt thou that we commaunde, that fyre come doune from heven and consume them, even as Helias dyd? Iesus turned about, and rebuked them sayinge: ye wote not what maner sprete ye are of. The sonne of man ys not
- (20) come to destroye mennes lives, but to save them. And they went to another toun.

Fyer from
heaven

G
Mathew. viij.
c.

- + And it chaused as he went in the waye, a certayne man sayd vnto him: I will folowe the whither soever thou goo. Iesus sayd vnto him: foxes have holes, and bryddes of the ayer have nestes: but the sonne of man hath not where
- (25) on to laye his heed.

Foxes.

And he sayde vnto another: folowe me. And the same sayde: Lorde suffre me fyrst to goo and bury my father. Iesus sayd vnto him: Let the deed, bury their deed: but goo thou and preache the kyngdome of God.

Burie his
father.

Folio xciii.

- And another sayde: I wyll folowe the Lorde: but let me fyrst goo byd them
- (30) fare well, which are at home at my housse. Iesus sayde vnto him: No man that putteth his honde to the plowe, and loketh backe, is apte to the kyngdome of God. 1

Plowe.

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Line (4) There arose...

(6) Whosoever receave thys chylde...

(8) For he that amongst you, ys the least,

(9) Ihon answered...

(11) For he that is nort agaynst you, is with you.

Line (13) ...that he determined hym silfe to goo...

(14) And they wolde nott...

(22) Hit chaused as they went on their iorney,

(27) Lett the deed, bury thedeed:

The. x. Chapter. +

A t. ix. a	After these things, the Lorde apoynted other seventie also, and sent them, two and two before him into every citie and place, whither he him silfe wolde come. And he sayde vnto them, the harvest is greate: but the laborers are feawe. Praye therfore the Lorde of the harvest, to send forth laborers into his heruest.	Seventie are sent. Heruest.
t. x. a . vj. a	(5) Goo youre wayes: beholde, I sende you forthe as lambes amonge wolves. Beare noo wallet, nether scryppe, nor shues, and salute noo man by the waye. Into whatsoever housse ye enter, fyrst saye: Peace be to this housse. And yf the sonne of peace be theare, youre peace shall rest vpon him: yf not, yt shall returne to you agayne. And in the same housse tary still eatinge and drinkinge (10) soche as they have. For the laborer is worthy of his rewarde. +	Lambes amonge wolves. Fayth shall minstre all
B t. x. a. m. v. c	(15) Go not from housse to housse: and in to whatsoever citeye ye enter, yf they receave you, eate soche things as are set before you, and heale the sicke that are theare, and saye vnto them: the kyngdome of God is come nye vpon you. But into whatsoever citie ye shall enter, yf they receave you not, goo youre wayes (15) out into the stretes of the same, and saye: even the very dust, which cleaveth on vs of your citie, we wipe of agaynst you: Not withstandinge, marke this that the kyngdome of God was come nie vpon you. Ye and I saye vnto you: that it shalbe easier in that daye, for Sodom then for that cytie.	Dust.
C t. x. d. xij. c.	(20) Wo be to the Chorazin: wo be to the Betsaida. For yf the miracles (20) had bene done in Tyre and Sidon, which have bene done in you, they had a greate whyle agone repented, sitting in heere and ashes. Neverthelesse it shalbe easier for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum which art exalted to heaven, shalt be thrust doune to hell. He that heareth you, heareth me: and he that dispiseth you, despiseth me: and he that (25) dispiseth me, despiseth him that sent me.	Corazim Betsaida Tyre Sidon Capernaum
	(30) And the seventie returned agayne with ioie sayinge: Lorde even the very devyls are subdued to vs thorowe thy name. And he sayde vnto them: I sawe satan, as it had bene lightenyng, faule doune from heaven. Beholde I geve vnto you power to treade on serpentes and scorpions, and over all maner power of (30) the enmye, and no thinge shall hurte you. Neverthelesse, in this reioyse not,	Reioyse.

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Line (1) After that,
(2) ...two and two, beforehis face,
(3) And sayde vnto them:
(4) ...to send forth hys laborers...
(6) In whatsoever housseye enter in,
(12) ...eate whatsoever is...

Line (23) whosoever heareth you,
(24) And whosoever despiseth you, despiseth
me.
(26) The seventie returned...
(29) ...and apon all maner power...

that the spretes are vnder youre power: but reioyse, be cause youre names are wrytten in heaven.

D
Mat. xj. d

That same tyme reioysed Iesus in the sprete, and sayde: I confesse vnto the father, Lorde of heaven and erth, that thou hast hyd these thynges from the
(5) wyse and prudent, and hast opened them to the babes. Even so father, for soo pleased it the. All thinges are geven me of my father. And no man knoweth who the sonne is, but the father: nether who the father is, save the sonne, and he to whom the sonne wyll shewe him.

Folio xciv.
Mathew xiiij.
b.

And he turned to his disciples, and sayde secretly: + Happy are the eyes,
(10) which se that ye se. For I tell you that many prophetes and kynges have desired to se those thinges which ye se, and have not sene them: and to heare those thinges which ye heare, and have not hearde them.

E
Mathew.
xxij. d
Mar. xij. e

And beholde, a certayne Lawere stode vp, and tempted him sayinge: Master what shall I do, to inheret eternall life? He sayd vnto him: What is
(15) written in the lawe? How redest thou? And he answered and sayde: Loue thy Lorde God, with all thy hert, and with all thy soule, and with all thy strengthe, and with all thy mynde: and thy neighbour as thy sylfe. And he sayde vnto him: Thou hast answered right. This do and thou shalt live. He willinge to iustifie him silfe, sayde vnto Iesus: Who is then my neghbour?

Deutero. vj.
b.

(20) Iesus answered and sayde: A certayne man descended from Hierusalem in to Hierico, and fell in to the hondes of theves, which robbed him of his rayment and wounded him, and departed levyng him halfe deed. And by chaunce ther came a certayne preste that same waye, and when he sawe him, he passed by. And lykewyse a Levite, when he was come nye to the place, went and loked on
(25) him, and passed by. Then a certayne Samaritane, as he iornyed, came nye vnto him, and when he sawe him, had compassion on him, and went to and bounde vp his woundes, and poured in oyle and wyne, and put him on his awne beaste, and brought him to a commen ynne, and made provision for him. And on the morowe when he departed, he toke out two pence and gave them to the host,
(30) and sayde vnto him. Take cure of him, and whatsoever thou spendest moare, when I come agayne, I will recompence the. Which now of these thre, thynkest thou, was neighbour vnto him that fell into the theves hondes? And he sayde:

Babes.

He onely
that is,
taught of
Christ,
knoweth the
father.

Eternall lyfe.

Samaritane.

A neybour
who.

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Line (3) I prayse the father... be cause thou hast hyd these thynges...

(5) ...opened them to the folisshes.

(13) And marke,

(15) Thou shalt love...

(22) And yt chaunsed that there cam a certayne preste that same waye, and sawe hym, and passed by.

Line (26) ...and behelde hym, and had compassion on hym and cam to hym, and bounde vppe hys woundes, and poured in wyne and oyle, and layed him on his beaste, and brought hym to a commen hostry, and drest hym.

(30) ...spendest above this,

(32) And he answered:

he that shewed mercy on him. Then sayde Iesus vnto him. Goo and do thou lyke wyse. +

G

+ It fortunēd as they went, that he entred in to a certayne tounē. And a certayne woman named Martha, receaved him into her housse. And this
(5) woman had a sister called Mary, which sate at Iesus fete, and hearde his preachinge. And Martha was combred about moche servinge, and stode and sayde: Master, doest thou not care, that my sister hath leeft me to minister alone? Byd her therfore, that she helpe me. And Iesus answered, and sayde vnto her: Martha, Martha, thou carest, and arte troubled about many thinges: verely one is
(10) nedfull. Mary hath chosen her that good parte, which shall not be taken awaye from her. +

Martha
Marie

The. xi. Chapter.

A
j. b

And it fortunēd as he was prayinge in a certayne place: when he ceased, one of his disciples sayde vnto him: Master, teache vs to praye, as Iohn taught his disciples. And he sayd vnto them: When ye praye, saye: O oure father
(15) which arte in heaven, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, even in erth as it is in heaven. Oure dayly breed geve vs evermore. And forgeve vs oure synnes: For even we forgeve every man that treaspaseth vs. And ledde vs not into temptacion. But deliver vs from evill.

The pater-
noster.

xcvi.

And he sayde vnto them: + if any of you shuld have a frende, and shuld goo
(20) to him at mid nyght, and saye vnto him: frende lende me thre loves, for a frende of myne is come out of the waye to me, and I have nothinge to set before him: and he within shuld answeere and saye, trouble me not, the dore is now sheet, and my servauntes are with me in the chamber, I cannot ryse and geve them to the. I saye vnto you, though he wold not aryse and geve him, because he is his frende:
(25) yet because of his importunite he wold rise, and geve him as many as he neded.

Prayer what
it dothe.j
w. vij.
xxj. e
j. c
j. d
j. c

And I saye vnto you: axe, and it shalbe geven you. Seke, and ye shall fynde. knocke, and it shalbe opened vnto you. For every one that axeth, receaveth: and he that seketh, fyndeth: and to him that knocketh, shall it be openned. Yf the sonne shall axe breed of eny of you that is a father: wyll he geve him a

Covenaunt.

- Line (3) ... as he went,
(5) ... and herde Iesus preachynge: Martha was combred...
(9) ... thouarte busied, and troublest thy silfe, about many thynges:
(10) ... agood parte,
(14) ... saye: Oure father...
(15) Lett thy kyngdom come. Thy will, be fulfiller,
(16) ... geve vs this daye.

- Line (18) ... from evyll Amen.
(19) ... which ofyou shall have a frende and shall goo...
(20) ... lende me foureloves...
(22) And he with in shall andswer^t and saye: Troubleme nott, nowe is the dore shett,
(25) ... as many as he nedeth.
(28) Yf the sonne axe breed off eny off you whichys hys father: wyll he proffer hym a stone?

Iaco. j. a.
Mar. vij. b
Mat. ix. d
and xij. b
Mar. iij. c

stone? Or yf he axe fische, wyll he for a fysshe geve him a serpent? Or yf he axe an egge: wyll he offer him a scorpion? Yf ye then which are evyll, canne geve good giftes vnto youre chyldren, how moche more shall the father of heaven geve an holy sprete to them, that desyre it of him? -

- (5) + And he was a castynge out a devyll, which was domme. And it folowed when the devyll was gone out, the domme spake, and the people wondred. But some of them sayde: he casteth out devyls by the power of Belzebub, the chefe of the devyls. And other tempted him sekinge of him a signe from heaven. But he knewe their thoughtes and sayde vnto them: Every kyngdome devided with
(10) in it silfe, shalbe desolate: and one housse shall fall vpon another. So if Satan be devided with in him silfe: how shall his kyngdome endure? Because ye saye that I cast out devyls by the power of Belzebub. Yf I, by the power of Belzebub caste out devyls: by whome do youre chyldren cast them out? Therfore shall they be youre iudges. But if I, with the finger of God cast out devyls, noo doute
(15) the kyngdome of God is come vpon you.

The domi
spirite is c
oute.
Belzebub.

D

- When a stronge man armed watcheth his housse: that he posseseth is in peace. But when a stronger then he cometh vpon him and overcommeth him: he taketh from him his harnes wherin he trusted, and devideth his gooddes. He that is not with me, is agaynst me. And he that gadereth not with me,
(20) scattereth.

- When the vnclene sprete is gone out of a man, he walketh through waterlesse places, sekinge reest. And when he fyndeth none, he sayeth: I will returne agayne vnto my housse whence I came out. And when he commeth, he fyndeth it swept and garnished. Then goeth he and taketh to him seven other
(25) spretes worsse then him silfe: and they enter in, and dwell there. And the ende of that man, is worsse then the begynninge.

Seven wo
then him
selfe.

Folio xcviij.

- And it fortuneth as he spake those thinges, a certayne woman of the company lyfte vp her voyce, and sayde vnto him: Happy is the wombe that bare the, and the pappes which gave the sucke. But he sayde: Ye, happy are they that heare
(30) the worde of God, and kepe it. -

Happie w

Mat. xij. a.

When the people were gadered thicke to geder: he began to saye. This is an evyll nacion: they seke a signe, and ther shall no signe be geven them, but

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- Line (1) "for a fysshe" omitted.
(2) ...wyll he proffer him...know howe to geve good giftes...
(3) ...shall youre father celestially, geve a good sprete...
(7) Some off them sayde:
(9) He knewe their thoughtes

- Line (9) Everykyngdom, at debate with in it silfe...
(10) Soo if Satan be at variaunce...
(13) ...by whose power, doyoure chyl-dren...
(24) ...and taketh seven spretes with hym...
(27) Hifortuneth as he thus spake,
(29) Happy are they...

Reg. x. g.
pa. ix.

the signe of Ionas the Prophet. For as Ionas was a signe to the Ninivites, so shall the sonne of man be to this nacion. The quene of the southe shall ryse at iudgement, with the men of this generacion, and condempne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And (5) beholde a greater then Salomon is here. The men of Ninive shall ryse at the iudgement with this generacion, and shall condempne them: for they repented at the preaching of Ionas. And beholde, a greater then Ionas is here.

Signe of
Ionas.
Quene of the
southe.

Ninivites.

E
i. iij. b
it. v. b
i. iij. c
it. xj. c

+ Noo man lighteth a candell, and putteth it in a previe place, nether vnder a busshell: But on a candelsticke, that they that come in maye se the light. The (10) light of thy body is the eye. Therfore when thine eye is single: then is all thy body full of light. But if thine eye be evyll: then shall thy body also be full of darknes. Take hede therfore that the light which is in the, be not darknes. For if all thy body shalbe light, havynge noo parte darke: then shall all be full of light, even as when a candell doeth light the with his brightnes. +

Eye.

F
thew.
ij.

And as he spake, a certayne Pharise besought him to dyne with him: and he went in and sate doune to meate. When the Pharise sawe that, he marveylled that he had not fyrst wessed before dynner. And the Lorde sayde to him: Now do ye Pharises, make clene the out side of the cup, and of the platter: but youre inwarde parties are full of ravynge and wickednes. Ye foles, dyd not he that (20) made that which is with out: make that which is within also? Neverthelesse geve almose of that ye have, and beholde all is clene to you.

Almose.

thew.
ij.

But wo be to you Pharises, for ye tithe the mynt and rewe, and all manner erbes, and passe over iudgment and the love of God. These ought ye to have done, and yet not to have left the other vndone.

Tithe mynt.

.. xij. d

Wo be to you Pharises: for ye love the vppermost seates in the synagoges, and gretinges in the markets.

Vppermost
seates.thew.
ij.

Wo be to you scribes and pharises ypocrites, for ye are as graves which appere not, and the men that walke over them, are not ware of them.

Lawears

Then answered one of the lawears, and sayd vnto him: Master, thus (30) sayinge, thou putttest vs to rebuke also. Then he sayde: Wo be to you also ye lawears: for ye lade men with burthens greveous to be borne, and ye youre selves touche not the packes with one of youre fyngers.

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Line (2) ...shall ryse at The iudgement,
(9) ...maye se light.
(10) ...is thine eye.
(11) ...then shall allthy body be full of
darknes.
(15) ...and Iesus went in,

Line (17) ...he had nott wessed before dynner.
...Nowe do ye, Opharises,
(21) ...ye geve of that that ye have,
(24) ...and nott to have left...
(28) And men that walke...

Wo be to you: ye bylde the sepulchres of the Prophetes, and youre fathers killed them: truly ye beare witnes, that ye alowe the dedes of youre fathers for they kylled them, and ye bylde their sepulchres.

Builde
sepulchres.

Gen. iijj.
ij. parali.
xxiij. b.

Therefore sayde the wisdom of God: I will send them Prophetes and (5) Apostles, and of them they shall slee and persecute: that the bloude of all Prophetes, which was sheed from the beginninge of the worlde, maye be requyred of this generacion, from the bloud of Abell vnto the bloud of zachary, which perished bitwene the aulter and the temple. Verely I saye vnto you: it shalbe requyred of this nacion.

Folio
xcviii.

zacharias.

(10) Wo be to you laweares: for ye have taken awaye the keye of knowledge, ye entred not in youre selves, and them that came in ye forbade.

keye.

When he thus spake vnto them, the laweares and the Pharises began to waxe busye about him, and to stop his mouth with many questions, layinge wayte for him, and sekinge to catche some thinge of his mought, wherby they might (15) accuse him.

The. xii. Chapter.

A
Mat. xvj.
Mar. viij
mat. x. c.
Ma. iijj. c

As ther gadered to gether an innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: Fyrst of all beware of the leuen of the Pharises, which is ypocrisy. For ther is no thinge covered, that shall not be vncovered: nether hyd, that shall not be knownen. (20) For whatsoever ye have spoken in in^t darknes: that same shalbe hearde in light. And that which ye have spoken in the the^t eare, even in secret places, shalbe preached even on the toppe of the housses.

Leuen.

I saye vnto you my frendes: Be not afrayde of them that kyll the body, and after that have no moare that they can do. But I will shewe you, whom ye (25) shall feare. Feare him which after he hath killed, hath power to cast in to hell. Ye I saye vnto you, him feare. Are not five sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also even the very heres of youre heedes are nombred. Feare not therefore: Ye are moare of value, then many sparowes.

Who is to
feared.

Line (1) Wo be to you that bilde...for youre-
fathers...

(5) ...the bloud off all the prophettes,

(20) Wherefore whatsoever ye...

(23) ...feare ye not them...

Line (24) ...have nothyng that he can moare do.
I will shewe you,

(27) ...and none off them is forgotten of
God. Ye the very heers of youre heed
are nombred.

B
x. d.
iij.

I saye vnto you: Whosoever confesseth me before men, even him shall the sonne of man confesse also before the angels of God. And he that denyeth me before men: shalbe denyed before the angels of God. And whosoever speaketh a worde agaynst the sonne of man, it shalbe forgiven him. But vnto him that

Covenauntes.

hew. xij.

iij.

(5) blasphemeth the holy goost, it shall not be forgiven.
When they bringe you vnto the synagoges, and vnto the rulers, and officers, take no thought how or what thinge ye shall answer or what ye shall speake. For the holy goost shall teache you in the same houre, what ye ought to saye.

A promise
that the
spirite shall
teache vs.

+ One of the company sayde vnto hym: Master byd my brother devide the
(10) enheritaunce with me. And he sayde vnto him: Man, who made me a iudge or a divider over you? Wherefore he sayde vnto them: take hede, and beware of covetousnes. For no mannes lyfe stondesth in the aboundaunce of the thinges which he possesseth. And he put forth a similitude vnto them sayinge:

The lyfe
stondesth not
in riches but
in kepinge
godes
commaunde-
mentes.

o xcix.

x. c.

The grounde of a certayne riche man brought forth frutes plenteously, and he
(15) thought in him silfe sayinge: what shall I do? because I have noo rourne where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes, and bilde greater, and therin will I gadder all my frutes, and my goodes: and I will saye to my soule: Soule thou hast moch goodes layde vp in stoore for many yeares, take thyne ease: eate, drinke, and be mery. But God sayde vnto
(20) him: Thou fole, this night will they fetch awaye thy soule agayne from the. Then whose shall thoose thinges be which thou hast provyded? So is it with him that gadereth ryches, and is not ryche in God.

Rich man

vj. c.
x. b.
liiij.

And he spake vnto his disciples: Therfore I saye vnto you: Take no thought for youre lyfe, what ye shall eate, nether for youre body, what ye shall put on.
(25) The lyfe is moare then meate, and the bodye is moare then rayment. Considre the ravens, for they nethersowe nor repe, which nether have stoorehousse ner barne, and yet God fedeth them. How moche are ye better then the foules.

Ravens.

D

Which of you with takynge thought can adde to his stature one cubit? Yf ye then be not able to do that thinge which is least: why take ye thought
(30) for the remmaunt†? Considre the lylies how they growe: They laboure not: they spyn not: and yet I saye vnto you, that Salomon in all this royalte, was not clothed lyke to one of these.

Lilies.

Line (6) ...into their sinagoges, and vnto their rulers,

(11) And he sayde vnto them:

(14) The londes of a certayne man...

Line (17) ...and all my goodes:

(25) Marcke wele the ravens,

(31) ...and I saye vnto you, Solomon in all his royalte...

Mat. v. c.

Yf the grasse which is to daye in the felde, and to morowe shalbe cast into the fornace, God so clothe: how moche moore will he clothe you, o ye endued with litell faith? And axe not what ye shall eate, or what ye shall drinke, nether clyme ye vp an^t hye, for all suche thinges the hethen people of the worlde seke (5) for. Your father knoweth that ye have nede of suche thinges. Wherefore seke ye after the kyngedome of God, and all these thinges shal be ministred vnto you.

Feare not litell floocke, for it is youre fathers pleasure, to geve you a kingdome. Sell that ye have, and geve almes. And make you bagges, which waxe not olde, and treasure that fayleth not in heaven, where noo thefe commeth, nether (10) moth corrupteth. For where youre treasure is, there will youre hertes be also.

E

Let youre loynes be gerdde about, and youre lightes brennyng, and ye youre selves lyke vnto men, that wayte for their master, when he will returne from a weddinge: that assone as he commeth and knocketh, they maye open vnto him. Happy are those servautes, which the Lorde when he commeth, shall (15) fynde wakyng. Verely I saye vnto you, he will gerdde him selfe about, and make them sit doune to meate, and walke by, and minister vnto them.

Mathew.
xxiiiij.

And yf he come in the seconde watche, ye if he come in the thyrde watche, and shall fynde them soo, happy are those servautes.

Folio C

This vnderstonde, that yf the good man of the housse knewe what houre (20) the thefe wolde come, he wolde suerly watche: and not suffer his housse to be broken vp. Be ye prepared therfore: for the sonne of man will come at an houre when ye thinke not.

F

Apo. xvj.

Then Peter sayde vnto him: Master, tellest thou this similitude vnto vs, or to all men? And the Lorde sayde: If there be any faithfull servaunt and wise, (25) whom his Lorde shall make ruler over his housholde, to geve them their duetie of meate at due season: happy is that servaunt, whom his master when he cometh, shall finde soo doinge. Of a trueth I saye vnto you: that he will make him ruler over all that he hath. But and yf the evyll servaunt shall saye in his hert: My master wyll differre his comminge, and shall beginne to smyte the servautes, and (30) maydens, and to eate and drinke, and to be dronken: the Lorde of that servaunt will come in a daye, when he thinketh not, and at an houre when he is not ware, and will devyde him, and will geve him his rewarde with the vnbelevers.

Little floocke.
Almose.Loynes
lightes.Seconde
watche.Evell
servaunt.

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1525

Line (1) Yf God then soo cloth thegrassewhichis to daye in thefeldes, and to morowe shalbe cast into the fornace:

(5) ...seke ye after the kyngdome off heaven,

(12) ...men, that watche...

(14) ...which their lorde, when he cometh, shall fynd walkynge,

(16) ...and walke by them,

Line (19) This shallye vnderstonde, that yff the good man ofthe housse, had knowen what houre the thefe wolde have comen, he wolde suerly have watched: and not have suffered his housse to have bene broken vppe.

(24) ...whois a faithfull stewarde, and a discrete,

		The servaunt that knewe his masters will, and prepared not him selfe, nether dyd accordinge to his will, shalbe beten with many strypes. But he that knewe not, and yet dyd committe thinges worthy of strypes, shalbe beaten with feawe strypes. For vnto whom moche is geuen, of him shalbe moche requyred.	Covenant
G	(5)	And to whom men moche commyt, the moare of him will they axe.	
x. d.		I am come to sende fyre on erth: and what is my dysyre but that it were all redy kyndled? Not with stondinge I must be baptised with a baptyme: and how am I payned till it be ended? Suppose ye that I am come to sende peace on erth? I tell you, naye but rather debate. For from hence forthe ther shalbe	Fyre. Baptyme. Baptise. Peace. Debate
ew. xvj. riij.	(10)	five in one housse devided, thre agaynst two, and two agaynst thre. The father shalbe devided agaynst the sonne, and the sonne agaynst the father. The mother agaynst the doughter, and the doughter agaynst the mother. The motereleawe† agaynst hir doughterelawe, and the doughterelawe agaynst hir motherelawe.	
		Then sayde he to the people: when ye se a cloude ryse out of the west,	
	(15)	strayght waye ye saye: we shall have a shower, and soo it is. And when ye se the south wynde blow, ye say: we shall have heet, and it commeth to passe. Ypocrites ye can skyll of the fassion of the erth, and of the skye: but what is the cause, that ye cannot skyll of this time? Ye and why iudge ye not of youre selves what is righte?	
v. d.	(20)	Whill thou goest with thyne adversary to the ruler: as thou arte in the waye, geve diligence that thou mayst be delivered from him, least he bringe the to the iudge, and the iudge delyverthe to the iaylar, and the iaylar cast the in to preson. I tell the, thou departest not thence, tyll thou have made good the vtmost myte.	Adversarie.
		The. xiii. Chapter.	
A	(25)	Ther were present at the same season, that shewed him of the Galileans, whose bloude Pylate mengled with their awne sacrifice. And Iesus answered, and sayde vnto them: Suppose ye that these Galileans were greater synners then	Galileans
· Ci.		all the other Galileans, because they suffred suche punisshment? I tell you naye: but except ye repent, ye shall all in lyke wyse perysshe. Or those. xviii. apon	

Line (3) ...and hath committed thynges...

(6) I cam to sende fyre...

(9) For hence forthe...

(13) ...agaynst thedoughterelawe, and the doughterelawe against the motherelawe.

Line (19) ...that which is rightewes?

(24) ...the vtmoste farthyng.

(27) ...then all other galileans...

(29) Or thynke yethat those xviij. apon whom...and slewe them, were synners...

which the toure in Sylloe fell, and slewe them, thinke ye that they were synners above all men that dwell in Ierusalem? I tell you naye: But excepte ye repent, ye all shall lyke wyse perisse.

Toure in
Siloë.

B

+ He put forthe this similiude^t, A certayne man had a fygge tree planted in
(5) his vneyarde, and he came and sought frute thereon, and founde none. Then sayde he to the dresser of his vneyarde: Beholde, this thre yeare have I come and sought frute in this fygge tree, and fynde none: cut it doune: why combreth it the grounde? And he answered and sayde vnto him: lorde let it alone this yeare also, till I digge rounde aboute it, and donge it to se whether it will beare
(10) frute: and if it beare not then, after that, cut it doune

Fygge tree

C

And he taught in one of their sinagoges on the saboth dayes. And beholde ther was a woman which had a sprete of infirmite. xviii. yeares: and was bowed to gether, and coulde not lifte vp her silfe at all. When Iesus sawe her he called her to him, and sayde to her: woman, thou arte delyvered from thy disease. And he layde
(15) his hondes on her, and immediatly she was made strayght, and glorified God. And the ruler of the sinagoge answered with indignacion (be cause that Iesus had healed on the saboth daye) and sayde vnto the people. Ther are sixe dayes in which men ought to worke: in them come and be healed, and not on the saboth daye.

The wom
that was
bowed
together.

The Sabo
is broken.

Then answered him the Lorde and sayd: Ypocrite, doth not eache one of
(20) you on the saboth daye, lowse his ox or his asse from the stall, and leade him to the water? And ought not this doughter of Abraham, whom Sathan hath bounde loo. xviii. yeares, be lowsed from this bonde on the saboth daye? And when he thus sayde, all his adversaries were ashamed, and all the people reioysed on all the excellent dedes, that were done by him. †

D

(25) Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? It is lyke a grayne of mustard seede, which a man toke and sowed in his garden: and it grewe and wexed a greate tree, and the foules of the ayer made nestes in the braunches of it.

Mustarde
seede.

Mat. xiiij.

And agayne he sayde: wher vnto shall I lyken the kyngdome of god? it is
(30) lyke leuen, which a woman toke, and hidde in thre busshels of floure, tyll all was thorow leuended. And he went thorow all maner of cities and townes teachinge, and iorneyinge towardes Ierusalem.

Leuen.

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1525

Line (4) ...a fygge tree in his vneyarde,
(10) ...yf not, then after that, cut hym-
doune. Hetaught...
(13) ...and coulde nort well lifte vp
her silfe.
(16) Theruler...
(17) There are sixe dayes in the weke,

Line (21) And shuldenot this doughter of Abra-
ham, beloosed fromthis bonde on the
sabeth daye, whom Sathan hath bounde
loo, xvij. yeares?
(27) ...foules off the ayer bilt...
(31) And he went thorowe cities and townes
teachynge, and toke his iorney...

E
vij. b.
hew. xij.

Then sayde one vnto him: Lorde, are ther feawe that shalbe saved? And he sayde vnto them: stryve with youre selves to enter in at the straye gate: For many I saye vnto you, will seke to enter in, and shall not be able*.

Straye gate.

* When the couenaunt made in the bloude of Christ, is blynded: then men payne themselves with holie workes, trustinge therbie to enter: but all in vayne.

io Cii.

(5) to stonde with out, and to knocke at the dore sayinge: Lorde, lorde, open vnto vs: and he shall answer and saye vnto you: I knowe you not whence ye are. Then shall ye begin to saye. We have eaten, in thy presence and dronke, and thou hast taught in oure stretes. And he shall saye: I tell you, I knowe you not whence ye are: departe from me all ye workers of iniquite. There shalbe

F

(10) wepinge and gnasshinge of teth when ye shall se Abraham and Isaac and Iacob, and all the prophetes in the kyngdom of God, and youre selves thrust oute at dores. And they shall come from the eest and from the weest, and from the northe and from the southe, and shall syt doune in the kyngdome of God. And beholde, ther are last, which shalbe fyrst: And ther are fyrst which shalbe last.

G
vij. c.
vij. c.
xxv.

(15) The same daye there came certayne of the pharises and sayd vnto him: Get the out of the waye, and departe hence: for Herode will kyll the. And he sayd vnto them. Goo ye and tell that foxe, beholde I cast oute devyls and heale the people to daye and to morowe, and the third daye I make an ende. Nevertheless, I must walke to daye and to morowe, and the daye folowinge: For it can

Herode is a foxe.

hew. xix.
ad xx. b.

(20) not be, that a Prophet perishe eny other where, save at Ierusalem. O Ierusalem, Ierusalem, which kyllest prophetes, and stonest them that are sent to the: how often wolde I have gadered thy children to gedder, as the hen gathereth her nest vnder her wynges, but ye wolde not. Beholde youre habitacion shalbe left vnto you desolate. For I tell you, ye shall not se me vntill the tyme

Ierusalem kylleth prophetes

hew.

(25) come that ye shall saye, blessed is he that commeth in the name of the Lorde.

The. xiiii. Chapter.

And it chaunsed that he went into the housse of one of the chefe pharises to eate breed, on a saboth daye: and they watched him. And beholde ther was a man before him which had the dropsye. And Iesus answered and spake vnto the lawears and pharises sayinge: is it lafull to heale on the saboth daye? And

Dropsie.

TMV

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II

1525

Line (4) ...hatheshett fast the dore, and ye begyn...
(7) Wehave eaten, and dronken in thy presence,

Line (11) oute adores.
(13) ...shall reest in the...
(22) ...as the hen her nest...and thou woldest nott.

	they helde their peace. And he toke him and healed him, and let him goo: and answered them sayinge, whiche of you shall have an asse or an oxe, fallen into a pitt, and will not strayght waye pull him out on the Saboth daye? And they coulde not answer him agayne to that.	
B	(5) He put forthe a similitude to the gestes, when he marked how they preased to the hiest rouses, and sayd vnto them: When thou arte bidden to a weddyng of eny man, syt not doune in the hiest rouse, lest a more honorable man then thou be bidden of him, and he that bade bothe him and the, come and saye to the: geve this man rouse, and thou then beginne with shame to take the lowest	
Prouer. xxv. a.	(10) rouse. But rather when thou arte bidden, goo and syt in the lowest rouse, that when he that bade the cometh, he maye saye vnto the: frende syt vp hyer. Then shalt thou have worshippe in the presence of them that syt at meate with the. For whosoever exalteth him sylfe, shalbe brought lowe. And he that humbleth him sylfe, shalbe exalted -	Exalte humble.
Mathew. xxiij.	(15) Then sayde he also to him that had desyred him to diner: + When thou makest a diner or a supper: call not thy frendes, nor thy brethren nether thy kinsmen nor yet ryche neighbours: lest they bidde the agayne, and a recompence be made the. But when thou makest afeast, call the poore, the maymed, the lame and the blynde, and thou shalt be happy, for they cannot recompence	Feast the poore.
C Tob. iij. a. Pro. iij. b. Folio Ciii.	(20) the. But thou shalt be recompensed at the resurreccion of the iuste men.	
D	When one of them that sate at meate also hearde that, he sayde vnto him: happy is he that eateth breed in the kyngdome of God. + Then sayd he to him. + A certayne man ordered a greate supper, and bade many, and sent his servaunt at supper tyme, to saye to them that wer bidden, come: for all thinges are now	Supper.
Mathew. xxiij. a. Apo. xix.	(25) redy. And they all atonce beganne to make excuse. The fyrst sayd vnto him: I have bought a ferme, and I must nedes goo and se it, I praye the have me excused. And another sayd: I have bought fyve yooke of oxen, and I goo to prove them, I praye the have me excused. The thyrde sayd: I have married a wyfe, and therfore I cannot come. And the servaunt went, and brought his	
E	(30) master worde therof.	
	Then was the good man of the housse displeased, and sayd to his servaunt: Goo out quickly into the stretes and quarters of the cite, and bringe in hidder the	

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1525

Line (1) He toke the man...
 (12) ...thou have preyaset in the...
 (15) ...that bade him to diner:
 (17) ...andmake therecompence.

Line (24) ...for all thynges are redy.
 (27) ...and I must goo toprove them,
 (29) ...Theservaunt went agayne,

poore and the maymed and the halt and the blynde. And the servaunt sayd: lorde it is done as thou commaundedst, and yet ther is roume. And the lorde sayd to the servaunt: Go out into the hye wayes and hedges, and compell them to come in, that my housse maye be filled. For I saye vnto you, that none of (5) those men which were bidden, shall tast of my supper. +

Ther went agreate company with him, and he turned and sayde vnto them: + If a man come to me, and hate not his father and mother, and wyfe, and chyl dren, and brethren, and sisters, more over and his awne lyfe, he cannot be my disciple. And whosoever beare not his crosse and come after me, cannot be my disciple.

(10) Which of you disposed to bilde a toure, sytteth not doune before and counteth the cost, whether he have sufficient to performe it? lest after he hath layde the foundation, and is not able to performe it, all that beholde it, beginne to mocke him sayinge: this man beganne to bilde, and was not able to make an ende. Or what kynge goeth to make batayle agaynst another kinge, and sitteth (15) not doune fyrst, and casteth in his mynde, whether he be able with ten thousande, to mete him that cometh agaynst him with. xx thousand. Orels whyll the other is yet a greate waye of, he will sende embasseatours, and desyre peace. So lyke wyse none of you that forsaketh not all that he hath, can be my disciple. +

Salt is good, but yf salt have loste hyr saltnes, what shall be seasoned ther (20) with? It is nether good for the londe nor yet for the donge hill, but men cast it out at the dores. He that hath eares to heare, let him heare.

The. xv. Cha

Then resorted vnto him all the publicans and synners, for to heare him. And the pharises and scribes murmured sayinge: He receaved to his company synners, and eateth with them. Then put he forthe this similitude to them

(25) sayinge: What man of you havynge an hundred shepe, yf he loose one of them, doth not leve nynty and nyne in the wyldernes, and goo after that which is loost, vntyll he fynde him? And when he hath founde him, he putteth him on his shulders with ioye: And assone as he cometh home, he calleth to gedder his lovers and neighbours sayinge vnto them: reioyse with me, for I have founde

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11-2

1525

Line (10) Which of you is he that is desposed to bilde a toure, and sitteth not doune...

(14) Whatkyng...

(19) ...but if salt be corrupte,

(20) ...donge hill, men cast it...

Line (23) ...scribes grudgedsainge: He receaveth to his company...

(26) ...goo after hymwhich is loost,

(27) ...when he had founde hym,

Christes
disciple.

Towre.

Christes
disciples

Pulicanst
Synners

hundred
shepe.

. x. d.
xvj. d.

D
. viij d.

E

F
v. b
ix g.

o Ciiij.
xvij

B

my shepe which was loost. I say vnto you, that lyke wyse ioye shalbe in heven over one synner that repenteth, moore then over nynety and nyne iuste persons, whiche nede noo repentaunce. Ether what woman havynge. x. grotes, yf she loose one, doth not lyght a candell, and swepe the housse, and seke diligently, (5) tyll she fynde it? And when she hath founde it she calleth her lovers and her neighbours sayinge: Reioyce with me, for I have founde the groate which I had loost. Lykwyse I saye vnto you, ioye is made in the presence of the angels of god over one synner that repenteth. -

Ten grotes.

C + And he sayde: a certayne man had two sonnes, and the yonger of them (10) sayde to his father: father geve me my parte of the goodes that to me belongeth. And he devided vnto them his substaunce. And not longe after, the yonger sonne gaddered all that he had to gedder, and toke his iorney into a farre countre, and there he wasted his goodes with royetous lyvinge. And when he had spent all that he had, ther rose a greate derth thorow out all that same londe, and he (15) began to lacke. And he went and clave to a citesyn of that same countre, which sent him to his felde, to kepe his swyne. And he wold fayne have filled his bely with the coddess that the swyne ate: and noo man gave him.

The ryotou sonne.

D Then he came to him selfe and sayde: how many hyred servauntes at my fathers, have breed ynough, and I dye for hunger. I will aryse, and goo to my (20) father and will saye vnto him: father, I have synned agaynst heven and before the, and am no moare worthy to be called thy sonne, make me as one of thy hyred servauntes. And he arose and went to his father. And when he was yet agreate waye of, his father sawe him and had compassion, and ran and fell on his necke, and kyssed him. And the sonne sayd vnto him: father, I have synned (25) agaynst heven, and in thy sight, and am no moare worthy to be called thy sonne. But his father sayde to his servauntes: bringe forth that best garment and put it on him, and put a ryng on his honde, and shoves on his fete. And bringe hidder that fatted caulfe, and kyll him, and let vs eate and be mery: for this my sonne was deed, and is alyve agayne, he was loste, and is now founde. And they began (30) to be merye.

F The elder brother was in the felde, and when he cam and drewe nye to the housse, he herde minstrelcy and daunsynge, and called one of his servauntes,

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Line (7) ...ioye shalbe in the presence...

(15) ...which sent hym to thefelde,

(18) Then he remembred hymselfe...

(21) the: nowe am I not worthy to be called...

(22) ...he arose, and cam to his father. When he was...

Line (23) ...and had compassion on hym, and ran vnto him,

(25) nether am I worthy hence forth to be called thy sonne. Then sayde the father to...

(29) ...began to make goode cheare.

and axed what thoose thinges meante. And he sayd vnto him: thy brother is come, and thy father had kylled the fatted caulfe, because he hath receaved him safe and sounde. And he was angry, and wolde not goo in. Then came his father out, and entreated him. He answered and sayde to his father: Loo these
 o Cv. (5) many yeares have I done the service, nether brake at eny tyme thy commaundment, and yet gavest thou me never soo moche as a kynd to make mery with my lovers: but assone as this thy sonne was come, which hath devoured thy goodes with harlootes, thou haste for his pleasure kylled the fatted caulfe. And he sayd vnto him: Sonne, thou wast ever with me, and all that I have, is thyne: it was
 (10) mete that we shuld make mery and be glad: for this thy brother was deed, and is a lyve agayne: and was loste, and is founde.†

The. xvi. Chapter.

A And he sayd also vnto his disciples. + Ther was a certayne rych man, which had a stewarde, that was acused vnto him, that he had wasted his goodes. And he called him, and sayd vnto him: How is it, that I heare this of the? Geve a
 (15) comptes of thy steward shippe: For thou mayste be no longer stewarde. The stewarde sayd with in him selfe: what shall I do? for my master will take awaye from me the stewarde shippe. I cannot digge, and to begge, I am a shamed. I woote what to do, that when I am put out of the stewardshippe, they maye receive me into their houses.

B (20) Then called he all his masters detters, and sayd vnto the fyrst: how moche owest thou vnto my master? And he sayd: an hondred tonnes of oyle. And he sayd to him: take thy bill, and syt doune quickly, and wryte fiftie. Then sayd he to another: what owest thou? And he sayde: an hondred quarters of wheate. He sayd to him: Take thy bill, and write foure scoore. And the lorde
 (25) commended the vniust stewarde, because he had done wysly. For the chyldren of this worlde are in their kynde, wyser then the chyldren of lyght. And I saye also vnto you: make you frendes of the wicked mammon, that when ye shall departe, they may receive you into everlastinge habitacions.†

+ He that is faithfull in that which is leste the same is faithfull in moche.

The
vnrightwise
stewarde.

Mammon

Line (1) He said vnto him:

(12) He sayd...

(15) ...nolonger my stewarde.

(17) ...from me my stewarde shippe.

Line (27) ...whenye shall have nede,

(29) ...the same is faithful in moche. So then...

Mat. vj. c

And he that is vnfaithfull in the least: is vnfaithfull also in moche. So then yf ye have not ben faithfull in the wicked mammon? who will beleve you in that which is true? And yf ye have not bene faithfull in another mannes busines: who shall geve you youre awne? No servaunt can serve. ii. masters, for other
(5) he shall hate the one and love the other, or els he shall lene to the one and despise the other. Ye can not serve God and mammon.

Two masters,

D

All these thinges herde the pharises also which were coveteous, and they mocked him. And he sayd vnto them: Ye are they which iustifie youre selves before men: but God knoweth youre hertes. For that which is highlie esteemed
(10) amonge men, is abhominable in the sight of god.

Mathew.
xj. b.

The lawe and the Prophetes raygned vntyll the tyme of Iohn: and sence that tyme, the kyngdom of God is preached, and every man stryveth to goo in.

Mat. v. c.
Mar. x. b.

Soner shall heven and erth perisse, then one tyle of the lawe shall perisse. Whosoever forsaketh his wyfe and marieth another, breaketh matrimony. And

Folio Cvi.

i. Co. vij.

(15) every man which marieth her that is devorsed from her husbände, committeth advoutry also.

E

+ Ther was a certayne ryche man, which was clothed in purple and fyne bysse, and fared deliciously every daye. And ther was a certayne begger, named Lazarus, whiche laye at his gate full of soores, desyringe to be refresshed with
(20) the cromes whiche fell from the ryche mannes borde. Neverthelesse, the dogges came and licked his soores. And yt fortuneth that the begger dyed, and was caried by the angelles into Abrahams bosome. The riche man also died, and was buried.

Bysse.

The ryche
gloton and
lazarus

F

And beinge in hell in tormentes, he lyfte vp his eyes and sawe Abraham
(25) a farre off, and Lazarus in his bosome, and he cryed and sayd: father Abraham, have mercy on me, and sende Lazarus that he maye dippe the tippe of his fynger in water, and cole my tonge, for I am tourmented in this flame. But Abraham sayd vnto him Sonne, remembre that thou in thy lyfe tyme, receavedst thy pleasure, and contrary wyse Lazarus payne. Now therfore is he comforted,
(30) and thou art punysshed. Beyonde all this, bitwene you and vs ther is a greate space set, so that they which wolde goo from hence to you cannot: nether maye come from thence to vs.

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Line (9) For that which men magnifie,
(11) of Iohn: Sence that tyme,
(17) ...and fyne raynes,
(22) ...and was buried in hell. When he
lyfte vpp his eyes, as he was in tour-
mentes, he sawe...

Line (25) And cryed and sayd:
(27) Abraham sayd vnto hym:
(31) ...nether from thence come hidder.

G

Then he sayd: I praye the therfore father, send him to my fathers housse. For I have fyve brethren: for to warne them, lest they also come into this place of tourment. Abraham sayd vnto him: they have Moses* and the Prophetes, let them heare them. And he sayd: naye father Abraham, but yf one came vnto (s) them, from the ded, they wolde repent. He sayd vnto him: If they heare not Moses and the prophetes, nether will they beleve, though one roose from deeth agayne.

* Moses and the Prophetes is the olde testament

The. xvii. Chap.

A
thew.
ij.
r. jx. f
thew.
ij.
xix. d
l. xx.
thew.
ij.

Then sayde he to the disciples, it can not be avoyded, but that offences will come. Neverthesse wo be to him thorow whom they come. It were (10) better for him that a mylstone were hanged aboute his necke, and that he were cast into the see, then that he shuld offende one of this lytleons. Take hede to youre selves. If thy brother trespas agaynst the, rebuke him: and yf he repent, forgeve him. And though he sinne agenst the. vii. tymes in a daye, and seven tymes in a daye tourne agayne to the sayinge: it repenteth me, forgeve him

Offence.

Milestone.

(15) And the apostles sayde vnto the Lorde: increase oure faith. And the Lorde sayde: yf ye had faith lyke a grayne of mustard sede, and shuld saye vnto this sycamine tree, plucke thy selfe vp by the rootes, and plant thy selfe in the see: he should obey you.

Sycamine tree.

Who is it of you yf he had a servaunte plowinge or fedinge catell, that (20) wolde saye vnto him when he were come from the felde, Goo quickly and syt doune to meate: and wolde not rather saye to him, dresse wherwith I maye sup, and gyrde vp thy selfe and serve me, tyll I have eaten and dronken: and afterwarde, eate thou, and drinke thou? Doeth he thanke that servaunt because he dyd that which was commaunded vnto him? I trowe not. Soo lyke wyse (25) ye, when ye have done all thoose thinges which are commaunded you: saye, we are vnprofitable* servauntes. We have done that which was oure duetye to do.

* In workes maye no fayth be put, for by them no man is iustified before god, but by Christes bloude onlie

lio Cvii.

+ And it chaunsed as he went to Ierusalem, that he passed thorow Samaria and Galile. And as he entred into a certayne toun, ther met him ten men that

Ten lepers.

Line (1) And he sayd...

(4) ...butyf won from theded cam vnto them...

(8) ...to his disciples, it can not be avoyded, but that occasions of evyll come...

(11) ...rather then he shulde offende won off this litle wons.

Line (15) The lorde sayde:

(19) Which of you havynge a servaunte a plowyngc, or fedynge catell, wolde saye...

(21) And rather sayeth not to hym,

(22) ...andapoynt thy silfe...

were lepers. Which stode a farre of, and put forth their voyces and sayde: Iesu master, have mercy on vs. When he sawe them, he sayde vnto them: Goo and shewe youre selves to the prestes. And it chaunsed as they went, they were censed. And one of them, when he sawe that he was censed, turned backe

(5) agayne, and with a loude voyce praysed God, and fell doune on his face at his fete, and gave him thankes. And the same was a Samaritane. And Iesus answered and sayde: are ther not ten censed? But where are those nyne? Ther are not founde that returned agane, to geve God prayse, save only this straunger. And he sayde vnto him: aryse, and goo thy waye, thy faith hath made the whoale.

E (10) + When he was demaunded of the pharises, when the kyngdome of God shuld come: he answered them and sayde: The kyngdome of God cometh not with waytinge for. Nether shall men saye: Loo here, loo there. For beholde, the kyngdome* of God is with in you.

And he sayde vnto the disciples: The dayes will come, when ye shall desyre (15) to se one daye of the sonne of man, and ye shall not se it. And they shall saye to you: Se here, Se there. Goo not after them, nor folowe them, for as the lyghtenyng that apereth out of the one parte of the heven, and shyneth vnto the other parte of heven: Soo shall the sonne of man be in his dayes. But fyrst must he suffre many thinges, and be refused of this nacion.

F
Mathew.
xxiiij.
Ge. viij.

(20) As it happened in the tyme of Noe: So shall it be in the tyme of the sonne of man. They ate, they dranke, they maryed wyves and were maryed, even vnto the same daye that Noe went into the arke: and the floud cam and destroyed them all. Lykewyse also, as it chaunsed in the dayes of Lot. They ate, they dranke, they bought, they solde, they planted, they bilte. And even the same (25) daye that Lot went out of Zodom, it rayned fyre and brymstone from heven, and destroyed them all. After these ensamples, shall it be in the daye when the sonne of man shall appere.

Gen. xix

G At that daye he that is on the housse toppe, and his stuffe in the housse: let him not come doune to take it out. And lykewyse let not him that is in the (30) felde, turne backe agayne to that he lefte behynde. Remember Lottes wyfe. Whosoever will goo about to save his lyfe, shall loose it: And whosoever shall loose his lyfe, shall save it.

Gen. xix.

Line (6) Iesus answered and sayde...
(9) ...thy fayth hath saved the.
(14) .. vnto hys disciples:
(19) ...and be reproved of this nacion.

Line (22) ...vnto that same daye...
(26) ...shall the daye be, when...
(30) ...that he lefte behynde hym.
(32) ...shall quycken it.

I tell you: In that nyght, ther shalbe two in one beed, the one shalbe receaved, and the other shalbe forsaken. Two shalbe also a grindynge to gedder: the one shalbe receaved, and the other forsaken. And they answered, and sayde to him: wheare Lorde? And he sayd vnto them: whersoever the body shalbe, (5) thyther will the egles resoorte.

Egles.

The. xviii. Chap.

And he put forth a similitude vnto them, signifyinge that men ought alwayes to praye, and not to be wery sayinge: Ther was a Iudge in a certayne cite, which feared not god nether regarded man. And ther was a certayne wedowe in the same cite, which came vnto him sayinge: avenge me of myne (10) adversary. And he wolde not for a while. But afterwarde he sayd vnto him selfe: though I feare not God, nor care for man, yet because this wedowe troubleth me, I will avenge her lest at the laste she come and hagge on me.

Folio Cviii.

Wicked
iudge.

And the lorde sayd: heare what the vnrightewes Iudge sayeth. And shall not god avenge his electe, which crye daye and nyght vnto him, ye though he (15) differre them? I tell you he will avenge them, and that quickly. +

Neverthelesse, when the sonne of man cometh, suppose ye, that he shall fynde faithe on the erthe.

+ And he put forthe this similitude, vnto certayne which trusted in them selves that they were perfecte, and despysed other. Two men went vp into the (20) temple to praye: the one a pharise, and the other a publican. The pharise stode and prayed thus with him selfe. God I thanke the that I am not as other men are, extorsioners, vniuste, advourers, or as this publican. I fast twyse in the weke. I geve tythe of all that I possesse. And the publican stode afarre of, and wolde not lyfte vp his eyes to heven, but smote his brest sayinge: God be (25) mercyfull to me a synner. I tell you: this man departed home to his housse iustified moore then the other. For every man that exalteth him selfe, shalbe brought low: And he that humbleth him selfe, shalbe exalted +

Exalte.

They brought vnto him also babes, that he shuld touche them. When his disciples sawe that, they rebuked them. But Iesus called them vnto him, and

Line (6) He put forth...

(10) And a greate while he wolde noott.

Afterwarde...

(12) ...shecome, and rayle on me.

Line (14) ...which crye nyght and daye vnto him?

(17) ...faith on erthe.

(21) ...I am nott as other are,

(22) ...and even as this publican is.

sayde: Suffre chyl dren to come vnto me, and forbidde them not. For of soche is the kyngdome of God. Verely I saye vnto you: whosoever receaveth not the kyngdome of God, as a chylde: he shall not enter therin.

Ex. xx. And a certayne ruler axed him sayinge: Good Master: what ought I to do, (5) to obtayne eternall lyfe? Iesus sayd vnto him: Why callest thou me good? No man is good, save God only. Thou knowest the commaundmentes: Thou shalt not commit advoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnes: Honoure thy father and thy mother. And he sayde: all these have I kept from my youthe. When Iesus hearde that, he sayde (10) vnto him: Yet lackest thou one thinge. Sell all that thou hast, and distribute it vnto the poore, and thou shalt have treasure in heven, and come, and folowe me. When he heard that, he was hevy: for he was very ryche.

E When Iesus sawe him morne, he sayde: with what difficulte shall they that have ryches, enter into the kyngdome of God: it is easier for a camell to goo (15) thorow a nedles eye, then for a ryche man to enter into the kyngdome of God. Then sayde they that hearde that: And who shall then be saved? And he sayde: Folio Cix. Thinges which are vnpossible with men are possible with God.

Then Peter sayde: Loo we have lefte all, and have folowed the. And he sayde vnto them: Verely I saye vnto you, ther is noo man that leaveth housse, (20) other father and mother, other brethren or wyfe or chyl dren for the kyngdome of Goddes sake, which same shall not receive moche moore in this worlde: and in the worlde to come, lyfe everlastinge.

F + He toke vnto him twelve, and sayde vnto them. Beholde we go vp to Ierusalem, and all shalbe fulfilled that are written by the Prophetes of the sonne (25) of man. He shalbe delivered vnto the gentils, and shalbe mocked, and shalbe despytfully entreated, and shalbe spetted on: and when they have scourged him, they will put him to deeth, and the thyrde daye he shall aryse agayne. But they vnderstode none of these thinges. And this sayinge was hid from them. And they perceaved not the thinges which were spoken.

G (30) And it came to passe, as he was come nye vnto Hierico, a certayne blynde man sate by the waye syde begginge. And when he hearde the people passe by, he axed what it meant. And they sayde vnto him, that Iesus of Nazareth passed

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Line (1) For vnto souche, belongeth the king-
dom of god.
(12) ...for he was ryche.
(14) Eseyer it is for a camell to passe
thorowe...
(16) He sayde:
(18) Loo we have forsaken all, and have
folowed the. He sayde vnto them:

Line (19) ...that forsaketh housse,
(23) Loo we go vp to Ierusalem,
(26) ...and shalbe spetten on:
(27) ...thyrde daye, shall hearyse agayne.
They vnderstode...
(30) Hit cam to passe, as they were come...
(32) They sayd vnto hym that Iesus off
Nazareth, went by.

by. And he cryed sayinge: Iesus the sonne of David, have thou mercy on me. And they which went before rebuked him, that he shuld holde his peace. But he cryed so moche the moare, thou sonne of David have mercy on me. And Iesus stode styll, and commaunded him to be brought vnto him. And when he
(5) was come neare, he axed him, sayinge: What wilt thou that I do vnto the? And he sayde: Lorde, that I maye receave my sight. Iesus sayde vnto him: receave thy sight: thy faith hath saved the. And immediatly he sawe, and folowed him, prayying God. And all the people, when they sawe it, gave laude to God. +

The. xix. Chapter. +

A

And he entred in, and went thorow Hierico. And beholde, ther was a man
(10) named zacheus, which was a ruler amonge the Publicans, and was riche also. And he made meanes to se Iesus, what he shuld be: and coulde not for the preace, because he was of a lowe stature. Wherefore he ran before, and ascended vp, into a wilde fygge tree, to se him: for he shulde come that same waye. And when Iesus cam to the place, he loked vp, and sawe him, and sayd vnto him:
(15) zache, attonce come doune, for to daye I must abyde at thy housse. And he came doune hastelye and receaved him ioyfully. And when they sawe that, they all groudged sayinge: He is gone in to tary with a man that is a synner.

zacheus.

B

And zache stode forth and sayd vnto the Lorde: beholde Lorde, the haulfe of my gooddes I geve to the povre, and if I have done eny man wronge, I will
(20) restore him fower folde. And Iesus sayd to him: this daye is healthe come vnto this housse, for as moche as it also is become the chylde of Abraham. For the sonne of man is come to seke and to save that which was looste.

:w.
and.

As they hearde these thinges, he added ther to a similitude, be cause he was nye to Hierusalem, and because also they thought that the kyngdome of God
(25) shuld shortly appere. He sayde therefore: + a certayne noble man, went into a farre countre, to receave him a kyngdome, and then to come agayne. And he called his ten servauntes, and delyvered them ten pounce sayinge vnto them: by and sell till I come. But his citesens hated him, and sent messengers after him sayinge: We will not have this man to raygne over vs.

Folio Cx.

Ten pounce.

- Line (1) ...have mercy on me.
(2) ...be cause he shuldeholde his peace.
And he moche the moare cryed, The
sonne of David...
(4) Iesus stode sryll,
(10) ...and he was a rucler...
(12) And he ran before,

- Line (13) ...into a sicomore tree, to se hym.
For hewolde come that same waye.
(15) And hastelye he cam dounc,
(18) Zache stodeforthe...
(20) Iesus sayde...
(26) to receave a kyngdom, and then to-
come agayne. Hecalled his...

C And it came to passe, when he was come agayne and had receaved his kyngdome, he commaunded these servauntes, to be called to him (to whom he gave his money) to witt what every man had done. Then came the fyrst sayinge: Lorde, thy pounce hath encreased ten pounce. And he sayde vnto him: Well
(5) good servaunte, because thou wast faithfull in a very lytell thyng, take thou auctorite over ten cities. And the other came sayinge: Lorde thy pounce hath encreased fyve pounce. And to the same he sayde: and be thou also ruler ouer fyve cities.

And the thyrde came and sayde: Lorde, beholde here thy pounce, which I
(10) have kepte in a napkyn, for I feared the, because thou arte a strayte man: thou takest vp that thou laydest not doune, and repest that thou dydest not sowe. And he sayde vnto him: Of thine awne mouth, iudge I the, thou evyll servaunt: knewest thou that I am a strayte man, takinge vp that I layde not doune, and repinge that I dyd not sowe? Wherefore then gavest not thou my money into
(15) the banke, that at my comminge I might have required myne awne with vauntage?

Mathew. xiiij. b. and xxv. Mar. iij c
E And he sayde to them that stode by: take from him that pounce, and geve it him that hath ten pounce. And they sayd vnto him: Lorde he hath ten pounce. I saye vnto you, that vnto all them that have, it shalbe geven: and from
(20) him that hath not, even that he hath shalbe taken from him. Moreover those myne enemys, which wolde not that I shuld raigne over them, bringe hidder, and slee them before me. And when he had thus spoken, he proceded forthe before, assendinge vp to Ierusalem. †

Mathew. xxj. a. Mar. xj. a.
E And it fortunied, when he was come nye to Bethphage and Bethany, besydes mounte olivete, he sent two of his disciples sayinge: Goo ye in to the
(25) tounne which is over agaynste you. In the which assone as ye are come, ye shall finde a colte tyed, wheron yet never man sate. Lowse him and bringe him hider. And if eny man axe you, why that ye loowse him: thus saye vnto him, the lorde hath nede of him.

Ioa. xij. b
(30) They that were sent, went their waye, and founde, even as he had sayde vnto them. And as they were aloosinge the coolte, the owners sayde vnto them: why lowse ye the coolte? And they sayde: for the Lorde hath nede of him.

To him th
hath, it
shalbe ge

Betphage.
Betanie.

Colt.

Line (2) . . . commaunded his servauntes,
(15) And then at my commyng shulde I have
required myne awne, with vauntage.

Line (20) . . . even that he hath shalbe taken awaye.
(22) . . . proceded forthe before them, and
went vppeto Ierusalem.

And they brought him to Iesus. And they cast their rayment on the colte, and set Iesus thereon. And as he went, they spreadde their clothes in the waye.

F
io Cxi.

And when he was now come, wheare he shuld goo doune from the mounte olivete, the whole multitude of the disciples began to reioyce, and to lawde God (5) with a loude voyce, for all the miracles that they had sene sayinge: Blessed be the kynge that commeth in the name of the Lorde: peace in heaven, and glory in the hiest. And some of the Pharises of the company sayde vnto him: Master rebuke thy disciples. He answered, and sayde vnto them: I tell you, yf these shuld holde their peace, the stones wold crye.

hew.
ij.
ke. xij. a.

(10) + And when he was come neare, he behelde the citie, and wept on it sayinge: Yf thou haddest knowenthose thinges which belonge vnto thy peace, even at this thy tyme. But now are they hydde from thyne eyes. For the dayes shall come vpon the, that thy enemys shall cast a banke aboute the, and compasse the rounde, and kepe the in on every syde, and make the even with the grounde, (15) with thy chyl dren which are in the. And they shall not leue in the one stone vpon another, because thou knewest not the tyme of thy visitacion.

G
hew. xxj.
. xj. b.
lvj.

And he went in to the temple, and beganne to cast out them that solde therin, and them that bought, sayinge vnto them, yt is written: my housse is the housse of prayer: but ye have made it a den of theues. And he taught dayly (20) in the temple. The hye Prestes and the Scribes and the chefe of the people went about to destroye him: but coulde not finde what to do. For all the people stacke by him, and gave him audience.

Sellers and
byers.

The. xx. Chapter. +

A
hew. xxj.
. xj. d.

And yt fortun-ed in one of those dayes, as he taught the people in the temple and preached the gospell: the hye prestes and the scribes came with the (25) elders, and spake vnto him sayinge. Tell vs by what auctorite thou doest these thinges? Ether who is he that gave the this auctorite? He answered and saide vnto them: I also will axe you a question, and answer me. The bapty me of Iohn: was it from heaven or of men? And they thought with in them selves sayinge: yf we shall saye from heaven: he will saye: why then beleved ye him

Baptime of
Iohn.

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- Line (2) As he went...
(3) When he was come wheare...
(4) ...of his disciples,
(8) ...yff these holde their peace, the
stones will crye.
(11) ...even att thys daye:

- Line (13) And thyne enemys shall compas the
aboutwyth a banke. And shall besege
the rounde aboute, and kepe thein...
(25) ...cam vnto hym wyth the seniours,
(27) ...was the baptem of Iohn, from heven,
or of men? They thought...

not? But and yf we shall saye of men, all the people will stone vs. For they be persuaded that Ihon is a Prophet. And they answered that they coulde not tell whence it was. And Iesus sayde vnto them: nether tell I you by what auctorite I do these thinges.

(5) Then beganne he to put forth to the people, this similitude. A certayne man planted a vyneyarde, and let it forth to fermers, and went him selfe into a straunge countre for a greate season. And when the tyme was come, he sent a servaunt to his tennauntes that they shuld geve him of the frutes of the vyneyarde. And the tennauntes dyd bet him, and sent him awaye empty. And agayne (10) he sent yet a nother servaunt. And they dyd bet him, and foule entreated him also, and sent him awaye emptye. More over, he sent the thyrde to, and him they wounded, and cast out. Then sayde the lorde of the vyneyarde: what shall I do? I will sende my deare sonne, him peradventure they will reverence, when they se him.

(15) But when the fermers sawe him, they thought in them selves sayinge: this is the heyre, come let vs kyll him, that the inheritaunce maye be oures. And they cast him out of the vyneyarde, and kylled him. Now what shall the Lorde of the vyneyarde do vnto them? He will come and destroye those fermers, and will let out his vyneyarde to other. When they hearde that, they sayde: God forbyd.

(20) And he behelde them and sayde: what meaneth this then that is wrytten: The stone that the bylders refused, the same is made the heed corner stone? whosoever stomble at that stone, shalbe broken: but on whosoever it faul vpon, it wyll grynde him to powder. And the hye Prestes and the Scribes the same howre went about to laye hondes on him, but they feared the people. For they (25) perceaved that he had spoken this similitude agaynst them.

And they watched him, and sent forth spies, which shuld fayne them selves perfecte, to take him in his wordes, and to delyvre him vnto the power and auctorite of the debite. And they axed him sayinge: Master, weknowe that thou sayest and teachest ryght, nother considerest thou eny mannes degre, but (30) teachest the waye of God truly. Ys it lafull for vs to geve Cesar tribute or no? He perceaved their craftynes, and sayde vnto them: why tempt ye me? Shewe me a peny. Whose ymage and superscripcion hath it? They answered and

Vineyarde.

Tribute to Cesar.

Line (1) For they suerly beleved that Ihon was a prophet.
(7) ...the tyme cam,
(9) The tennauntes bett hym: and sent hym awayeempty. And he ceased nott therby but sent yett anotherservaunt. And they bett hym,
(11) ...the thyrde alsoo, And hym they wounded, and cast hym out.

Line (15) When the fermers...
(20) He behelde them and sayd:
(21) ...refused, is made the heed corner stone?
(22) ...shalbe brused: but on whomsoever it faul, it wyll alto breake hym...
(28) ...off the presydent.

B
Mar. xij.
Esa. v. a.
Hier. ij. d.

Folio Cxii.

C

Psalmos.
clxvij.
Ac. iij. b.
Ro. ix. g.
j. Pe. iij. a.
Esaie. xxviiij.

D

Mathew.
xxij. b.
Marke. xij. b.

Ro. xiiij. b.

sayde: Cesars. And he sayde vnto them: Geve then vnto Cesar, that which belongeth vnto Cesar: and to God, that which pertayneth to God. And they coulede not reprove his sayinge before the people. But they marvayled at his answer, and helde their peace.

Saduces

E
: xxij
: xij.
itero. xxv.

- (5) Then came to him certayne of the Saduces which denye that ther is eny resurreccion. And they axed him sayinge: Master, Moses wrote vnto vs, if eny mannes brother dye havinge a wyfe, and the same dye with out yssue: that then his brother shuld take his wyfe, and reyse vp seede vnto his brother. Ther were seven brethren, and the fyrste toke a wyfe, and dyed with out children. And the
(10) seconde toke the wyfe, and he dyed chyldlesse. And the thyrde toke her, and in lyke wyse the resydue of the seven, and leeft no chyldren be hynde them, and dyed. Last of all the woman dyed also. Now at the resurreccion whose wyfe of them shall she be? For seven had her to wyfe.

F

ij. b
o Cxiii.

- Iesus answered and sayde vnto them. The chyldren of this worlde mary
(15) wyves, and are maryed, but they which shalbe made worthy to enioye that worlde and the resurreccion from deeth, nether mary wyves, nether are maryed, nor yet can dye eny moare. For they are equall vnto the angels: and are the sonnes of God, in as moche as they are the chyldren of the resurreccion. And that the deed shall ryse agayne, even Moses signified besydes the busshe, when
(20) he sayde: the Lorde God of Adraham^t, and the God of Isaac, and the God of Iacob. For he is not the God of the deed, but of them which live. For all live in him. Then certayne of the Pharises answered and sayde: Master thou hast well sayde. And after that durst they not axe him eny question at all.

G
ew.
d.
xij. d
cix. a

- Then sayde he vnto them: how saye they that Christ is Davids sonne? And
(25) David him selfe sayth in the boke of the Psalmes: The Lorde sayde vnto my Lorde, syt on my right honde, tyll I make thine enemys thy fothe stole. Seinge David calleth him Lorde: How is he then his sonne.

ew.
xij d

- Then in the audience of all the people, he sayde vnto his disciples, beware of
(30) the Scribes, which desyre to goo in longe clothinge: and love gretynge in the markets, and the hiest seates in the synagoges, and chefe roumes at feastes, which devoure widdowes houses, and that vnder a coloure of longe prayinge: the same shall receave greater damnacion.

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Line (3) And they marvayled...
(15) ...but they which shalbe worthy of that worlde, and of the resurreccion from deeth,

Line (22) Certayne off the pharises...
(27) David then called hym lorde: Howe ys he also hys sonne?
(31) ...and praye longe vnder a coloure:

The. xxi. Chapter.

A
Mat. xij. d.mathew.
xxiiij.
mar. xij.

B

C

Folio
Cxiij.

D

As he behelde, he sawe the ryche men, how they cast in their offeringes into the treasury. And he sawe also a certayne povre widdowe, which cast in thither two mites. And he sayde: of a trueth I saye vnto you, this poore wyddowe hath put in moare then they all. For they all have of their superfluyte added vnto (5) the offerynge of God: but she, of her penury, hath cast in all the substaunce that she had.

As some spake of the temple, how it was garnessed with goodly stones and iewels, he sayde. The dayes will come, when of these thynges which ye se, shall not be lefte stone apon stone, that shall not be throwen doune. And they axed (10) him sayinge: Master when shall these thinges be, and what signe will therbe, when suche thinges shall come to passe.

And he sayd: take hede, that ye be not deceived. For many will come in my name saying: I am he: and the tyme draweth neare. Folowe ye not them therfore. But when ye heare of warre and of dissencion: be not afayd. For (15) these thinges must fyrst come: but the ende foloweth not by and by. Then sayd he vnto them: Nacion shall ryse agaynst nacion, and kingdom agaynst kyngdome, and greate erthquakes shall be in all quarters, and hunger, and pestilence: and fearfull thinges. And greate signes shall therbe from heven.

But before all these, they shall laye their hondes on you, and persecute you, (20) delyueringe you vp to the synagoges and into preson, and bringe you before kynges and rulers for my names sake. And this shall chaunce you for a testimoniall. Let it sticke therfore faste in youre hertes, not once to stody before, what ye shall answeare: for I will geve you a mouth and wisdome, where agaynste, all youre adversarys shall not be able to speake nor resist. Ye and ye shalbe (25) betrayed of youre fathers and mothers, and of youre brethren, and kynsmen, and lovers, and some of you shall they put to deeth. And hated shall ye be of all men for my names sake. Yet ther shall not one heer of youre heedes perisshe. With youre pacience possesse* youre soules.

And when ye se Ierusalem beseged with an hoste, then vnderstonde that the (30) desolacion of the same is nye. Then let them which are in Iewrye flye to the

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Line (2) ...tresury. He sawe also...
(10) And what signes will there be,
(13) ...saying of themselves, I am he.

Line (23) ...whattyeshall answeare for youre-
selves:

v.
ij.
.. g

mountaynes. And let them which are in the middes of it, departe oute. And let not them that are in other countreis, enter ther in. For these be the dayes of vengeance, to fulfill all that are written. But wo be to them that be with chylde, and to them that geve sucke in those dayes: for ther shalbe greate trouble in the (5) londe, and wrath over all this people. And they shall fall on the edge of the swearde, and shalbe leed captive, into all nacions. And Ierusalem shalbe trooden vnder fote of the gentyls, vntyll the tyme of the gentyls be fulfilled.

7.
ij.
ij. b.
cj
c

+ And ther shalbe signes in the sunne, and in the mone, and in the starres: and in the erth the people shalbe in soche perplexite, that they shall not tell (10) which waye to turne them selves. The see and the waters shall roore, and mennes hertes shall fayle them for feare, and for lokinge after thoose thinges which shall come on the erth. For the powers of heven shall move. And then shall they se the sonne of man come in a clowde with power and greate glory. When these thinges begyn to come to passe: then loke vp, and lifte vp youre heddes for (15) youre redemcion draweth neye.

And he shewed them a similitude: beholde the fygge tree, and all other trees, when they shute forth their buddes, ye se and knowe of youre awne selves that sommer is then nye at hond. So lyke wyse ye (when ye se these thinges come to passe) vnderstonde, that the kyngdome of God is neye. Verely I saye (20) vnto you: this generacion shall not passe, tyll all be fulfilled. Heaven and erth shall passe: but my wordes shall not passe. -

+ Take hede to youre selves, lest youre hertes be overcome with surfettinge and dronkennes and cares of this worlde: and that, that daye come on you vnwares. For as a snare shall it come on all them that sit on the face of the (25) erthe. Watche therfore continually and praye, that ye maye obtayne grace to flye all this that shall come, and that ye maye stonde before the sonne of man. -

Watche

In the daye tyme, he taught in the temple, and at night, he went out, and had abydinge in the mount olivete. And all the people came in the morninge (30) to him in the temple, for to heare him.

TMV

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12

1525

Line (6) ... And they shalbe leed captiue...
(10) Thesee and the waves shall roore,

Line (25) ... that ye maye scape all this that shal come.

(30) ... to hym into the temple,

The. xxii. Chapter. +

A
Mathew.
xxvj.
Ma. xiiij

Mathew.
xxvj.

Folio Cxv.

F
Mathew.
xxvj.
mar. xiiij

B
mathew
xxvj.
mar. xiiij
j. cor. xj.

mathew.
xxvj.
mar. xiiij

The feaste of swete breed drue nye whiche is called ester, and the hye prestes and Scribes sought how to kyll him, but they feared the people. Then entred Satan into Iudas, whose syr name was Iscariot (which was of the nombre of the twelve) and he went his waye and communed with the hye Prestes and (5) officers, how he might betraye him to them. And they were glad: and promysed to geve him money. And he consented and sought oportunitie to betraye him vnto them, when the people were awaye.

Then came the daye of swete breed, when of necessite the esterlambe must be offered. And he sent Peter and Iohn sayinge: Goo and prepare vs the ester (10) lambe, that we maye eate. They sayde to him. Where wilt thou, that we prepare? And he sayd vnto them. Beholde when ye be entred into the cite, ther shall a man mete you bearinge a pitcher of water, him folowe into the same housse that he entreth in, and saye vnto the good man of the housse. The master sayeth vnto the: where is the gest chamber, where I shall eate myne ester lambe (15) with my disciples? And he shall shew you a greate parloure paved. Ther make redy. And they went and founde as he had sayd vnto them: and made redy the ester lambe.

And when the houre was come, he sate doune and the twelve Apostles with him. And he sayde vnto them: I have inwardly desyred, to eate this ester lambe (20) with you before that I suffre. For I saye vnto you: hence forthe, I will not eate of it eny moore, vntill it be fulfilled in the kingdome of God. And he toke the cup, and gave thankes, and sayde. Take this, and devyde it amonge you. For I saye vnto you: I will not drinke of the frute of the vyne, vntill the kingdome of God be come.

(25) And he toke breed, gave thankes, and gave to them, sayinge: This is my body which is geven for you. This do in the remembraunce of me. Lykewyse also, when they had supped, he toke the cup sayinge: This cup is the newe testament, in my bloud, which shall for you be shedde.

Yet beholde, the honde of him that betrayeth me, is with me on the table. (30) And the sonne of man goeth as it is appoynted: But wo be to that man by whom

Christ is
betrayed.

Ester lambe

The
sacrament is
institute.

- Line (1) As the feaste...
(2) ...howe to kyll Iesus,
(5) ...how he wolde berraye^t hym vnto them.
(8) then cam that daye of swete breed,
(11) Beholde as ye enter...
(13) ...and yeshall saye... Themaster sayeth: Where...

- Line (16) They went and founde,
(18) ...the houre cam,
(22) Receave this,
(25) And he toke breed, and gave thankes, and brakeitt, and gave it vnto them,
(27) This is the cuppe, the newe testament, in my bloud,

i. xiiij. c.
i. xl. c.

C

thew. xxx.

ir. x. f.

thew.

vj.

r. xiiij

lio Cxvi.

D
i. liij.

thew.

vj.

r. xiiij

. xvij.

E

he is betrayed. And they began to enquire amonge them selves, which of them it shuld be, that shuld do that.

+ And ther was a stryfe amonge them, which of them shuld be taken for the greatest. And he sayde vnto them: the kynges of the gentyls raygne over them, (5) and they that beare rule over them, are called gracious lordes. But ye shall not be so. But he that is greatest amonge you, shalbe as the yongest: and he that is chefe, shalbe as the minister. For whether is greater, he that sitteth at meate: or he that serveth? Is not he that sitteth at meate? And I am amonge you, as he that ministrETH. Ye are they which have bidden with me in my temptacions. (10) And I apoynt vnto you a kyngdome, as my father hath appoynted to me: that ye maye eate and drynke at my table in my kyngdome, and sit on seates, and iudge the twelve tribes of Israell. +

And the Lorde sayde: Simon, Simon beholde Satan hath desired you, to sifte you, as it were wheate: bnt^t I have prayed for the, that thy faith fayle not. (15) And when thou arte converted, strengthe thy brethren. And he sayd vnto him. Lorde I am redy to go with the in to preson, and to deth. And he sayde: I tell the Peter, the cocke shall not crowe this daye, tyll thou have thryse denyed that thou knewest me.

And he sayde vnto them: when I sent you with out wallet and scribe and (20) shoes? lacked ye eny thinge? And they sayd, no. And he sayde to them: but now he that hath a wallet let him take it vp and lykewyse his scrippe. And he that hath no swearde, let him sell his coote and bye one. For I saye vnto you, that yet, that which is written, must be performed in me: even with the wycked was he nombred. For those thinges which are written of me, have an ende. And (25) they sayde: Lorde, beholde here are two swerdes. And he sayde vnto them: it is ynough.

And he came out, and went as he was wonte, to mounTE olivete. And the disciples folowed him. And when he came to the place, he sayde to them: praye lest ye fall into temptacion.

(30) And he gate him selfe from them, about a stonEs cast, and kneled doune, and prayed, sayinge: Father yf thou wilt, with drawe this cup from me. Neverthelesse, not my will, but thyne be be^t fulfilled. And ther appered an angell

Greatest

Simons fayth
fayleth not.

By a swerde.

Two
swerdes.

Christ
armeth
him selfe
agaynst his
passion.

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12-2

1525

Line (3) ...shulde seme greatest.
(7) ...shalbe as minister.
(9) Ye are which have bidden...
(20) And theysayd, no thynge.

Line (21) ...let him takeitt, and lykewyse...
(23) (Even...nombred)
(27) And his disciples...

vnto him from heaven, confortinge him. And he was in agonye, and prayed somewhat longer. And hys sweate was lyke droppes of bloud, tricklynge doune to the grounde. And he rose vp from prayer and came to his disciples, and founde them slepinge for sorowe, and sayde vnto them: Why slepe ye? Ryse (5) and praye, lest ye fall into temptacion.

Whill he yet spake: beholde, ther came a company, and he that was called Iudas, one of the twelve, went before them, and preased nye vnto Iesus to kysse him. And Iesus sayd vnto him: Iudas, betrayest thou the sonne of man with a kysse? When they which were about him sawe what wolde folow, they sayde (10) vnto him. Lorde, shall we smite with swearde. And one of them smote a seruaunt of the hiest preste of all, and smote of his right eare: And Iesus answered and sayd: Soffre ye thus farre forthe. And he touched his eare, and healed him.

Then Iesus sayde vnto the hye prestes and rulers of the temple and the elders which were come to him. Be ye come out, as vnto a thefe with sweardes and (15) staves? When I was dayly with you in the temple, ye stretched not forth hondes agaynst me. But this is even youre very houre, and the power of darcknes. Then toke they him, and ledde him, and brought him to the hye prestes housse. And peter folowed a farre of.

When they had kyndled a fyre in the middes of the palys, and were set doune (20) to geder Peter also sate doune amonge them. And wone of the wenches, behelde him as he sate by the fyer, and set good eyesight on him and sayde: this same was also with him. Then he denyed hym sayinge: woman I knowe him not And after a lytell whyle, another sawe him and sayde: thou arte also of them. And Peter sayd man I am not. And aboute the space of an houre after, another affirmed (25) sayinge: verely even this felowe was with hym, for he is of Galile, and Peter sayde: man I woote not what thou sayest. And immediatly whyll he yet spake, the cocke crewe. And the Lorde tourned backe and loked upon Peter. And Peter remembred the wordes of the Lorde, how he sayde vnto him, before the cocke crowe, thou shalt denye me thryse. And Peter went out, and wepte bitterly.

(30) And the men that stode about Iesus, mocked him, and smoot him, and blyndfolded him, and smoot his face. And axed him sayinge: arede, who it is that smoot the? And many other thinges despytfullye sayd they agaynst him.

An angel
comforteth
him.
He sweeteth
bloude.

Eare is
smytten of

Peter
denieth.

Christ is
mocked.

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1525

Line (4) ...and hesayde vnto them:

(8) Iesus sayd vnto hym:

(10) ... with a swearde? And one off them-
smote a seruaunt off hym which was
the chefe preste of all,

(11) Iesus answered...

Line (13) Iesus sayde...

...and the senyours...

(20) And won off thewenches, as he sate,
beholde him by the light and sett goode
eyesight on hym,

(25) ...Peter sayde:

F
mathew.
xxvj.
mar. xiiij
lo. xvij.

mathew.
xxvj.
mar. xiiij
ioa. xvij

G
Folio
Cxvii.

G

hew.
ij.
. xv.
xviij

And assone as it was daye, the elders of the people and the hye prestes and scribes, came to gedder and ledde him into their counsell sayinge: arte thou very Christ? tell vs. And he sayde vnto them: yf I shall tell you, ye will not beleve And yf also I axe you, ye will not answere me, or let me goo. Herafter (5) shall the sonne of man sit on the ryght honde of the power of God. Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye that I am. Then sayde they: what nede we eny further witnes? We oure selves have herde of his awne mouth.

The. xxiii. Chap.

A
xxij
xij.
se. xv. a.
xviij.

And the whole multitude of them arose, and ledde him vnto Pylate. And (10) they beganne to accuse him sayinge: We have founde this felowe pervertynge the people, and forbyddynge to paye tribute to Cesar: sayinge, that he is Christ a kynge. And Pylate apposed him sayinge: arte thou the kynge of the iewes? He answered him and sayde: thou sayest it. Then sayde Pylate to the hye prestes, and to the people: I fynde noo faute in this man. And they were the moore (15) fearce sayinge. He moveth the people, teachynge thorowout all Iewry, and beganne at Galile, even to this place.

He is
delyuered to
Pilate

B

When Pilate hearde mencion of Galile, he axed whether the man were of Galile. And assone as he knewe that he was of Herodes iurisdiccio he sent him to Herode, which was also at Ierusalem in those dayes. And when Herode sawe (20) Iesus, he was excedinglie gladde. For he was desyrous to se him of a longe season, because he had hearde many thinges of him, and trusted to have sene some myracle done by him. Then questeoned he with him of many thinges. But he answered him not one worde. The hye prestes and scribes, stode forthe and accused him straytly. And Herod with his men of warre, despysed him, and (25) mocked him, and arayed him in whyte, and sent him agayne to Pylate. And the same daye Pylate and Herod were made frendes togeder. For before they were at variaunce.

He is sent
to Herode.

He holdeth
his peace.

Pilate and
Herode are
become
frendes.

iew.
j.
xv.

And Pylate called to geder the hye prestes and the rulers, and the people, and sayde vnto them: Ye have brought this man vnto me, as one that perverted

Line (1) ...theseniours off the people,
(4) ...nott answere me. Nether lett me
goo.
(6) Hesayd: Ye saye that I am.
(11) And sayeth thathe is Christ a kynge.
(13) ...and sayde thousayest.

Line (19) ...which was at that tyme in Ieru-
salemalsoo. When Herode sawe Iesus,
he was mervelously gladde.
(28) Pilate called to gedder the hye prestes,
and rulers,

Io. xvij.
and. xix c
C

Folio
Cxviii.

D

mathew.
xxvij.

mar. xv. b.
esa. liij. a.
gala. iij.

esai. ii. a.
osec. x. b.
apo. ix. b.

mathew.
xxvij.
mar. xv b
ioa. xix b
mathew.
xxvij.
mar. xv b

the people. And beholde I have examined him before you, and have founde no faute in this man, of those thinges where of ye accuse him. No nor yet Herode. For I sent you to him: and lo no thinge worthy of deeth is done to him. I will therfore chasten him and let him lowsse. For of necessite, he must (5) have let one lowse vnto them at that feast.

And all the people cryed atonce sayinge: awaye with him, and delyvre to vs Barrabas: which for insurreccion^t made in the cite, and morthur, was cast into preson. Pylate spake agayne to them willynge to let Iesus lowse. And they cryed sayinge: Crucify him, Crucify him He sayde vnto them the thyrde tyme. What (10) evyll hath he done? I fynde no cause of deeth in him. I will therfore chasten him, and let him lowse. And they cryed with loude voyce, and required that he myght be crucified. And the voyce of them and of the hye Prestes prevayled.

And Pylate gave sentence that it shuld be as they required and let lowse vnto them, him that for insurreccion and morthur, was cast into preson, whom (15) they desyred: and delyvered Iesus to do with him what they wolde. And as they ledde him awaye, they caught one Symon of Syrene, commynge out of the felde: and on him layde they the crosse, to beare it after Iesus.

And ther folowed him a greate company of people and of wemen, which wemen bewayled and lamented him. But Iesus turned backe vnto them, and (20) sayde: Doughters of Ierusalem, wepe not for me: but wepe for youre selves and for youre chyl dren. For beholde, the dayes will come, when men shall saye: happy are the baren and the wombes that never bare, and the pappes which never gave sucke. Then shall they beginne to saye to the mountaynes, fall on vs: and to the hilles, cover vs. For yf they do this to a grene tree, what shalbe (25) done to the drye?

And ther were two evyll doers ledde with him to be slayne. And when they were come to the place, which is called Calvary, there they crucified him, and the evyll doers, one on ryght honde, and the other on the lefte. Then sayde Iesus: father forgeve them, for they woot not what they do. And they parted (30) his rayment, and cast loottes. And the people stode and behelde.

And the rulers mocked him with them saying: he holpe other men, let him helpe him selfe, yf he be Christ the chosen of god. The soudiers also mocked

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1525

- | | |
|---|---------------------------------------|
| Line (1) And loo I examined hym...and | Line (18) There folowed hym... |
| founde... | (19) ...Iesus turned backe... |
| (7) (which...preson) | (21) For marke, |
| (9) What harme hath he done? | (26) There were two evyll doers... |
| (11) ...and lett hym goo losse ^t . | (28) ...oneon theright honde, and the |
| (12) And the crynge off the hye prestes | other on the lefte honde. |
| prevayled. | |

him, and came and gave him veneger and sayde: yf thou be that kynge of the Iewes, save thy silfe. And his superscripcion was written over him, in greke, in latine and Ebreu: This is the kynge of the Iewes.

F

And one of the evyll doers which hanged, rayled on him sayinge: If thou
(5) be Christ save thy selfe and vs. The other answered and rebuked him sayinge. Nether fearest thou god, because thou arte in the same damnacion? We are ryghteously punessed, for we receave accordynge to oure dedes: But this man hath done nothinge amysse. And he sayde vnto Iesus: Lorde remember me when thou comest into thy kyngdome. And Iesus sayde vnto him: Verely I
(10) saye vnto the, to daye shalt thou be with me in Paradyse.

lio Cxix.

And it was about the sixt houre. And ther came a darcknes over all the londe, vntyll the nynth houre, and the sonne was darckened. And the vayle of the temple dyd rent even thorow the myddes. And Iesus cryed with a greate voyce and sayd: Father, into thy hondes I commende my sprete. And when he
(15) thus had sayd, he gave vp the goost. When the Centurion sawe what had happened, he glorified God sayinge: Of a surtie this man was perfecte. And all the people that came to geder to that sight, beholdynge the thinges which were done: smoothe their bestes†, and returned home. And all his acquayntaunce, and the wemen, that folowed him from Galile, stode a farre of beholdynge these
(20) thinges.

Paradise

Vayle.

He geueth vp
the ghost.His frendes
stonde a
farre of.G
thew.
rij.
r. xv.
xix. g

And beholde ther was a man named Ioseph, a counselloure, and was a good man and a iuste, and dyd not consent to the counsell and dede of them, which was of Aramathia, a cite of the Iewes: which same also wayted for the kyngdome of God: he went vnto Pilate, and begged the boddy of Iesus, and toke it doune,
(25) and wrapped it in a lynnyn clooth, and layed it in an hewen toumbe, wherin was never man before layed. And that daye was the Saboth even, and the Saboth drue on. The wemen that folowed after, which came with him from Galile, behelde the sepulcre and how his body was layed. And they returned and prepared odoures and oyntmentes: but rested the Saboth daye, accordynge
(30) to the commaundement.

Ioseph of
Arimathia.

Line (2) His superscripcion... ingreke, latin, and ebrueletters:

(4) Theone off the malefactours...

(12) ...vayle of the temple rent...

(18) All hys acquayntaunce stode a farre of, and the wemen, which folowed hym- from galile. beholdynge these thynges.

Line (21) Ioseph a senatour, which was a goode-man and a iuste He did nott consent to their counsell and dede,

(28) And returned, and prepared swete odoures, and oyntmentes, And the saboth daye they rested,

The. xxiii. Chapter. +

A
mar. xvj.
loh. xx. a.

On the morowe after the saboth, erly in the morninge, they came vnto the
tounge and brought the odoures which they had prepared and other wemen
with them And they founde the stone rouled awaye from the sepulcre, and went
in: but founde not the body of the Lorde Iesu. And it happened, as they were
(5) amased therat: Beholde two men stode by them in shynynge vestures. And as
they were a frayde, and bowed doune their faces to the erth: they sayd to them:
why seke ye the lyvinge amonge the deed? He is not here: but is rysen.
Remember how he spake vnto you, when he was yet with you in Galile, sayinge:
that the sonne of man must be delyvered into the hondes of synfull men, and
(10) be crucified, and the thyrde daye ryse agayne.

mathew.
xxvij. d.
mar. ix. a

B

And they remembred his wordes, and returned from the sepulcre, and tolde
all these thinges vnto the eleven, and to all the remanaunt. It was Mary Magdalen
and Ioanna, and Mary Iacobi, and other that were with them, which tolde these
thinges vnto the Apostles, and their wordes semed vnto them fayned thinges,
(15) nether beleved they them. Then aroose Peter and ran vnto the sepulcre, and
stouped in and sawe the linnen cloothes layde by them selfe, and departed
wondrynge in him selfe at that which had happened. -

Peter runneth
to the grave.

C

Folio Cxx.

+ And beholde, two of them went that same daye to a tounne which was from
Ierusalem about thre scoore forlonges, called Emaus: and they talked togeder
(20) of all these thinges that had happened. And it chaunsed, as they commened^t
together and reasoned, that Iesus him selfe drue neare, and went with them. But
their eyes were holden, that they coude not knowe him. And he sayde vnto
them: What maner of comunicacions are these that ye have one to another
as ye walke, and are sadde. And the one of them named Cleophas, answered
(25) and sayd vnto him: arte thou only a straunger in Ierusalem, and haste not
knownen the thinges which have chaunsed therin in these dayes? To whom he
sayd: what thinges?

Emaus.

And they sayd vnto him: of Iesus of Nazareth which was a Prophet,
myghtie in dede, and worde, before god, and all the people. And how the hye
(30) prestes, and oure rulers delyvered him to be condempned to deeth: and have

Line (4) ...went in and founde nort...

(5) loo two men.... As they were a fraide,

Line (12) ...and to all other.

(20) ...of all thinges which had happened,

crucified him. But we trusted that it shuld have bene he that shuld have delyvered Israel. And as touchynge all these thinges, to daye is even the thyrde daye, that they were done.

Ye and certayne women also of oure company made vs astonyed, which
(5) came erly vnto the sepulchre, and founde not his boddy: and came sayinge, that they had sene a vision of angels, which sayde that he was alyve. And certayne of them which were with vs, went their waye to the sepulchre, and founde it even so as the women had sayde: but him they sawe not.

And he sayde vnto them: O folles and slowe of herte to beleve all that the
(10) prophetes have spoken. Ought not Christ to have suffred these thinges, and to enter into his glory? And he began at Moses, and at all the prophetes, and interpreted vnto them in all scriptures which were wrytten of him. And they drue nye vnto the toun wiche they went to. And he made as though he wolde have gone further. But they constrayned him sayinge: abyde with vs, for it
(15) draweth towardes nyght, and the daye is farre passed. And he went in to tary with them.

And it came to passe as he sate at meate with them, he toke bread, blessed it, brake and gave to them. And their eyes were openned, and they knewe him: and he vnisshed[†] out of their syght. And they sayde betwene them selves: dyd
(20) not oure hertes burne with in vs, whyll he talked with vs by the waye, and as he opened to vs the scriptures? And they roose vp the same houre, and returned agayne to Ierusalem, and founde the eleven gadered togeder and them that were with them, which sayde: the Lorde is rysen in dede, and hath apered to Simon. And they tolde what thinges[†] was done in the waye, and how they
(25) knewe him in breakynge of bread. ✠

As they thus spake + Iesus him selfe stode in the myddes of them, and sayde vnto them: peace be with you. And they were abasshed and afrayde, supposinge that they had sene a sprete. And he sayde vnto them: Why are ye troubled, and why do thoughtes aryse in youre hertes? Beholde my hondes and my fete,
(30) that it is even my selfe. Handle me and se: for spretes have not flesshe and bones, as ye se me have. And when he had thus spoken, he shewed them his hondes and his fete. And whyll they yet beleved not for ioye, and wondred, he sayde

Line (1) crucified hym. we trusted...

(6) ...they had sene visions off angels...

(14) And constrayned hym,

(17) ...he toke bread and blessed yt, and brakeytt and gave it vnto them.

(21) ...and openned to vs...

Line (22) and they founde the eleven...sayinge: the lorde...

(24) ...they tolde what wasdone in the waye, and howe they knewe hym, by the breakynge off bread.

(30) For it ys even I my sylfe.

vnto them: Have ye here eny meate? And they gave him a pece of a broyled fissehe, and of an hony combe. And he toke it, and ate it before them.

G

And he sayde vnto them. These are the wordes, which I spake vnto you, whyll I was yet with you: that all must be fulfilled which were written of me in

He geneth^l
the keys.

(5) the lawe of Moses, and in the Prophetes, and in the Psalmes. Then opened he their wyttes, that they myght vnderstond the scriptures, and sayde vnto them.

Psalmo. xvij.

Thus is it written, and thus it behoved Christ to suffre, and to ryse agayne from deeth the thyrde daye, and that repentaunce and remission of synnes shuld be preached in his name amonge all nacions, and must beginne at Ierusalem. And

acto. j. a.
ioa. xvj.

(10) ye are witnesses of these thinges. And beholde, I will sende the promes of my father apon you. But tary ye in the cite of Ierusalem, vntyll ye be endewed with power from an^t hye.

Acto. j. a.
mar. xvj. d.

And he ledde them out into Bethany, and lyfte vp his hondes, and blest them. And it cam to passe, as he blessed them, he departed from them, and (15) was caryed vp in to heven. And they worshipped him, and returned to Ierusalem with greate ioye, and were continually in the temple, praysinge and laudinge God. Amen.

Here endeth the Gospell of Sayncte Luke.

THE GOSPELL OF SAINCTE IOHN.

The Fyrst Chapter. +

A In the begynnyng was the worde, and the worde was with God: and the worde was God. The same was in the begynnyng with God. All thynges were made by it, and with out it, was made nothinge, that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shyneth in the darcknes, but (s) the darcknes comprehended it not.

There was a man sent from God, whose name was Iohn. The same cam as a witnes to beare witnes of the lyght, that all men through him myght beleve. He was not that lyght: but to beare witnes of the lyght. That was a true lyght, which lygheth all men that come into the worlde. He was in the worlde, and (10) the worlde was made by him: and yet the worlde knewe him not.

B He cam amonge his awne* and his awne receaved him not. But as meny as receaved him, to them he gave power to be the sonnes of God in that they beleved on his name: which were borne, not of bloude nor of the will of the flesshe, nor yet of the will of man: but of God.

* Awne is his awne people. Fayth maketh. vs the sonnes of god.

1525

Line (1-14) In the begynnyng was that worde, and that worde was with god: and god was that worde. The same was in the begynnyng wyth god. Allthynges were made by it, and with out it, was made noo thinge, that made was. In it was lyfe, And lyfe was the light of men, And the light shyneth in darcknes, and darcknes comprehended it not.

There was a man, sent from god, whose name was Iohn. The same cam as a witnes, to beare witnes of the light, that all men through him myght beleve. He was not that light: but to beare witnes of the light. That was a true light, which lighteneth all men that come into the worlde. He was in the worlde, and the worlde by him was made: and the worlde knewe hym not.

He cam into his awne, and his receaved him not. vnto as meny as receaved him, gave he power to be the sonnes of god: in that they beleved on his name: which were borne not of bloude nor of the will of the flesshe, nor yet of the will of men: but of god.

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mat. j. c.
luc. ij. d.

Folio
Cxxii.

C

D

E
mat. ij. d.
Mar. j. b.
luc. ij. d.

And the worde was made flesshe and dwelt amonge vs, and we sawe the glory of it, as the glory of the only begotten sonne of the father, which worde was full of grace and verite. +

(5) + Iohn bare witnes of him and cryed sayinge: This was he of whome I spake, he that cometh after me, was before me, because he was yer then I. And of his fulnes have all we receaved, even grace for grace*. For the lawe was geven by Moses, but grace and truthe came by Iesus Christ. No man hath sene God at eny tyme. The only begotten sonne, which is in the bosome of the father, he hath declared him. +

(10) + And this is the recorde of Iohn: When the Iewes sent Prestes and Levites from Ierusalem, to axe him, what arte thou? And he confessed and denyed not, and sayde playnly: I am not Christ. And they axed him: what then? arte thou Helyas? And he sayde: I am not. Arte thou a Prophete? And he answered no. Then sayd they vnto him: what arte thou that we maye geve an answer to them that sent (15) vs: What sayest thou of thy selfe? He sayde: I am the voyce* of a cryar in the wyldernes, make strayght the waye of the Lorde, as sayde the Prophete Esaias.

And they which were sent, were of the pharises. And they axed him, and sayde vnto him: why baptisest thou then, yf thou be not Christ nor Helyas, nether a Prophet? Iohn answered them sayinge: I baptise with water: but one- (20) is come amonge you, whom ye knowe not he it is that cometh after me, whiche was before me, whose sho latchet I am not worthy to vnlose. These thinges were done in Bethabara beyonde Iordan, where Iohn dyd baptyse. +

+ The nexte daye, Iohn sawe Iesus commyge vnto him, and sayde: beholde the lambe of God, which taketh awaye the synne of the worlde. This is he of (25) whom I sayde. After me cometh a man, which was before me, for he was yer them^t I, and I knew him not: but that he shuld be declared to Israell, therfore am I come baptisyng with water.

And Iohn bare recorde sayinge: I sawe the sprete descende from heven, lyke vnto a dove, and abyde upon him, and I knewe him not. But he that sent (30) me to baptise in water, the same sayde vnto me: upon whom thou shalt se the sprete descende and tary styll on him, the same is he which baptiseth with the holy goost. And I sawe and bare recorde, that this is the sonne of God.

Iohn bare
witnes
* Grace all
grace: and al
that is
pleasaunt in
the sight of
god, is geuen
vs for
Christes sake
only: euen
oute of the
fulnes and
aboundaunce
of the
fauoure that
he receaueth
with his
father.
* Voyce.
that is: I am
that I preach.
I am sent to
proue you
synners and
to crye on
you to
amende that
ye maye
receaue
Christ and
his grace.

Lambe.

Line (1) And that worde...
(4) Iohn bare witnes off hym sayinge: Thys
is he of whome...
(6) ...even favour for favour.
(7) ...but favour and veritecam by Iesus
Christ. No man sawe god at eny
tyme.

Line (8) ...which is in the fathers bosum hath
declared hym.
(26) ...therfore cam I baptisyng with
water.
(29) ...and it aboode upon hym,
(30) ...baptyse in water, sayde vnto me:
(32) And I saweyt, and have borne recorde,

The next daye after, Iohn stode agayne, and two of his disciples. And he behelde Iesus as he walked by, and sayde: beholde the lambe of God. And the two disciples hearde him speake, and folowed Iesus. And Iesus turned about, and sawe them folowe, and sayde vnto them: What seke ye? They sayde vnto (5) him: Rabbi (which is to saye by interpretacion, Master) where dwellest thou? He sayde vnto them: come and se. They came and sawe where he dwelt: and abode with him that daye. For it was about the tenthe houre.

F

One of the two which hearde Iohn speake and folowed Iesus, was Andrew Simon Peters brother. The same founde his brother Simon fyrst, and sayde vnto (10) him: we have founde Messias, which is by interpretacion, annoynted: and brought him to Iesus. And Iesus behelde him and sayde: thou arte Simon the sonne of Ionas, thou shalt be called Cephas: which is by interpretacion, a stone.

Andrew.
Peter.io
xiii.

G

The daye folowyng Iesus wolde goo into Galile, and founde Philip, and sayde vnto him, folowe me. Philip was of Bethsaida the cite of Andrew and (15) Peter. And Philip founde Nathanael, and sayde vnto him. We have founde him of whom Moses in the lawe, and the prophetes dyd wryte. Iesus the sonne of Ioseph of Nazareth. And Nathanael sayde vnto him: can ther eny good thinge come out of Nazareth? Philip sayde to him: come and se.

Philip.
Nathanael.

† xlix
† xviiiij
xl. c.
† xlv. b.
† xxiiij
chi.
iiij.
xxxv. j.
i ix. f.

Iesus sawe Nathanael commynge to him, and sayde of him. Beholde a (20) ryght Israelite, in whom is no gyle. Nathanael sayd vnto him: where knewest thou me? Iesus answered, and sayde vnto him: Before that Philip called the, when thou wast vnder the fygge tree, I sawe the. Nathanael answered and sayde vnto him: Rabbi, thou arte the sonne of God, thou arte the kyng of Israel. Iesus answered and sayd vnto him: Because I sayde vnto the, I sawe the vnder the fygge (25) tree, thou belevest. Thou shalt se greater thinges then these. And he sayde vnto him: Verely, verely, I saye vnto you: herafter shall ye se heven open, and the angels of God ascendynge and descendynge over the sonne of man.

The seconde Chapter.

A

And the thryde daye, was ther a mariage in Cana a cite of Galile: and the mother of Iesus was there. And Iesus was called also and his disciples vnto the

A mariage
in Cana of
Galile.

Line (3) ...and they folowed Iesus. Iesus turned about,

off whom Moses wrote in the lawe, and the prophetes:

(15) Peter. Philip founde Nathanael, and sayde vnto hym: We have founde hym

Line (20) ...sayd vnto hym: From whence...

(28) ...and Iesus mother was there. Iesus was called...

mariage. And when the wyne fayled, the mother of Iesus sayde vnto him: they have no wyne. Iesus sayde vnto her: woman, what have I to do with the? myne houre is not yet come. His mother sayde vnto the ministres: whatsoever he sayeth vnto you, do it. And therwere stondynge theare, sixe waterpottes of stone after
(5) the maner of the purifyng of the Iewes, contaynyng two or thre fyrkins a pece.

B

And Iesus sayde vnto them: fyll the water pottes with water. And they fylled them vp to the brym. And he sayde vnto them: drawe out now, and beare vnto the governer of the feaste. And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence
(10) it was (but the ministres which drue the water knew) He called the brydegrome, and sayde vnto him. All men at the beginnyng, set forth good wyne, and when men be dronke, then that which is worsse. But thou hast kept backe the good wyne, vntyll now.

Water into wyne.

This beginnyng of miracles dyd Iesus in Cana of Galile, and shewed
(15) his glory, and his disciples beleved on him. After that he descended in to Capernaum, and his mother, and his brethren, and his disciples: but contynued not manye dayes there.

Folio
Cxxiii.

+ And the Iewes ester was even at honde, and Iesus went vp to Ierusalem, and founde syttyng in the temple, those that solde oxen and shepe and doves,
(20) and chaungers of money. And he made a scourge of small cordes, and drave them all out of the temple, with the shepe and oxen, and powred oute the changers money, and overthru the tables, and sayde vnto them that solde doves: Have these thinges hence, and make not my fathers housse an housse of marchaundayse. And his disciples remembred, how that it was wrytten: the ze
(25) of thyne housse hath even eaten me.

Sellers in th temple are cast out.

Psalm.
lxxviij.D
mathew. xxj.
and xxviij.
marke. xiiij. f
and. xv. c

Then answered the Iewes and sayde vnto him: what token shewest thou vnto vs, seynge that thou dost these thinges? Iesus answered and sayd vnto them: destroye this temple, and in thre dayes I will reare it vp agayne. Then sayde the Iewes: xlvj. yeares was this temple abuyldinge: and wylt thou reare
(30) it vp in thre dayes? But he spake of the temple of his body. Assone therfore as he was rysen from deeth agayne, his disciples remembred that he thus sayde. And they beleved the scripture, and the wordes which Iesus had sayde.

- Line (1) ...wyne fayled, Iesus mother...
(4) There were stondynge sixe water pottes of stone...
(6) Iesus sayde vnto them:
(7) ...to the harde brym.
(9) ...vnto wyne, nother knewe whence it was...
(12) ...the good wyne hetherto.
(16) But continued not longe there.

- Line (19) ...and founde in the temple... chaungers of money syttyng.
(21) ...botheshepe and oxen, and powred doune... and overthru their tables.
(24) Hys disciples remembred,
(28) ...I will rayse it vppe agayne.
(29) ...this temple was bilt: and wylt thou rayse it vppe...
(31) ...that he thus sayde vnto them,

ij. b.
lvj. c.

When he was at Ierusalem at ester in the feaste, many beleved on his name, when they sawe his miracles which he dyd. But Iesus put not him selfe in their hondes, because he knewe all men, and neded not, that eny man shuld testify of man. For he knewe what was in man. †

The. iiii. Chapter. †

A

(5) Ther was a man of the pharises named Nicodemus a ruler amonge the Iewes. The same cam to Iesus by nyght, and sayde vnto him: Rabbi, we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest, except God were with him. Iesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be boren a newe, (10) he cannot se the kyngdom of God. Nicodemus sayde vnto him: how can a man be boren when he is olde? can he enter into his moders wombe and be boren agayne? Iesus answered: verely, verely I saye vnto the: except that a man be boren of water and of the sprete, he cannot enter into the kyngdome of god. That which is boren of the flesshe, is flesshe: and that which is boren of the sprete, (15) is sprete. Marvayle not that I sayd to the, ye must be boren a newe. The wynde bloweth where he listeth, and thou hearest his sounde: but canst not tell whence he cometh and whether he goeth. So is every man that is boren of the sprete.

Nicodemus.

B

And Nicodemus answered and sayde vnto him: how can these things be? Iesus answered and sayde vnto him: arte thou a master in Israel, and knowest (20) not these things? Verely verely, I saye vnto the, we speake that we knowe, and testify that we have sene: and ye receave not oure witnes. Yf when I tell you erthely things, ye beleve not: how shuld ye beleve, yf I shall tell you of heavenly things?

io
xv.
xxj.

And no man ascendeth vp to heaven, but he that came doune from heaven, (25) that is to saye, the sonne of man which is in heaven.

Serpent.

And as Moses lifte vp the serpent in the wyldernes, even so must the sonne of man be lifte vp, that none that beleveth in him perisse: but have eternall lyfe. †

C
iij.

† For God so loveth the worlde, that he hath geven his only sonne, that none that beleve in him, shuld perisse: but shuld have everlastinge lyfe. For God sent

Fayth.

Line (2) ...when theysawe the signes which he did:

(6) He camto Iesus be^t night, andsayde vnto him: Master,

(11) ...enterinto hys moders body...

(16) ...buttthou canst not tell...

(18) Nicodemus answered...

(21) Yff I have tolde you erthely thynges and ye have not beleved: Howe shulde

ye beleve if I shall tell you ofhevenly thynges?

Line (24) And noo man hath ascended...

(26) ...serpent in wyldernes,

(27) ...that noo man which beleveth...

(28) God soo loved the worlde, that he gave his only sonne for thecentent, that none that beleve in hym, shulde perisse:

not his sonne into the worlde, to condempne the worlde: but that the worlde through him, might be saved. He that beleveth on him, shall not be condempned. But he that beleveth not, is condempned all redy, be cause he beleveth not in the name of the only sonne of God. And this is the condempnacion: that light is
 (5) come into the worlde, and the menloved darcknes more then light, because their dedes were evill. For every man that evyll doeth, hateth the light: nether commeth to light, lest his dedes shuld be reproved. But he that doth truth, commeth to the light, that his dedes might be knowen, how that they are wrought in God. †

(10) After these thinges cam Iesus and his disciples into the Iewes londe, and ther he haunted with them and baptised. And Iohn also baptised in Enon besydes Salim, because ther was moche water there, and they came and were baptised. For Iohn was not yet cast into preson.

D

+ And ther arose a question bitwene Iohns disciples and the Iewes a bout
 (15) purifynge. And they came vnto Iohn, and sayde vnto him: Rabbi, he that was with the beyonde Iordan, to whom thou barest witnes. Beholde the same baptyseth, and all men come to him. Iohn answered, and sayde: a man can receave no thinge at all except it be geven him from heaven. Ye youre selves are witnesses, how that I sayde: I am not Christ but am sent before
 (20) him. He that hath the bryde, is the brydegrome. But the frende of the brydegrome which stondest by and heareth him, reioyseth greatly of the brydgromes voyce. Tis my ioye is fulfilled. He must increace: and I must decrease.

He that commeth from an^t hys is above all: He that is of the erth, is of the
 (25) erth, and speaketh of the erth. He that commeth from heaven, is above all, and what he hath sene and hearde: that he testifieth: but no man receaveth his testimonye. How be it he that hath receaved hys testimonye hath set to his seale that God is true. For he whom God hath sent, speaketh the wordes of God. For God geveth not the sprete by measure. The father loveth the sonne and
 (30) hath geven all thinges into his honde. He that beleveth on the sonne, hath everlastynge lyfe: and he that beleveth not the sonne, shall not se lyfe, but the wrathe of God abydeeth on him. †

rom. iij. a.
 j. Io. v. b.

Line (4) condempnacion: Light is come into...
 (5) ...and themen have loved darcknes...
 (7) ...doth the trueth,
 (10) After that cam Iesus... and there abode with them...
 (14) There a rose...
 (15) Master, beholde he that was with the- beyonde Iordan, to whom thou barest wimes, baptyseth, and all men come to hym.

Line (22) Therfore this my ioye...
 (25) ...is aboveall: And testifyeth that he hath sene, and herde: and his testimony noo man receaveth. Whosoever receavith his wimes, the same hath sealed that God is true.
 (31) And he that beloveth nott...
 (32) ...wrathe of God bydeth on hym.

The. iiii. Chapter.

A

, vi.

vii

B

Assone as the Lorde had knowledge, how the Pharises had hearde, that Iesus made and baptised moo disciples then Iohn (though that Iesus him selfe-baptised not: but his disciples) he lefte Iewry, and departed agayne into Galile. And it was so that he must nedes goo thorowe Samaria. Then came he to a (5) cyte of Samaria called Sichar, besydes the possession that Iacob gave to his sonne Ioseph. And there was Iacobs well. Iesus then weryed in his iorney, sate thus on the well.

And it was about the sixte houre: and there came a woman of Samaria to drawe water. And Iesus sayde vnto her: geve me drynke. For his disciples were (10) gone awaye vnto the tounne to bye meate. Then sayde the woman of Samaria vnto him: how is it, that thou beinge a Iewe, axest drinke of me, which am a Samaritane? for the Iewes medle not with the Samaritans. Iesus answered and sayde vnto hir: yf thou knewest the gyfte of God, and who it is that sayeth to the geve me drynke, thou woldest have axed of him, and he wolde have geven (15) the water of lyfe. The woman sayde vnto him. Syr thou hast no thinge to drawe with, and the well is depe: from whence then hast thou that water of lyfe? Arte thou greater then oure father Iacob which gave vs the well, and he him silfe dranke therof, and his chyldren, and his catell?

Iesus answered and sayde vnto hir: whosoever drinketh of this water, (20) shall thirst agayne. But whosoever shall drinke of the water that I shall geve him, shall never be more a thyrst: but the water that I shall geve him, shalbe in him a well of water, springinge vp in to everlastinge lyfe. The woman sayd vnto him: Syr geve me of that water, that I thyrst not, nether come hedder to drawe. Iesus sayde vnto her. Go and call thy husband, and (25) come hydder. The woman answered and sayde to him: I have no husband. Iesus sayde to her. Thou hast well sayd, I have no husbände. For thou haste had five husbādes, and he whom thou now hast, is not thy husband. That saydest thou truely.

C

The woman sayde vnto him: Syr I perceave that thou arte a prophet. (30) Oure fathers worshipped in this mountayne: and ye saye that in Hierusalem is

TMV

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13

1525

Line (1) ...howe that it was come to the eares off the pharises,

(8) Hit was about the sixte houre: There cam...

(9) Iesus sayde vnto her: Gevemedrynke (for his disciples...to beyemeate)

Line (10) The woman off Samaria sayde vnto hym:

(12) (for theiewes...Samaritans)

(15) ...to drawe it with all,

(17) ...which gave vs this well,

The woman
of Samarie

the place where men ought to worshippe. Iesus sayde vnto her: woman beleve me, the houre cometh, when ye shall nether in this mountayne nor yet at Ierusalem, worshippe the father. Ye worshippe, ye wot not what: we knowe what we worshippe. For salvacion commeth of the Iewes. But the houre
(5) commeth and now is, when the true worshippers shall worshippe the father in sprete and in trouthe. For verely suche the father requyreth to worshippe him. God is a sprete, and they that worshippe him, must worshippe him, in sprete and trouthe*.

D
ij. co. iij. d

Folio
Cxxvii.

The woman sayde vnto him: I wot well Messias shall come, which is
(10) called Christ. When he is come, he will tell vs all thinges. Iesus sayde vnto hir: I that speake vnto the am he. And even at that poynte, came his disciples, and marvelled that he talked with the woman. Yet no man sayde vnto him: what meanest thou, or why talkest thou with her? The woman then lefte her waterpot, and went her waye into the cite, and sayde to the men. Come se a man which
(15) tolde me all thinges that ever I dyd. Is not he Christ? Then they went ont^t of the cite, and came vnto him.

E

And in the meane while his disciples prayed him sayinge: Master, eate. He sayde vnto them: I have meate to eate, that ye knowe not of. Then sayd the disciples bitwene them selves: hath eny man brought him meate? Iesus
(20) sayde vnto them: my meate is to doo the will of him that sent me. And to fynnysshe his worke. Saye not ye: there are yet foure monethes, and then commeth harvest? Beholde I saye vnto you, lyfte vp youre eyes, and loke on the regions: for they are whyte all redy vnto harvest. And he that repeth receaveth rewarde, and gaddereth frute vnto life eternall: that bothe he that soweth, and
(25) he that repeth myght reioyse to gether. And herin is the sayinge true, that one soweth, and another repeth. I sent you to reape that wheron ye bestowed no laboure. Other men laboured, and ye are entred into their labours.

F

Many of the Samaritans of that cyte beleved on him, for the sayinge of the woman, which testified: he tolde me all thinges that ever I dyd. Then when
(30) the Samaritans were come vnto him, they besought him, that he wolde tary with them. And he aboode there two dayes. And many moo beleved because of his awne wordes, and sayd vnto the woman: Now we beleve not because of thy

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1525

Line (1) ...ought to praye...woman trust me,
(6) ...insprete, and in verite.
(7) ...must honoure hym, in sprete and verite.
(10) When he is once come,
(13) The woman lefte her water pott behynde her,

Line (14) ...and sayde to the men there:
(17) In the meane whyle...
(20) ...ys to fulfill the will off hym...
(24) ...he that soweth, myghtreioyce also, and he that repeth.
(28) ...off the cite...For the womans sayinge, which testified:

sayinge. For we have herde him oure selves, and knowe that this is even in dede Christ the savioure of the worlde. †

thew. xiiij.

r. vj. a

. iij. c.

t. iij. b

After two dayes he departed thence, and went awaye into Galile. And Iesus him selfe testified, that a Prophete hath none honoure in his awne countre. Then (5) assone as he was come into Galile, the Galileans receaved him which had sene all the thinges that he dyd at Ierusalem at the feast. For they went also vnto the feast daye. And Iesus came agayne into Cana of Galile, wher he turned water into wyne.

r. j. d.

. iij. c.

G

+ And ther was a certayne ruler, whose sonne was sicke at Capernaum. (10) Assone as the same herde that Iesus was come out of Iewry into Galile, he went vnto him, and besought him, that he wolde descende, and heale his sonne: For he was even readie to dye. Then sayde Iesus vnto him: excepte ye se signes and wondres, ye cannot beleve. The ruler sayd vnto him: Syr come awaye or ever that my chylde dye. Iesus sayde vnto him, goo thy waye, thy sonne liveth. (15) And the man beleved the wordes that Iesus had spoken vnto him, and went his waye. And anone as he went on his waye, his servantes met him, and tolde him sayinge: thy chylde liveth. Then enquired he of them the houre when he beganne to amende. And they sayde vnto him: Yester daye the seventhe houre, the fever lefte him. And the father knew that it was the same houre in which (20) Iesus sayde vnto him: Thy sonne liveth. And he beleved, and all his housholde. † Thys is agayne the seconde myracle, that Iesus dyd, after he was come oute of Iewry into Galile.

Ruler.

lio
xviii.

A

The. v. Cha. +

After that ther was a feast of the Iewes, and Iesus went vp to Ierusalem. And ther is at Ierusalem, by the slaughterhousse*, a pole called in the Ebrue (25) tonge, Bethseda, havinge five porches, in which laye a greate multitude of sicke folke, of blinde, halt and wyddered, waytinge for the movinge of the water. For an angell went doune at a certayne ceason the into pole† and troubled the water. Whosoever then fyrst after the steringe of the water, stepped in, was made whoale of what soever disease he had. And a certayne man was theare,

* The greke hath shepe house: a place where they kylled the bestes that were santified†.

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13-2

1525

Line (3) And Iesus silfehym† testified,
(5) ...had sene all thynges...on the feast.
(10) As sone as heherde...
(13) ...ye beleve not.
(17) Thy sonneliveth,
(19) ...same houre when Iesus sayde...

Line (21) ...after hecam out...
(24) There is at Ierusalem,
(25) ...in them laye...
(27) ...an† stered the water.
(28) ...stepped doune,

which had bene diseased. xxxviii. yeares. When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayde vnto him. Wilt thou be made whoale? The sicke answered him: Syr I have no man when the water is troubled, to put me into the pole. But in the meane tyme, whill I am about to

The man
that laye
xxxviii. yea
by the pole
is healed.

(5) come, another steppeth doune before me.

And Iesus sayde vnto him: ryse, take vp thy beed, and walke. And immediatly the man was made whole, and toke vp his beed, and went. And the same daye was the Saboth daye. The Iewes therfore sayde vnto him that was made whole. It is the Saboth daye, it is not lafull for the to cary thy beed.

The saboth
is broken.

(10) He answered them: he that made me whole, sayde vnto me: take vp thy beed, and get the hence. Then axed they him: what man is that which sayde vnto the, take vp thy beed and walke. And he that was healed, wist not who it was. For Iesus had gotten him selfe awaye, because that ther was preace of people in the place.

(15) And after that, Iesus founde him in the temple, and sayd vnto him: beholde thou arte made whole, synne no moore, lest a worsse thinge happen vnto the. The man departed, and tolde the Iewes that yt was Iesus, whiche had made him whole. And therfore the Iewes dyd persecute Iesus and sought the meanes to slee him, because he had done these thinges on the Saboth daye. And Iesus

(20) answered them: + my father worketh hidder to, and I worke. Therfore the Iewes sought the moare to kill him, not only because he had broken the Saboth: but sayde also that God was his father, and made him selfe equall with God.

Then answered Iesus and sayde vnto them: verely, verely, I saye vnto you: the sonne can do no thinge of him selfe, but that he seeth the father do. For

(25) whatsoever he doeth, that doeth the sonne also. For the father loveth the sonne, and sheweth him all thinges, whatsoever he him selfe doeth. And he will shewe him greter workes then these, because ye shoulde marvayle. For lykwyse as the father rayseth vp the deed, and quickeneth them, even so the sonne quyckeneth whom he will. Nether iudgeth the father eny man: but hath committed all

(30) iudgement vnto the sonne, because that all men shuld honoure the sonne, even as they honoure the father. He that honoureth not the sonne, the same honoureth not the father which hath sent him. Verely verely I saye vnto you: He that

Christ is
iudge over
all.

Line (2) Wilt thou be whoale?

(3) ... water is moved,

(6) Iesus sayde...

(7) And immediatly that man was whole,

(13) For Iesus gatt hym silfe awaye,

Line (15) After that,

(16) ... se thou synne no moore,

(17) ... yt was Iesus, the whyche...

(19) Iesus answered them:

(27) ... hym gretter thynges then these,

lio
cxix.
D
thew.
7.

heareth my wordes, and beleveth on him that sent me, hath everlastinge lyfe, and shall not come in to damnacion: but is scaped from deth vnto lyfe.

Fayth.

Verely, verely I saye vnto you: the tyme shall come, and now is, when the deed shall heare the voyce of the sonne of God. And they that heare, shall live.

- (5) For as the father hath life in him silfe: so lyke wyse hath he geven to the sonne to have lyfe in him silfe: and hath geven him power also to iudge, in that he is the sonne of man. Marvayle not at this, the houre shall come in the which all that are in the graves, shall heare his voice, and shall come forth: they that have done good vnto the resurreccion of lyfe: and they that have done evyll, (10) vnto the resurreccion of dampnacion. +

Resurreccion.

+ I can of myne awne selfe do nothinge at all. As I heare, I iudge, and my iudgement is iust, be cause I seke not myne awne will*, but the will of the father which hath sent me. Yf I beare witnes of my selfe, my witnes is not true. Ther is a nother that beareth witnes of me, and I am sure that the witnes whiche he (15) beareth of me, is true.

* He that seketh not his owne will, iudgeth truli.

Ye sent vnto Iohn, and he bare witnes vnto the truthe. But I receave not the recorde of man. Neverthesse, these thinges I saye, that ye might be safe. He was a burninge and a shyninge light, and ye wolde for a season have reioysed in his light. But I have greater witnes then the witnes of Iohn. For the (20) workes which the father hath geven me to fynnishe: the same workes which I do, beare witnes of me, that the father sent me. And the father him silfe which hath sent me, beareth witnes of me. Ye have not hearde his voyce at eny tyme, nor ye have sene his shape: therto his wordes have ye not abydinge in you. For whome he hath sent: him ye beleve not.

- (25) Searche the scriptures, for in them ye thinke ye have eternall lyfe: and they are they which testify of me. And yet will ye not come to me, that ye might have lyfe. I receave not prayse of men. But I knowe you, that ye have not the love of God in you, I am come in my fathers name, and ye receave me not. Yf another shall come in his awne name, him will ye receave. How can ye beleve (30) which receave honoure* one of another, and seke not the honoure that commeth of God only?

Searche the scripture.

* He that seketh honoure can not beleue.

Doo not thinke that I wyll accuse you to my father. Ther is one that

- Line (7) ...that the houre shall come,
(16) ...but I receave no recorde of man.
(20) ...workes whych my father...
(21) ...thatt my father sent me, And my father...
(23) ...nor yett have sene hysshape. And his wordes have ye...

Line (24) For ye belevonot hym whom he hath sent.

- (30) ...receave prayse won of another, and seke not the prayse which commeth of god only? Suppose nott, that I wyll accuse...

accuseth you, even Moses in whom ye trust. For had ye beleved Moses, ye wold have beleved me: for he wrote of me. But now ye beleve not his writtinge: how shall ye beleve my wordes. ⁊

Moses.

The. vi. Chapter. ⁊

A
mathew. xiiij.
d.
mar. vj. c
luc. ix. b.

Folio
Cxxx.

B

After these thinges Iesus went his waye over the see of Galile nye to a cyte (5) called Tiberias. And a greate multitude folowed him, because they had sene his myracles which he dyd on them that were diseased. And Iesus went vp into a mountayne, and there he sate with his disciples. And ester, a feast of the Iewes, was nye. ⁊ Then Iesus lifte vp his eyes, and sawe a greate company come vnto him, and sayde vnto Philip: whence shall we bye breed that these might eate. (10) This he sayde to prove him: for he him sylfe knewe what he wolde do.

Philip answered him, two hondred peny worthe of breed are not sufficient for them, that every man have a litell. Then sayde vnto him, one of his disciples, Andrew Simon Peters brother. There ys a lad here, which hath fyve barly loves and two fysshes: but what is that amonge so many? And Iesus sayde. Make the (15) people sit doune: Ther was moche grasse in the place. And the men sate doune, in nombre, about five thousande. And Iesus toke the breed, and gave thankes, and gave to the disciples, and his disciples to them that were set doune. And lykwyse of the fysshes, as moche as they wolde.

Fyue loves
and. ii.
fysshes

When they had eaten ynough, he sayd vnto his disciples: gadder vp the (20) broken meate that remayneth: that nothing be loost. And they gadered it to geder, and fylled twelve baskettes with the broken meate, of the five barly loves, which broken meate remayned vnto them that had eaten. Then the men, when they had sene the myracle that Iesus dyd, sayde: This is of a trueth the Prophet that shuld come into the worlde. ⁊

mat. xiiij
mar. vj. f

C

(25) When Iesus perceaved that they wolde come, and take him vp, to make him kinge, he departed agayne into a mountayne him silfe a lone.

And when even was come, his disciples went vnto the see and entred into a shyppe, and went over the see vnto Capernaum. And anonne it was darcke, and Iesus was not come to them. And the see arose with a greate winde that

Line (1) ...verely Moses...
(2) But when ye beleve not hys writtyng:
(4) Afterthat went Iesus...
(5) ...sene the myracles that hedid on them
which were diseased. Iesus went vp...
(7) (And ester... was nye)
(13) (Andrew Simon Peters brother)
(14) Iesus sayde:
(15) (There was... the place)
(16) ...fivethousande. Iesus toke...

Line (20) They gaddered it...
(22) Then those men,
(23) ...the same prophet whichshall
come...
(25) Iesus knew wele ynough, that they wolde
come, and take hym vppe, and therfore
departed he agayne, into a mountayne,
(27) When even was come...
(29) ...a greate wynde. when they had
rowen...

blew. And when they had rowen aboute a. xxv. ora xxx. furlonges, they sawe Iesus walke on the see, and drawe nye vnto the shyp, and they were afrayed. And he sayde vnto them: It is I, be not a frayde. Then wolde they have receaved him into the shyp, and the ship was by and by at the londe whyther they went.

- (5) The daye folowyng, the people which stode on the other syde of the see, sawe that ther was none other shyp theare, save that one wher in his disciples were entred, and that Iesus went not in with his disciples into the ship: but that his disciples were gone awaye alone. How be it, ther came other shippes from Tiberias nye vnto the place, where they ate breed, when the Lorde had blessed.
- (10) Then when the people sawe that Iesus was not there nether his disciples, they also toke shippinge and came to Caparnaum sekinge for Iesus.

And when they had founde him on the other syde of the see, they sayd vnto him: Rabbi, when camest thou hider? Iesus answered them and sayde: verely verely I saye vnto you: ye seke me, not because ye sawe the myracles:

- (15) but be cause ye ate of the loves, and were filled. + Laboure, not for the meate which perissheth, but for the meate that endureth vnto everlastynge lyfe, whiche meate the sonne of man shall geve vnto you. For him hath god the father sealed*.

- Then sayd they vnto him: what shall we do that we myght worke the
- (20) workes of God? Iesus answered and sayde vnto them. This is the worke of God, that ye beleve on him, whom he hath sent. They sayde vnto him: what signe shewest thou then, that we maye se and beleve the? What doest thou worke? Oure fathers dyd eate Manna in the desert, as yt is written: He gave them breed from heaven to eate. Iesus sayde vnto them: verely, verely I saye
- (25) vnto you: Moses gave you breed from heaven: but my father geveth you the true breed from heaven. For the breed of God is he which commeth doune from heaven and geveth lyfe vnto the worlde.

- Then sayde they vnto him: Lorde, ever moore geve vs this breed. And Iesus sayde vnto them: I am that breed of life. He that commeth to me, shall
- (30) not hunger: and he that beleveth on me shall never thurst. But I sayed^t vnto you: that ye have sene me, and yet beleve not. All that the father geveth me: shall come to me: and him that cometh to me, I cast not awaye. For I came

* Sealed that is: he hath put his marke of the holie ghoost on him which testifieth with miracles what he is.

- Line (2) ...and to drawenye...
 (3) Hesayd vnto them:
 (7) ...went not in with them into...
 (8) awaye alone (There cam... blessed)
 (13) Master when camest thou hider?
 (15) ... of the breed,
 (25) Moses gave you not breed from heven:

- Line (26) For he is the breed of God,
 (28) Master ever moore.
 (30) Butt I saye vnto you: that ye have sene me, and yett beleveye not. All that my father geveth me, commeth to me:
 (32) ...cast I not out at the dores.

lio
xxxi.

o. xvj.
 . xj. b.
 l bxxvij.
 ' xvj.

cle. xxiiij.

doune from heaven: not to do myne awne will, but his will which hath sent me: And this is the fathers will which hath sent me, that of all which he hath geuen me, I shuld loose no thinge: but shuld rayse it vp agayne at the last daye. And this is the wyll of him that sent me: that every man which seith the sonne and
(5) beleveth on him, have everlastinge lyfe. And I will rayse him vp at the last daye.

E

The Iewes then murmured at him, because he sayde: I am that breed which is come doune from heaven. And they sayde: Is not this Iesus the sonne of Ioseph, whose father and mother we knowe? How ys yt then that he sayeth, I came doune from heaven? Iesus answered and sayde vnto them. Murmur
mat. xiiij.
(10) not betwene youre selves. + No man can come to me except the father which hath sent me, drawe him. And I will rayse him vp at the last daye. It is written in the Prophetes, that they shall all be taught of God. Every mantherfore that hath hearde and hath learned of the father commeth vnto me. Not that eny man hath sene the father, save he which is of God: the same hath sene the father.

esa. xxxvj
hie. xxxij

(15) Verely verely I saye vnto you, he that beleveth on me, hath everlastinge lyfe. I am that breed of lyfe. Youre fathers dyd eate Manna in the wildernes and are deed. This is that breed which commeth from heaven, that he which eateth of it, shuld also not dye. I am that lyvinge breed which came doune from heaven. Yf eny man eate of this breed, he shall live forever. And the
(20) breed that I will geve, is my flesshe, which I will geve for the lyfe of the worlde:-

And the Iewes strove amonge them selves sayinge: How can this felowe geve vs his flesshe to eate? Then Iesus sayde vnto them: Verely, verely I saye vnto you, except ye eate the flesshe of the sonne of man, and drinke his bloude, ye shall not have lyfe in you. Whosoever eateth my flesshe, and drinketh my
(25) bloude, hath eternall lyfe: and I will rayse him vp at the last daye. + For my flesshe is meate in dede: and my bloude is drynke in dede. He that eateth my flesshe and drynketh my bloude, dwelleth in me and I in him. As the lyvinge father hath sent me, even so lyve I by my father: and he that eateth me, shall live by me. This is the breed which cam from heaven: not as youre fathers have
(30) eaten Manna and are deed. He that eateth of this breed, shall live ever. +

F

Folio
Cxxxii.

G

These thinges sayd he in the synagoge as he taught in Capernaum. Many of his disciples, when they had herde this, sayde: this is an herde sayinge: who

200

1525

Line (2) ...my fatherswill...thatofall which...
(6) The iewes murmured attitt,
(10) ...except my father...
(12) And theyshall all be taught of God.
Every man which hath herde,

Line (17) thathe wich offit eateth,
(21) The iewes strove...
(22) Iesus sayde...
(25) ...the same hatheternall lyfe:
(27) As mylyvyngefather...

can abyde the hearinge of it? Iesus knew in him selfe, that his disciples murmured at it, and sayde vnto them: Doth this offende you? What and yf ye shall se the sonne of man ascende vp where he was before? It is the sprete that quyckeneth, the flesshe proffeteth nothinge. The wordes that I speake vnto you, (5) are sprete and lyfe. But ther are some of you that beleve not. For Iesus knewe from the begynnyng, which they were that beleved not, and who shuld betraye him. And he sayde: Therfore sayde I vnto you: that no man can come vnto me, except it were geuen vnto him of my fater.

xvj. From that tyme many of his disciples went backe, and walked no moore (10) with him. Then sayde Iesus to the twelve: will ye alsoo goo awaye? Then Simon Peter answered: Master to whom shall we goo? Thou haste the wordes of eternall lyfe, and we beleve and knowe, that thou arte Christ the sonne of the lyvinge God. Iesus answered them: Have not I chosen you twelve, and yet one of you is the devyll? He spake it of Iudas Iscariot the (15) sonne of Simon. For he it was that shuld betraye him, and was one of the twelve. +

The. vii. Chapter. +

C After that, Iesus went about in Galile and wolde not go about in Iewry, for the Iewes sought to kill him. The Iewes tabernacle feast was at honde. His brethren therfore sayde vnto him: get the hence and go into Iewry that thy (20) disciples maye se thy workes that thou doest. For ther is no man that doeth eny thinge secretly, and he him selfe seketh to be knowen. Yf thou do soche thinges, shewe thy selfe to the worlde. For as yet his brethren beleved not in him.

Then Iesus sayd vnto them: My tyme is not yet come, youre tyme is all waye redy. The worlde cannot hate you. Me it hateth: be cause I testify of it, (25) that the workes of it are evyll. Go ye vp vnto this feast. I will not go vp yet vnto this feast, for my tyme is not yet full come. These wordes he sayde vnto them and abode still in Galile. But assone as his brethren were goone vp, then went he also vp vnto the feast: not openly but as it were prevely. Then sought him the Iewes at the feast, and sayde: Where is he? And moche murmuryng

Line (9) ...of his disciples went a waye from him, and companied no moore with hym.

(11) Simon Peter answered hym:

Line (12) And we have beleved, and knowen,

(19) Gett thy silfe hence,

(20) There is no man...

Folio
Cxxxiii.

was ther of him amonge the people. Some sayde: He is good. Wother sayde naye, but he deceaveth the people. How be it no man spake openly of him, for feare of the Iewes:-

- + In the middes of the feast, Iesus went vp into the temple and taught. And
(5) the Iewes marveyllled sayinge: How knoweth he the scriptures, seynge that he never learned? Iesus answered them, and sayde: My doctrine is not myne: but his that sent me. If eny man will do his will*, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of him selfe, seketh his awne prayse. But he that seketh his prayse that sent him, the
(10) same is true, and no vnrightewesnes is in him.

leu. xij. a
D

- Dyd not Moses geve you a lawe, and yet none of you kepeth the lawe? Why goo ye a boutte to kyll me? The people answered and sayde: thou hast the devyll: who goeth aboute to kyll the? Iesus answered and sayde to them: I have done one worke, and ye all marvayle. Moses therfore gave vnto you circum-
(15) cision: not because it is of Moses, but of the fathers. And yet ye on the Saboth daye, circumsise a man. If a man on the Saboth daye receave circumcision without breakinge of the lawe of Moses: disdayne ye at me, because I have made a man every whit whoale on the saboth daye? Iudge not after the vtter aperaunce: but iudge rightewes iudgement.

deu. j. c.

- (20) Then sayd some of them of Ierusalem: Is not this he whom they goo aboute to kyll? Beholde he speaketh boldly, and they saye nothinge to him. Do the rulars knowe in dede, that this is very Christ? How be it we knowe this man whence he is: but when Christ cometh, no man shall knowe whence he is.

- Then cryed Iesus in the temple as he taught sayinge: ye knowe me, and
(25) whence I am ye knowe. And yet I am not come of my selfe, but he that sent me is true, whom ye knowe not. I knowe him: for I am of him, and he hath sent me. Then they sought to take him: but no man layde hondes on him, because his tyme was not yet come. Many of the people beleved on him and sayde: when Christ cometh, will he do moo miracles then this man hath done?

E

- (30) The pharises hearde that the people murmured suche thinges about him. Wherefore the pharises and hye prestes sent ministres† forthe to take him. Then sayde Iesus vnto them: Yet am I a lytell whyle with you, and then goo I vnto

* He that
loueth thewi
of god to
kepe his
lawe: the
same vnder-
stondeth the
doctrine.
Prayse.

Saboth.

Line (2) ...the people. Noman spake...

(9) Butt whosoever seketh hisprayse that
sent him, heys true,

(17) ...be cause I made a man...

(20) ...whom they went aboute to kill?

Line (21) Do not oure ruelars knowe...But we
knowe this man...(24) ...sayinge: And me ye knowe, and
whence I am ye knowe: and I am nott...

(27) Then soughtthe iewes to take hym:

(31) ...and the pharises and scribes...

him that sent me. Ye shall seke me, and shall not fynde me: and where I am, thither can ye not come. Then sayde the Iewes bitwene them selves: whyther will he goo, that we shall not fynde him? Will he goo amonge the gentyls which are scattered all a broode, and teache the gentyls? What maner of sayinge
(5) is this that he sayde: ye shall seke me, and shall not fynde me: and where I am, thither can ye not come?

In the last daye, that great daye of the feaste, Iesus stode and cryed sayinge: If eny man thyrst, let him come vnto me and drinke. He that beleveth on me, as sayeth the scripture, out of his belly shall flowe ryvers of water of lyfe. This
(10) spak he of the sprete which they that beleved on him, shuld receave. For the holy goost was not yet there, because that Iesus was not yet glorified.

+ Many of the people, when they hearde this sayinge sayd: of a truth this is a prophet. Other sayde: this is Christ. Some sayde: shall Christ come out of Galile? Sayeth not the scripture that Christ shall come of the seed of David:
(15) and out of the toun of Bethleem where David was? So was ther dissencion amonge the people aboute him. And some of them wolde have taken him: but no man layed hondes on him.

Then came the ministres to the hye prestes and pharises. And they sayde vnto them: why have ye not brought him? The servauntes answered never
(20) man spake as this man doeth. Then answered them the pharises: are ye also disceaved? Doth eny of the rulers or of the pharises beleve on him? But the comen people whiche knowe not the lawe, are cursed. Nicodemus sayde vnto them: He that came to Iesus by nyght, and was one of them. Doth oure lawe iudge eny man, before it heare him, and knowe what he hath done? They
(25) answered and sayde vnto him: arte thou also of Galile? Searche and loke, for out of Galile aryseth no Prophet. And every man went vnto his awne housse. +

Rulers and
pharises
beleve not.

The. viii. Chapter. +

And Iesus went vnto mounte Olivete and erly in the mornynge came agayne in to the temple and all the people came vnto him, and he sate doune and taught them. And the scribes and the pharises brought vnto him a woman

Line (8) Whosoever beleveth on me,
(12) This is, no doute, a prophet.
(16) ...amonge the people for hys sake.
(20) ...as thys manspeaketh.
(22) ...are a cursed.

Line (23) (He that... whych was one off them)
(24) ...before it be herde, and knowen,
what he hath done?
(27) Iesus went...
(29) Thescribes and pharises...

leui. xxi. a.

taken in advourtry, and set hyr in the myddes and sayde vnto him: Master, this woman was taken in advourtry, even as the dede was a doying. Moses in the lawe commaunded vs that suche shuld be stoned. What sayest thou ther fore? And this they sayde to tempt him: that they myght have, wherof to accuse him.

- (5) Iesus stouped doune, and with his fynger wrote on the grounde. And whyll they continued axynge him, he lyfte him selfe vp, and sayde vnto them: let him that is amonge you with out synne cast the fyrst stone at her. And agayne he stouped doune and wrote on the grounde. And assone as they hearde that, they went out one by one the eldest fyrst. And Iesus was lefte a lone, and the
(10) woman stondynge in the myddes. When Iesus had lyfte vp him selfe agayne, and sawe no man but the woman, he sayde vnto hyr. Woman, where are those thyne accusars? Hath no man condempned the? She sayde: No man Lorde. And Iesus sayde: Nether do I condempne the. Goo, and synne no moare. +

B
j. ioh. j. b.

- Then spake Iesus agayne vnto them sayinge: I am the light of the worlde.
(15) He that foloweth me shall not walke in darcknes: but shall have the light of lyfe. The pharises sayde vnto him: thou bearest recorde of thy sylfe thy recorde is not true. Iesus answered and sayde vnto them: Though I beare recorde of my selfe yet my recorde is true: for I knowe whence I came and whyther I goo. But ye cannot tell whence I come, and whyther I goo. Ye iudge after the flesshe.

Folio
Cxxxv.

deu. xix. b
mathew.
xviij. a.
ij. co. xiiij.
heb. x. c.

C

- (20) I iudge noman, though I iudge yet is my iudgment true. For I am not alone: but I and the father that sent me. It is also written in youre lawe, that the testimony of two men is true. I am one that beare witnes of my selfe, and the father that sent me, beareth witnes of me. Then sayde they vnto him: where is thy father? Iesus answered: ye nether knowe me, nor yet my father. Yf ye had
(25) knowen me, ye shuld have knowen my father also. These wordes spake Iesus in the tresury, as he taught in the temple, and noman layde hondes on him, for his tyme was not yet come. +

rom. iij. d.

- Then sayde Iesus agayne vnto them. + I goo my waye, and ye shall seke me, and shall dye in youre synnes. Whyther I goo, thyther can ye not come. Then
(30) sayde the Iewes: will he kyll him selfe, because he sayth: whyther I goo, thyther can ye not come? And he sayde vnto them: ye are from beneth, I am from above. Ye are of this worlde, I am not of this worlde. I sayde therfore vnto you,

Light.

Christ is his doctrine.

Line (8) ...the grounde. As sone as theyherde that,

(12) She sayde: Syr no man. Iesus sayde:

(13) Goo hence and synne no moare.

(17) Andyf I beare recorde off my sylfe, my recorde is true...

Line (19) ...I goo. Yecan not tell whence...

(20) ...andyff I iudge, thenys myiudgment true.

(21) ...I and myfather...

(22) ...and myfather...

(29) Then spake the iewes:

that ye shall dye in youre synnes. For except ye beleve that I am he, ye shall dye in youre synnes.

D

Then sayde they vnto him, who arte thou? And Iesus sayde vnto them: Even the very same thinge that I saye vnto you. I have many thinges to saye, (5) and to iudge of you. But he that sent me is true. And I speake in the worlde, those thinges which I have hearde of him. They vnderstode not that he spake of his father.

Then sayde Iesus vnto them: when ye have lyft vp an^t hye the sonne of man, then shall ye knowe that I am he, and that I do nothinge of my selfe: but as (10) my father hath taught me, even so I speake: and he that sent me, is with me. The father hath not lefte me alone, for I do alwayes those thinges that please him. As he spake these wordes, many beleved on him.

+Then sayde Iesus to those Iewes which beleved on him. If ye continue in my wordes, then are ye my very disciples, and shall knowe the trueth: and (15) the trueth shall make you free. They answered him: We be Abrahams seede, and were never bonde to eny man: why sayest thou then, ye shalbe made fre.

m. vj. c.
pe. ij. d.

Iesus answered them: verely verely I saye vnto you, that whosoever committeth synne, is the servaunt of synne. And the servaunt abydeth not in the housse for ever: But the sonne abydeth ever. If the sonne therfore shall make (20) you fre, then are ye fre in dede. I knowe that ye are Abrahams seed: but ye seke meanes to kyll me, because my sayinges have no place in you. I speake that I have sene with my father: and ye do that which ye have sene with youre father.

E

They answered and sayde vnto him: Abraham is oure father. Iesus sayde vnto (25) them. If ye were Abrahams chyl dren, ye wolde do the dedes of Abraham. But now ye goo about to kyll me a man that have tolde you the trueth, which I have herde of god: this dyd not Abraham. Ye do the dedes of youre father. Then sayde they vnto him: we were not borne of fornicacion. We have one father, which is God. Iesus sayde vnto them: yf God were youre father, then wolde ye (30) love me. For I proceded forth and come from God. Nether came I of my selfe, but he sent me. Why do ye not knowe my speache? Even because ye cannot abyde the hearynge of my wordes.

Abraham.

blio
xxxvi.

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1525

Line (11) My father hath nott...

(13) ...continue in my sayinge...and ye-
shall knowe...

(15) We are Abrahams seede,

Line (26) ...herde off myfather.

(29) ...that is god...wolde ye have loved
me. For I procede forth...

(31) Be cause yecannot abyde...

F
j. io. iij. b.

Ye are of youre father the devyll, and the lustes of youre father ye will folowe. He was a murtherer from the beginnyng, and aboode not in the trueth, because ther is no trueth in him. When he speaketh a lye, then speaketh he of his awne. For he is a lyar, and the father therof. And because I tell you the (5) trueth, therefore ye beleve me not.

+ Which of you can rebuke me of synne? If I saye the trueth, why do not ye beleve me? He that is of God, heareth goddes wordes. Ye therefore heare them not, because ye are not of God.

Then answered the Iewes and sayde vnto him: Saye we not well that thou (10) arte a Samaritane, and hast the devyll? Iesus answered: I have not the devyll: but I honour my father, and ye have dishonoured me. I seke not myne awne prayse: but ther is one that seketh and iudgeth.

G Verely verely I saye vnto you, yf a man kepe my sayinges, he shall never se deeth. Then sayde the Iewes to him: Now knowe we that thou hast the devyll. (15) Abraham is deed, and also the Prophetes: and yet thou sayest, yf a man kepe my sayinge, he shall never tast of deeth. Arte thou greater then oure father Abraham which is deed? and the Prophetes are deed. Whome makest thou thy selfe?

Iesus answered: Yf I honoure my selfe, myne honoure is nothinge worth. It is my father that honoureth me, which ye saye, is youre God, and ye have not (20) knowen him: but I knowe him. And yf I shuld saye, I knowe him not, I shuld be a lyar lyke vnto you. But I knowe him, and kepe his sayinge.

Youre father Abraham was glad to se my daye, and he sawe it and reioysed. Then sayde the Iewes vnto him: thou arte not yet. I. yere olde, and hast thou sene Abraham? Iesus sayd vnto them: Verely verely I saye vnto you: yer (25) Abraham was, I am. Then toke they vp stones, to caste at him. But Iesus hid him selfe, and went out of the temple. +

The. ix. Cha. +

A And as Iesus passed by, he sawe a man which was blynde from his birth. And his disciples axed him sayinge. Master, who dyd synne: this man or his father and mother, that he was borne blynde? Iesus answered: Nether hath

The devell.

Thou art a Samaritane and hast the deuell.

* Nyght: when the true-knowledge of Christ,

Line (5) ... therefore beleve ye nott me.
(10) ... arte a Samaritan...
(12) There is won that seketh it and iudgeth.
(16) ... shall never tast deeth.

Line (18) Yf I prayse mysilfe, my prayseis...
(19) Hit is my father that prayseth me,
... And yet have ye not knowen hym:
(29) Nether this man hath synned,

	<p>this man synned, nor yet his father and mother: but that the workes of God shuld be shewed on him. I must worke the workes of him that sent me, whyll it is daye. The nyght* cometh when noman can worke. As longe as I am in the worlde, I am the lyght of the worlde.</p>	<p>how he onlie iustifieth, is loste: then can noman worke a good worke in the sight of god, how gloriousse soeuer his workes apere The pole of Siloe.</p>
B	<p>(5) Assone as he had thus spoken, he spate on the grounde and made claye of the spetle, and rubbed the claye on the eyes of the blynde, and sayde vnto him: Goo wesshe the in the pole of Syloe, which by interpretacion, signifieth sent. He went his waye and wasshed, and cam agayne seinge. The neghboures and they that had sene him before how that he was a begger, sayde: is not this he</p>	
¶io cxviii.	<p>(10) that sate and begged? Some sayde: this is he. Other sayd: he is lyke him. But he him selfe sayde: I am even he. They sayde vnto him: How are thyne eyes opened then? He answered and sayde. The man that is called Iesus, made claye, and anoynted myne eyes, and sayd vnto me: Goo to the pole Syloe and wesshe. I went and wesshed and receaved my syght. They sayde vnto him: where is he?</p>	
	<p>(15) He sayde: I cannot tell.</p>	
C	<p>Then brought they to the pharises, him that a lytell before was blynde: for it was the Saboth daye when Iesus made the claye and opened his eyes. Then agayne the pharises also axed him how he had receaved his syght. He sayde vnto them: He put claye apon myne eyes and I wasshed, and do se. Then sayde</p>	<p>The saboth is broken.</p>
	<p>(20) some of the pharises: this man is not of God, because he kepeth not the saboth daye. Other sayde: how can a man that is a synner, do suche myracles? And ther was stryfe amonge them. Then spake they vnto the blynde agayne: What sayst thou of him, because he hath openned thyne eyes? And he sayd: He is a Prophet.</p>	
D	<p>(25) But the Iewes dyd not beleve of the felowe, how that he was blynde and receaved his syght, vntyll they had called the father and mother of him that had receaved his syght. And they axed them saying: Is this youre sonne, whome ye saye was borne blynde? How doth he now se then? His father and mother answered them and sayde: we wote well that this is oure sonne, and that he</p>	
	<p>(30) was borne blynde: but by what meanes he now seith, that can we not tell, or who hath opened his eyes, can we not tell. He is olde ynough, axe him, let him answer for him selfe. Suche wordes spake his father and mother, because they</p>	
E		

Line (7) (which...sent)
 (10) lyke hym. He hym silfe...
 (17) (Hit was the...eyes)
 (19) ...I wasshed, and Ise.

Line (25) Theiewes did nott...
 (31) ...lett hym answer for hym sylfe, off thynges that pertayne to hym sylfe.

feared the Iewes. For the Iewes had conspyred all redy that yf eny man dyd confesse that he was Christ, he shuld be excommunicat out of the synagoge. Therfore sayde his father and mother: he is olde ynough, axe him.

Then agayne called they the man that was blynde, and sayd vnto him:
 (5) Geve God the prayse: we knowe that this man is a synner. He answered and sayde: Whyther he be a synner or noo, I cannot tell: One thinge I am sure of, that I was blynde, and now I se. Then sayde they to him agayne. What dyd he to the? How opened he thyne eyes? He answered them, I tolde you yerwhyle, and ye dyd not heare. Wherefore wolde ye heare it agayne? Will ye also be his
 (10) disciples? Then rated they him, and sayde: Thou arte his disciple. We be Moses disciples. We are sure that God spake with Moses. This felowe we knowe not from whence he is.

F

Folio
Cxxxviii.

The man answered and sayde vnto them: this is a merueleous thinge that ye wote not whence he is, seinge he hath opened myne eyes. For we be sure
 (15) that God heareth not synners. But yf eny man be a worshipper of God and do his will, him heareth he. Sence the worlde beganne was it not hearde that eny man opened the eyes of one that was borne blynd. If this man were not of God, he coulde have done no thinge. They answered and sayd vnto him: thou arte altogeder borne in synne: and dost thou teache vs? And they cast
 (20) him out.

Iesus hearde that they had excommunicate him: and assone as he had founde him, he sayd vnto him: doest thou beleve on the sonne of God? He answered and sayde: Who is it Lorde, that I myght beleve on him? And Iesus sayde vnto him: Thou hast sene him, and he it is that talketh with the. And he
 (25) sayde: Lorde I beleve: and worshipped him. Iesus sayde: I am come vnto iudgement into this worlde: that they which se not, myght se, and they which se, myght be made blynde. And some of the pharises which were with him, hearde these wordes and sayde vnto him: are we then blynde? Iesus sayde vnto them: yf ye were blynde, ye shuld have no synne. But now ye saye, we se,
 (30) therefore youre synne remayneth.

Line (10) We are Moses disciples.

(14) ...ye wote nere whence he is, and yet hath he openned myne eyes. We knowe wele ynought that God heareth noo-synners:

Line (15) ...and do what his will is,

(23) And who ys yt lorde,

(24) Thou hast both sene hym,

The. x. Chapter. +

Dore.

A

Verely verely I saye vnto you: he that entreth not in by the dore, into the shepefolde, but clymeth vp some other waye: the same is a thefe and a robber. He that goeth in by the dore, is the shepeherde of the shepe: to him the porter openeth, and the shepe heare his voyce, and he calleth his awne shepe by name, (5) and leadeth them out. And when he hath sent forthe his awne shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce. Astraunger they will not folowe, but will flye from him: for they knowe not the voyce of straungers. This similitude spake Iesus vnto them. But they vnderstode not what thinges they were which he spake vnto them.

B

(10) Then sayde Iesus vnto them agayne. Verely verely I saye vnto you: I am the dore of the shepe. All, even as many as came before me, are theues and robbers: but the shepe dyd not heare them. I am the dore: by me yf eny man enter in, he shalbe safe, and shall goo in and out and fynde pasture. The thefe cometh not but forto steale, kyll and destroye. I am come that they myght have (15) lyfe, and have it more abundantly. -

Christ is the dore.

C

xl. c.
hie.
iij.
xxviiij.

+ I am the good shepeheerd. The good shepeheerd geveth his lyfe for the shepe. An heyred servaunt, which is not the shepeherd, nether the shepe are his awne, seith the wolfe commynge, and levethe the shepe, and flyeth, and the wolfe catcheth them, and scattereth the shepe. The heyred servaunt flyeth, (20) because he is an heyred servaunt, and careth not for the shepe. I am that good shepeheerd, and knowe myne, and am knowen of myne. As my father knoweth me: even so knowe I my father. And I geve my lyfe for the shepe: and other shepe I have, which are not of this folde. Them also must I bringe, that they maye heare my voyce, and that ther maye be one flocke and (25) one shepeherde.

Shepeherde.

D

io
xxix.

Therfore doth my father love me, because I put my lyfe from me, that I myght take it agayne. No man taketh it from me: but I put it awaye of my selfe. I have power to put it from me, and have power to take it agayne: This commaundment have I receaved of my father. And ther was a dissencion (30) agayne amonge the Iewes for these sayinges, and many of them sayd.

TMV

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14

1525

Line (1) Whosoever entreth not in...
(2) ... he is a thefe and a robber.
(3) To this man theporter openneth the dore,
(8) This manner of sayinge... And they vnderstodenott,
(10) ... I saye vnto you: thatt I am...
(14) ... to steale and kyll, and destroye. I cam that they myght...

Line (16) I amagoode shepheard, a goode-shepheard geveth his lyfefe for his shepe.
(19) ... wolfe catcheth, and scattereth the shepe.
(21) and knowe my shepe,
(22) I geve my sylfe for myshepe,
(24) ... and they shall heare my voyce. And there shalbe won flocke,
(28) ... andpower I have to takeit agayne.
(29) Agayne there was dissencion...

He hath the devyll, and is mad: why heare ye him? Other sayde, these are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynde?

E
i. macha. iiij.

+ And it was at Ierusalem the feaste of the dedicacion, and it was wynter:
(5) and Iesus walked in Salomons porche. Then came the Iewes rounde aboute him, and sayde vnto him: How longe dost thou make vs doute? Yf thou be Christ, tell vs playnly. Iesus answered them: I tolde you and ye beleve not. The workes that I do in my fathers name they beare witnes of me. But ye beleve not, because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce,
(10) and I knowe them, and they folowe me, and I geve vnto them eternall lyfe, and they shall never perisse, nether shall eny man plucke them oute of my honde. My father which gave them me, is greater then all, and no man is able to take them out of my fathers honde. And I and my father are one.

F

esa. xliiij

G

psa. lxxxj

Then the Iewes agayne toke vp stones, to stone him with all. Iesus answered
(15) them: many good workes have I shewed you from my father: for which of them will ye stone me? The Iewes answered him sayinge. For thy good workes sake we stone the not: but for thy blasphemy, and because that thou beinge a man, makest thy selfe God. Iesus answered them: Is it not written in youre lawe: I saye, ye are goddes? If he called them goddes vnto whom the worde of God
(20) was spoken (and the scripture can not be broken) saye ye then to him, whom the father hath saintified, and sent into the worlde, thou blasphemest, because I sayd I am the sonne of God? If I do not the workes of my father, beleve me not. But if I do though ye beleve not me, yet beleve the workes, that ye maye knowe and beleve that the father is in me, and I in him. †

(25) Agayne they went aboute to take him: but he escaped out of their hondes, and went awaye agayne beyonde Iordan, into the place where Iohn before had baptised, and there aboode. And many resorted vnto him, and sayd. Iohn dyd no miracle: but all thinges that Iohn spake of this man are true. And many beleved on him theare.

Line (4) Hit was at Ierusalem...
(5) ...Solomons hall.
(8) ...fathers name, beare witnes...
(12) ...is greater then all men,

Line (19) ...I have sayde, yeare goddes?
(23) Butt though ye beleue not me,
(28) And there many beleved on hym.

The. xi. Chap. +

A

A Certayne man was sicke, named Lazarus of Bethania the toune of Mary and her sister Martha. It was that Mary which annoynted Iesus with oyntment, and wyped his fete with her heere, whose brother Lazarus was sicke, and his sisters sent vnto him sayinge. Lorde behold, he whom thou lovest, is sicke.

Lazarus.

(5) When Iesus hearde that, he sayd: this infirmite is not vnto deth, but for the laude of God, that the sonne of God myght be praysed by the reason of it. Iesus loved Martha and her sister and Lazarus. After he hearde, that he was sicke, then aboode he two dayes still in the same place where he was.

olio Cxl.

B

Then after that sayd he to his disciples: let vs goo into Iewry agayne. His
(10) disciples sayde vnto him. Master, the Iewes lately sought meanes to stone the, and wilt thou goo thither agayne? Iesus answered: are ther not twelve houres in the daye? Yf a man walke in the daye, he stobleth not, because he seith the lyght of this worlde. But yf a man walke in the nyght, he stobleth, because ther is no lyght in him. This sayde he, and after that, he sayde vnto them: oure
(15) frende Lazarus slepeth, but I goo to wake him out of slepe. Then sayde his disciples: Lorde yf he slepe, he shall do well ynough. How be it Iesus spake of his deeth: but they thought that he had spoken of the naturall slepe. Then sayde Iesus vnto them playnly, Lazarus is deed, and I am glad for youre sakes, that I was not there, because ye maye beleve. Neverthelesse let vs go vnto him. Then
(20) sayde Thomas which is called Dydimus, vnto the disciples: let vs also goo, that we maye dye with him

C

Then went Iesus, and founde, that he had lynes in his grave foure dayes already. Bethanie was nye vnto Ierusalem, aboute. xv. furlonges of, and many of the Iewes were come to Martha and Mary, to comforte them over their
(25) brother. Martha assone as she hearde that Iesus was comynge, went and met him: but Mary sate still in the housse.

+ Then sayde Martha vnto Iesus: Lorde yf thou haddest bene here, my brother had not bene deed: but neverthelesse, I knowe that whatsoever thou axest of God, God will geve it the. Iesus sayde vnto her: Thy brother shall ryse
(30) agayne. Martha sayde vnto him: I knowe that he shall ryse agayne in the

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14-2

1525

Line (5) When Iesus that herde...

(16) ...then shall he do wele ynough. Iesus spake...

(20) (which...Didimus)

Line (23) ...many of the iewes cam to Martha...

(26) ...methym. Mary sate stille at home.

(30) I knowe wele, he shall ryse agayne...

resurreccion at the last daye. Iesus sayde vnto her: I am the resurreccion and the lyfe: He that beleveth on me, ye though he were deed, yet shall he lyve. And whosoever lyveth and beleveth on me, shall never dye. Belevest thou this? She sayde vnto him: ye Lorde, I beleve that thou arte Christ the sonne of god
(5) which shuld come into the worlde. -

D

And assone as she had so sayde, she went her waye and called Marie her sister secretly sayinge: The master is come and calleth for the And she assone as she hearde that, arose quickly, and came vnto him. Iesus was not yet come into the toun: but was in the place where Martha met him. The Iewes then which
(10) were with her in the housse and comforted her, when they sawe Mary that she rose vp hastely, and went out, folowed her, saying: She goeth vnto the grave, to wepe there.

Then when Mary was come where Iesus was, and sawe him, she fell doune at his fete, sayinge vnto him: Lorde yf thou haddest bene here, my brother
(15) had not bene deed.

Folio Cxli.

When Iesus sawe her wepe, and the Iewes also wepe, which came with her, he groned in the sprete, and was troubled in him selfe and sayde: Where have ye layed him? They sayde vnto him: Lorde come and se. And Iesus wept. Then sayde the Iewes: Beholde howe he loved him. And some of
(20) them sayde: coulde not he which openned the eyes of the blynde, have made also, that this man shuld not have dyed? Iesus agayne groned in him selfe, and came to the grave. It was a caue, and a stone layde on it.

And Iesus sayd: take ye awaye the stone. Martha the sister of him that was deed, sayd vnto him: Lorde by this tyme he stinketh. For he hath bene deed
(25) foure dayes: Iesus sayde vnto her: Sayde I not vnto the, that if thou didest beleve, thou shuldest se the glory of God. Then they toke awaye the stone from the place where the deed was layde. And Iesus lyfte vp his eyes and sayde: Father I thanke the because that thou hast hearde me. I wot that thou hearest me all wayes: but because of the people that stonde by I sayde it, that they maye
(30) beleve, that thou hast sent me.

F

And when he thus had spoken, he cryed with a loud voyce. Lazarus come forth. And he that was deed, came forth, bounde hand and fote with grave

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1525

Line (1) I am theresurreccion and lyfe. Whosoever beleveth on me:

(5) ... which shall come in to the worlde. And as sone as she soo had sayde... and called her sister secretly...

(7) She as sone as she herde thart,

(10) (when they... went our)

(17) Hegroned in his spret, and vexed hym-silfe...

(21) Iesus agayne gronyng in hym silfe cam to the grave,

Line (23) Iesus sayd:... (the sister... deed)

(24) For he had bene deed...

(27) was layde. Iesus lifte vppe his eyes and sayd: Father I geve thethankes because... I knewe wele that thou...

(29) ...that they myght beleve,

(32) ...cam forth bounde hand and fote, with bondes after the manner as they were wonte to bynde their deed withall. And his face...

bondes, and his face was bounde with a napkin. Iesus sayde vnto them: loowse him, and let him goo. Then many of the Iewes which came to Mary, and had sene the thinges which Iesus dyd, beleved on him. But some of them went their wayes to the Pharises, and tolde them what Iesus had done.

- (5) Then gadered the hye prestes and the Pharises a counsell, and sayde: what do we? This man doeth many miracles. Yf we let him scape thus, all men will beleve on him, and the Romaynes shall come and take awaye oure countre and the people. And one of them named Cayphas which was the hieprest that same yeare, sayde vnto them: Ye perceave nothinge at all nor yet consider that it is
(10) expedient for vs, that one man dye for the people, and not that all the people perisshe. This spake he not of him selfe, but beinge hye preste that same yeare, he prophesied that Iesus shulde dye for the people, and not for the people only, but that he shuld gader to geder in one the chyl dren of God which were scattered abroode. From that daye forth they held a counsell to geder, for to
(15) put him to deeth.

Iesus therfore walked no more openly amonge the Iewes: but went his waye thence vnto a countre nye to a wildernes, into a cite called Ephraim, and there haunted with his disciples. And the Iewes ester was nye at hand, and many went out of the countre vp to Ierusalem before the ester, to purify them selves.

- (20) Then sought they for Iesus, and spake bitwene themselves as they stode in the temple: What thinke ye, seynge he commeth not to the feast. The hye prestes and Pharises had geven a commaundement, that yf eny man knew where he were, he shuld shewe it, that they myght take him.

The. xii. Chapter. +

- Then Iesus sixe dayes before ester, came to Bethany where Lazarus was,
(25) which was deed and whom Iesus rayzed from deeth. There they made him a supper, and Martha served: but Lazarus was one of them that sate at the table with him. Then toke Mary a pounce of oyntment called Nardus, perfecte and precious, and anoynted Iesus fete, and wipt his fete with her heer, and the housse was filled of the savre of the oyntment. Then sayde one of his disciples named

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Line (7) ...and people...

(12) ...prophesied he...

(14) From that day kept they a counsell
togedder...

(18) The iewes ester...

Line (24) Then Iesus before sixe dayes ofester,
cam to bethany where Lazarus (which
was deed) was, whom...

(28) and all the housse smelled off the savre
off the oyntment

A
ew.
xij.

Folio Cxlii.
Marie.

Iudas Iscariot Simons sonne, which afterwarde betrayed him: why was not this oyntment solde for thre hondred pence, and geuen to the poore? This sayde he, not that he cared for the pooer^t: but because he was a thefe, and kept the bagge, and bare that which was geuen. Then sayde Iesus: Let her alone, agaynst the
(5) daye of my buryinge she kept it. The poore all wayes shall ye have with you, but me shall ye not all wayes have.

B

Moche people of the Iewes had knowledge that he was there. And they came not for Iesus sake only, but that they myght se Lazarus also whom he raysted from deeth. The hye prestes therfore held a counsell that they myght
(10) put Lazarus to deeth also, because that for his sake many of the Iewes went awaye, and beleved on Iesus.

On the morowe, moche people that were come to the feast, when they hearde that Iesus shuld come to Ierusalem, toke braunches of palme trees and went and met him, and cryed: Hosanna, blessed is he that in the name of the
(15) Lorde, commeth kynge of Israel. And Iesus got a yonge asse and sate thereon, accordinge to that which was written: feare not daughter of Sion, beholde thy kynge commeth sittinge on an asses coole. These thinges vnderstode not his disciples at the fyrst: but when Iesus was gloryfied, then remembryd they that soche thinges were written of him, and that soche thinges they had done vnto him.

Hos anna.

(20) The people that was with him, when he called Lazarus out of his grave, and raysted him from deeth, bare recorde. Therfore met him the people, because they hearde that he had done soche a myracle. The Pharises therfore sayde amonge them selves: perceave ye how we prevayle no thinge? beholde the worlde goth awaye after him.

(25) Ther were certayne Grekes amonge them, that came to praye at the feast: the same cam to Philip which was of Bethsayda a cyte in Galile, and desired him sayinge: Syr we wolde fayne se Iesus. Philip came and tolde Andrew. And agayne Andrew and Philip tolde Iesus. And Iesus answered them sayinge: the houre is come that the sonne of man must be glorified.

(30) + Verely verely I saye vnto you, except the wheate corne fall into the grounde and dye, it bydeth alone. Yf it dye, it brengeth forth moche frute. He that loveth his lyfe shall destroye it: and he that hateth his lyfe in this worlde shall

mat. xxj.
mar. xiiij.
C
luc. xix. f.
zach. ix. b

D
mar. x. d.
and xvj.
mar. viij.

Line (9) The hye prestes held a counsell...

(12) ...people which cam to the feast
(when...Ierusalem)

Line (15) of israhell. Iesus gott a yonge asse...

(23) Ye se that we prevayle no thyng: loo
all theworlde goth after hym.

ic. ix. c.
id xvij. g.

kepe it vnto lyfe eternall. If eny man mynister vnto me, let him folowe me, and where I am there shall also my minister be. And yf eny man minister vnto me, him will my father honoure. -

olio
xlili.

Now is my soule troubled, and what shall I saye? Father delyver me from (5) this houre: but therfore came I vnto this houre. Father glorify thy name. Then came ther a voyce from heaven: I have glorified it, and will glorify it agayne. Then sayd the people that stode by and hearde: it thoundreth. Other sayde an angell spake to him. Iesus answered and sayde: this voyce cam not because of me, but for youre sakes.

E

(10) + Now is the iudgement of this worlde: now shall the prince of this worlde be cast out. And I, yf I were lifte vp from the erthe, will drawe all men vnto me. This sayde Iesus, signifyinge what deeth he shuld dye. The people answered him: We have hearde of the lawe that Christ bydeth ever: and how sayest thou then that the sonne of man must be lifte vp? who is that sonne of man? Then (15) Iesus sayde vnto them: yet a lytell whyle is the light with you. Walke whill ye have light, lest the darcknes come on you. He that walketh in the darke, wotteth not whither he goeth. Whyll ye have light, beleve on the light, that ye maye be the chyl dren of light. -

al. cix. b.
d cxvj. a.
i. xl. c.
zechiel
xxj.

Light.
Darckenes.

F

i. liij. a.
m. x. d.
i. vj. c.
at. xliij.
ar. iij. b.
c. viij. b.
tu. xxviij.
m. xj. b.

These thinges spake Iesus and departed, and hyd him silfe from them. And (20) though he had done so many myracles before them, yet beleved not they on him, that the sayinge of Esayas the Prophet myght be fulfilled, that he spake. Lorde who shall beleve oure sayinge? And to whom ys the arme of the Lorde opened? Therfore coulde they not beleve, because that Esaias sayth agayne: he hath blinded their eyes and hardened their hertes, that they shuld not se with (25) their eyes and vnderstonde with their hertes, and shuld be converted, and I shuld heale them. Soche thinges sayde Esaias when he sawe his glory and spake of him. Neverthesse amonge the chefe rulers many beleved on him. But be cause of the pharises they wolde not be a knowen of it, lest they shuld be excommunicate. For they loved the prayse that is geven of men, more then the (30) prayse that commeth of God.

G

And Iesus cryed and sayde: he that beleveth on me, beleveth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. + I am

Line (11) ...be cast out a dores. And I (yf I... Line (22) ...arme off thelorde declared?
erthe)

(31) Iesus cryed...

(14) ...sonne of man? Iesus sayde...

come a light into the worlde, that whosoever beleveth on me, shuld not byde in darcknes. And yf eny man heare my wordes and beleve not, I iudge him not. For I came not to iudge theworlde: but to save the worlde. He that refuseth me and receaveth not my wordes, hath one that iudgeth him. The wordes that
 (5) I have spoken, they shall iudge him in the last daye. For I have not spoken of my selfe: but the father which sent me, he gave me a commaundement what I shuld saye, and what I shuld speake. And I knowe that this commaundement is lyfe everlastinge. Whatsoever I speake therefore, even as the father bade me, so I speake. -

Light.

The. xiii. Chapter. +

A
 mathew.
 xxvij. a.
 lu xxxij
 mar. xiiij

Folio
 Cxliiii.

(10) Before the feast of ester when Iesus knewe that his houre was come, that he shuld departe out of this worlde vnto the father. When he loved his which were in the worlde, vnto the ende he loved them. And when supper was ended, after that the devyll had put in the hert of Iudas Iscariot Simons sonne, to betraye him: Iesus knowinge that the father had geven all thinges into his hondes. And
 (15) that he was come from God and went to God, he rose from supper, and layde a syde his vpper garmentes, and toke a towell, and gyrd him selfe. After that poured he water into a basyn, and beganne to wash his disciples fete, and to wpe them with the towell, wherwith he was gyrd.

Iesus
 wassheth his
 disciples fete.

Then came he to Simon Peter. And Peter sayde to him: Lorde shalt thou
 (20) wesshe my fete? Iesus answered and sayde vnto him: what I do, thou wotest not now, but thoushalt knowe herafter. Peter sayd vnto him: thou shalt not wesshe my fete whill the worlde stondest. Iesus answered him: yf I wasshe the not, thou shalt have no part with me. Simon Peter sayde vnto him: Lorde, not my fete only: but also my handes and my heed. Iesus sayde to him: he that is
 (25) wessed, nedeth not save to wesshe his fete, and is clene every whit. And ye are clene: but not all. For he knewe his betrayer. Therefore sayde he: ye are not all clene.

After he had wessed their fete, and receaved his clothes, and was set doune agayne, he sayde vnto them? wot ye what I have done to you? Ye call me

Line (3) Hethat putteth me awaye,
 (5) ...Ihavespoken shall iudge...
 (6) ...but my father which sent me gave me...
 (7) And Iknowe wele that his commaundment...

Line (8) ...even as my father bade me,
 (14) ...had geven him all thinges into his hondes.
 (22) ...yff I wasshe not thyfete,
 (25) ...but is cleneevery whit,

at. x. c.
ce. vj. f

master and Lorde, and ye saye well, for so am I. If I then youre Lorde and master have wessed youre fete, ye also ought to wesse one anothers fete. For I have geven you an ensample, that ye shuld do as I have done to you. Verely verely I saye vnto you, the servaunt is not greater then his master, nether the messenger (5) greater then he that sent him.

C
al. xl. c

If ye vnderstonde these thinges, happy are ye yf ye do them. I speake not of you all, I knowe whom I have chosen. But that the scripture be fulfilled: he that eateth breed with me, hath lyfte vp his hele agaynste me. Now tell I you before it come: that when it is come to passe, ye might beleve that I am he.

it. x. d.
z. x. c.

(10) Verely verely I saye vnto you. He that receaveth whomsoever I sende, receaveth me. And he that receaveth me, receaveth him that sent me.

ithew.
vj. b.
ir. xiii
xxij. b

When Iesus had thus sayd, he was troubled in the sprete, and testified sayinge: verely verely I saye vnto you, that one of you shall betraye me. And then the disciples loked one on another doutinge of whom he spake. Ther was (15) one of his disciples, which leaned on Iesus bosome, whom Iesus loved. To him beckened Simon Peter that he shuld axe who it was of whom he spake. He then as he leaned on Iesus brest, sayde vnto him: Lorde who ys it? Iesus answered, he yt ys to whom I geve a soppe, when I have dept it. And he wet a soppe, and gave it to Iudas Iscarioth Simons sonne. And after the soppe, Satan entred into him.

D

(20) Then sayd Iesus vnto him: that thou dost, do quickly. That wist no man at the table, for what intent he spake vnto him. Some of them thought, because Iudas had the bagge, that Iesus had sayd vnto him, bye those thinges that we have nede af^t agaynst the feast: or that he shulde geve some thinge to the poore. Assone then as he had receaved the soppe, he went immediatly out. And it (25) was night. When he was gone out, Iesus sayde: now is the sonne of man glorified. And God is glorified by him. Yf God be glorified by him, God shall also glorify him, in him selfe: and shall strayghtwaye glorify him.

ilio
lxv^t.

D

+ Deare chyldren, yet a lytell whyle am I with you. Ye shall seke me, and as I sayde vnto the Iewes, whither I goo, thither can ye not come. Also to you (30) saye I now. A newe commaundment geve I vnto you, that ye love togedder, as I have loved you, that even so ye love one another. By this* shall all men knowe that ye are my disciples, yf ye shall have love one to another. Simon

o. ij. b.

New
commaunde-
ment.
* Christes
disciple is
known.

mathew.
xxvj.
mar. xiiij
luc. xxij.

Peter sayd vnto him: Lorde whither goest thou? Iesus answered him: whither I goo thou canst not folowe me now, but thou shalt folowe me afterwarde. Peter sayd vnto him: Lorde, why cannot I folowe the now? I will geve my lyfe for thy sake? Iesus answered him: wilt thou geve thy lyfe for my sake?
(5) Verely verely I saye vnto the, the cocke shall not crowe, tyll thou have denyed me thryse.

The. xiiii. Chapter. +

And he sayd vnto his disciples: Let not youre hertes be troubled. Beleve in god and beleve in me. In my fathers housse are many mansions. If it were not so, I wolde have tolde you. I go to prepare a place for you. And yf I go
(10) to prepare a place for you, I will come agayne, and receave you even vnto my selfe, thatwhere I am, there maye ye be also. And whither I go ye knowe, and the waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whyther thou goest. Also how is it possible for vs to knowe the waye? Iesus sayd vnto him: I am the
(15) waye, the truthe and the life. And no man commeth vnto the father, but by me. Yf ye had knowen me, ye had knowen my father also. And now ye knowe him, and have sene him.

Philip sayd vnto him: Lorde shew vs the father, and it suffiseth vs. Iesus sayde vnto him: have I bene so longe tyme with you: and yet hast thou not knowen
B (20) me? Philip, he that hath sene me, hath sene the father. And how sayest thou then: shew vs the father? Belevest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the workes. Beleve me, that I am the father and the father in me. At the leest beleve me for the very workes sake.

(25) Verely verely I saye vnto you: he that beleveth on me, the workes that I doo, the same shall he do, and greater workes then these shall he do, because I go vnto my father. And whatsoever ye axe in my name, that will I do, that the father might be glorified by the sonne. Yf ye shall axe eny thinge in my name, I will do it.

mat. vij. a
mar. xj. c.

A promise

Line (2) ...folowe menowe, thou shalt...

(9) I wolde have tolde you. I goo to prepare a place for you. I will come agayne,

(14) I am thewaye, verite, and lyfe. Noman commeth...

Line (17) And ye have sene hym.

(18) ...lorde shew vs thyfather...

(22) ...buthe father dwellinge in me...

(23) Beleve that I amin thefather,

(25) ...whosoever beleweth^t on me,

+ If ye love me kepe my commaundementes*, and I will praye the father, and he shall geve you a nother comforter, that he maye byde with you ever, which is the sprete of truthe whome the worlde cannot receave, because the worlde seyth him not, nether knoweth him. But ye knowe him. For he dwelleth with you, (5) and shalbe in you. I will not leave you comfortlesse: but will come vnto you.

Yet a litell whyle and the worlde seith me no more: but ye shall se me. For I live, and ye shall live. That daye shall ye knowe that I am in my father, and you in me, and I in you.

He that hath my commaundementes and kepeth them, the same is he that (10) loveth me. And he that loveth me, shal be loved of my father: and I will love him, and will shewe myne awne selfe vnto him. Iudas sayde vnto him (not Iudas Iscarioth) Lorde what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the worlde? Iesus answered and sayde vnto him: yf a man love me and wyll kepe my saynges, my father also will love him, and we will come (15) vnto him, and will dwelle with him. He that loveth me not, kepeth not my saynges. And the wordes which ye heare, are not myne, but the fathers which sent me.

This have I spoken vnto you beyng yet present with you. But that comforter which is the holy gost (whom my father will sende in my name) he (20) shall teache you all thinges, and bringe all thinges to youre remembraunce whatsoever I have tolde you.

Peace I leve with you, my peace I geve vnto you. Not as the worlde geveth, geve I vnto you. Let not youre hertes be greved, nether feare ye. Ye have hearde how I sayde vnto you: I go and come agayne vnto you. Ifye (25) loved me, ye wolde verely reioyce, because I sayde, I go vnto the father. For the father is greater then I. And now have I shewed you, before it come, that when it is come to passe, ye might beleve.

Here after will I not talke many mordes† vnto you. For the rular of this worlde commeth, and hath nought in me. But that the worlde maye knowe (30) that I love the father: therefore as the father gave me commaundment, even so do I. Ryse let vs go hence.

* By the kepyng the commaundementes is a man knowen that he loueth God

Who loueth christ

Who kepeth christes saynges.

Peace

Line (1) ... I will praye my father,
(5) ... leave you comfortlesse: I will come vnto you.
(6) Hit is yet a litell whyle...
(8) ... and my father in me, and I in you.

Line (16) ... but my fathers, which sent me.
(19) ... name) shall teache...
(28) For the chefe ruellar off this worlde...
(30) ... that I love my father, And as my father gave me commaundment',

The. xv. Chapter. +

A

I am the true vyne, and my father ys an husbande man. Every braunche that beareth not frute in me, he will take awaye. And every braunche that beareth frute, will he pource, that it maye bringe moare frute. Now are ye cleane thorow the wordes which I have spoken vnto you. Byde in me, and let (5) me byde in you. As the braunche cannot beare frute of it sylfe, excepte it byde in the vyne: no more can ye, excepte ye abyde in me.

Vyne.

mat. xxj.
j. io. iij. d.

I am the vyne, and ye are the braunches. He that abyde in me, and I in him, the same bringeth forth moche frute. For with out me can ye do nothinge. Yf a man byde not in me, he ys cast forthe as a braunche, and is wyddered: and (10) men gadder it, and cast it into the fyre, and it burneth. Yf ye byde in me, and my wordes also byde in you: axe what ye will, and it shalbe done to you. Heare in is my father glorified, that ye beare moche frute, and be made my disciples.

covenant.

B
Folio
Clxviii.

As the father hath loved me, even so have I loved you. Continue in my love. Yf ye shall kepe* my commaundementes, ye shall byde in my love, even (15) as I have kept my fathers commaundementes, and byde in his love. These thinges have I spoken vnto you, that my ioye myght remayne in you, and that youre ioye might be full.

* To kepe
the lawe
maketh vs
continew
theloue and
faouore of
Christ.ephe. iij. a
i. thes. iij.
j. io. iij. b.
and iij. d

+ This is my commaundement, that ye love togedder as I have loved you. Gretter love then this hath no man, then that a man bestowe his lyfe for his (20) frendes. Ye are my frendes, yf ye do whatsoever I commaunde you. Hence forth call I you not servauntes: for the servaunt knoweth not what his Lorde doeth. But you have I called frendes: for all thinges that I have hearde of my father, I have opened to you.

Ye have not chosen me, but I have chosen you and ordeyned you, that ye (25) go and bringe forthe frute, and that youre frute remayne, that whatsoever ye shall axe of the father in my name, he shulde geve it you. +

C
j. io. iij. d.
and iij. d.

+ This commaunde I you, that ye love to gedder. Yf the worlde hate you, ye knowe that he hated me before he hated you. Yf ye were of the worlde, the worlde wolde love his awne. How be it because ye are not of the worlde, (30) but I have chosen you out of the worlde, therfore hateth you the worlde.

Line (4) ...cleane, be themeanes of the wordes
...Byde in me, and I in you.
(10) ...men gadder them, and cast them
into the fyre, and they burne.

Line (11) ...and it shalbe geven you.
(13) As my father...
(26) ...shall axe off my father...
(29) ...love his awne. Be cause ye are...

Remember the sayinge that I sayde vnto you: the servaunte is not greater then his lorde. Yf they have persecuted me, so will they persecute you Yf they have kept my sayinge, so will they kepe youres.

ar. x. c.
athew.
iiij.

But all these thinges will they do vnto you for my names sake, because they
(5) have not knowen him that sent me. If I had not come and spoken vnto them, they shulde not have had synne: but now have they nothinge to cloke their synne with all. He that hateth me, hateth my father. If I had not done workes amonge them which none other man dyd, they had not had synne. But now have they sene, and yet have hated bothe me and my father: even that the
(10) sayinge myght be fulfilled that is written in theyr lawe: they hated me without a cause.†

ul. xxiiij.

D

ze. xxiiii.

+ But when the comforter is come, whom I will sende vnto you from the father, which is the sprete of truthe, which procedeth of the father, he shall testifie of me. And ye shall beare witnes also, because ye have bene with me
(15) from the begynninge.

The. xvi. Chapter.

A
ithew.
iiij.

These thinges have I sayde vnto you, because ye shuld not be offended. They shall excommunicat you: ye the tyme shall come, that whosoever killeth you, will thinke that he doth God service. And suche thinges will they do vnto you, because they have not knowen the father nether yet me. But these thinges
(20) have I tolde you, that when that houre is come, ye myght remember them, that I tolde you so.† These thinges sayde I not vnto you at the begynninge, be cause I was present with you.

B

hlio
lxviii†.

+ But now I goo my waye to him that sent me, and none of you axeth me: whither goest thou? But because I have sayde suche thinges vnto you, youre
(25) hertes are full of sorowe. Neverthelesse I tell you the trueth, it is expedient for you that I goo awaye. For yf I goo not awaye, that comforter will not come vnto you. But yf I departe, I will sende him vnto you. And when he is come, he will rebuke the worlde of synne, and of rightwesnes, and of iudgement. Of synne, because they beleve not on me: Of rightwesnes because I go to my

Synne.
Righteousnes

Line (1) Remember my sayinge,
(6) ...they shulde have no synne:
(8) ...they shulde be with oute synne.
(13) ...sprete of verite,
(16) ...be cause ye shulde nott be hurtein
yourefayth.

Line (18) ...doth God trueservice.
(19) These thynges...
(20) ...ye shulde remember them,
(23) Butt nowe goo I...
(27) Yff I de parte...

father, and ye shall se me no moare: and of iudgement, because the chefe ruler of this worlde, is iudged all ready.

Iudgement

C I have yet many thinges to saye vnto you: but ye cannot beare them awaye now. How be it when he is come (I meane the sprete of truthe) he will leade
(5) you into all trueth. He shall not speake of him selfe: but whatsoever he shall heare, that shall he speake, and he will shewe you thinges to come. He shall glorify me, for he shall receave of myne and shall shewe vnto you. All thinges that the father hath are myne. Therfore sayd I vnto you, that he shall take of myne and shewe vnto you. †

D (10) + After a whyle ye shall not se me, and agayne after a whyle ye shall se me: For I goo to the father. Then sayd some of his disciples bitwene them selves: what is this that he sayth vnto vs, after a whyle ye shall not se me, and agayne after a whyle ye shall se me: and that I go to the father. They sayd therfore: what is this that he sayth after a whyle? we cannot tell what he sayth. Iesus
(15) perceaved, that they wolde axe him, and sayd vnto them: This is it that ye enquire of bitwene youre selves, that I sayd, after a whyle ye shall not se me, and agayne after a whyle ye shall se me. Verely verely I saye vnto you: ye shall wepe and lament and the worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe tourned to ioye.

E (20) A woman when she traveyleth hath sorowe, because her houre is come: but assone as she is delivered of the chylde, she remembreth no moare the anguysshe, for ioye that a man is borne in to the worlde. And ye now are in sorowe: but I will se you agayne, and youre hertes shall reioyce, and youre ioye shall no man take from you. † And in that daye shall ye axe me no question. +
(25) Verely verely I saye vnto you, whatsoever ye shall axe the father in my name, he will geve it you. Hitherto have ye axed nothinge in my name. Axe and ye shall receave it: that youre ioye maye be full.

mat. vij. a
and. xxj. c
mar. xj. c.
lu. xj. d.
iaco. j. a.

F These thinges have I spoken vnto you in proverbes. The tyme will come when I shall no moare speake to you in proverbes: but I shall shewe you playnly
(30) from my father. At that daye shall ye axe in myne name. And I saye not vnto you that I will speake vnto my father for you. For the father him selfe loveth you, because ye have loved me, and have beleved that I came out from God.

Promise.

- Line (4) ...awayenowe. When he is wons come Line (21) ...is delivered off her chylde...her
(Imeane the sprete of verite) anguysshe,
(8) ...that my father hath... (31) For myfather...
(11) ...I goo to my father. (32) ...and beleved that I...
(13) ...goo to myfather.

I went out from the father, and came into the worlde: and I leve the worlde agayne, and go to the father.

His disciples sayd vnto him: loo now speakest thou playnly, and thou vsest no proverbe. Nowe knowe we that thou vnderstondest all thinges, and nedest
(5) not that eny man shuld axe the eny question. Therfore beleve we that thou camst from god. + Iesus answered them: Now ye do beleve. Beholde the houre draweth nye, and is already come, that ye shalbe scatered every man his wayes, and shall leave me alone. And yet am I not alone. For the father is with me.

These wordes have I spoken vnto you, that in me ye might have peace.
(10) For in the worlde shall ye have tribulacion: but be of good cheare, I have over come the worlde.

The. xvii. Chapter. +

These wordes spake Iesus and lyfte vp his eyes to heven, and sayde: father the houre is come: glorify thy sonne, that thy sonne maye glorify the: as thou hast geven him power over all fleshe, that he shuld geve eternall lyfe to as many
(15) as thou hast geven him. This is lyfe eternall, that they myght knowe the that only very God, and whom thou hast sent Iesus Christ.

Eternall lyfe.

I have glorified the on the erth. I have fynysshed the worke which thou gavest me to do. And now glorify me thou father with thyn awne selfe, with the glory which I had with the yerre the worlde was. I have declared thy name
(20) vnto the men which thou gavest me out of the worlde. Thyne they were, and thou gavest them me, and they have kept thy sayinges. Now they knowe that all thinges whatsoever thou hast geven me, are of the. For I have geven vnto them the wordes which thou gavest me, and they have receaved them, and knowe surely that I came out from the: and doo beleve that thou dydest send me.

(25) I praye for them, and praye not for the worlde: but for them which thou hast geven me, for they are thyne. And all myne are thyne, and thyne are myne, and I am glorified in them. And now am I no moare in the worlde, but they are in the worlde, and I come to the. + Wholy father kepe in thyne awne name, them which thou hast geven me, that they maye be one, as we are. Whyll

Line (1) ...theworlde: I leve the worlde
agayne,

(8) For my fatheryt is with me.

(9) havepeace. In the worlde...

(17) ...fynysshed the workes...

(18) ...thou father in thyn awne presence,

Line (20) and thou hastgeven them me,

(21) Nowe have they knowen...

(23) ...and haveknown surely...and have
beleved...

(25) Ipraye for them. I prayenot...

psal. cvij. b.

I was with them in the worlde, I kepte them in thy name. Those that thou gavest me, have I kepte, and none of them is lost, but that lost chylde, that the scripture myght be fulfilled.

Now come I to the, and these wordes speake I in the worlde, that they myght
(5) have my ioye full in them. I have geven them thy wordes, and the worlde hath hated them, because they are not of the worlde, even as I am not of the worlde. I desyre not that thou shuldest take them out of the worlde: but that thou kepe them from evyll. They are not of the worlde, as I am not of the worlde. Sanctify them with thy truth. Thy sayinge is truth. As thou dydest send me into the
(10) worlde, even so have I sent them into the worlde, and for their sakes sanctify I my selfe, that they also myght be sanctified thorowe the trueth.

D

I praye not for them alone: but for them also which shall beleve on me thorowe their preachynge, that they all maye be one, as thou father arte in me, and I in the, that they maye be also one in vs, that the worlde maye beleve that
(15) thou hast sent me. And that glory that thou gavest me, I have geven them, that they maye be one, as we are wone, I in them and thou in me, that they maye be made perfecte in one, and that the worlde maye knowe that thou hast sent me, and hast loved them, as thou hast loved me.

Folio
Clxx†.

Father, I will that they which thou hast geven me, be with me where I am,
(20) that they maye se my glory which thou hast geven me. For thou lovedest me before the makynge of the worlde. O ryghteous father, the very worlde hath not knowen the: but I have knowen the, and these have knowen that thou hast sent me. And I have declared vnto them thy name, and will declare it, that the love wher with thou hast loved me, be in them, and that I be in them.

The. xviii. Chapter. +

A
mathew
xxvj. c.
mar. xiiij. c.
luke. xxij. d.
B

(25) When Iesus had spoken these wordes, he went forth with his disciples over the broke Cedron, where was a garden, into the which he entred with his disciples. Iudas also which betrayed him, knewe the place: for Iesus ofte tymes resorted thyther with his disciples. Iudas then after he had receaved abonde^t of men, and ministres^t of the hye Prestes and Pharises, came thyther with lanterns

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1525

Line (5) I have geven them thy doctryne,
(9) Sanctify them in thy trueth. Thy sayinge-
is verite.
(16) I amin them and thou arte in me,

Line (20) For thou hast loved me...
(24) the love wher with thou lovedst me,
(27) (Iudas also... his disciples)

athew
cvj. c.
arke. xiiij.
xxij. c
B

and fyerbrondes and wepens. Then Iesus knowynge all thinges that shuld come on him, went forth and sayde vnto them: whom seke ye? They answered him: Iesus of Nazareth. Iesus sayde vnto them: I am he.

Iudas also which betrayed him, stode with them. But assone as he had sayd (5) vnto them, I am he, they went backe wardes and fell to the grounde. And he axed them agayne: whome seke ye? They sayde: Iesus of Nazareth. Iesus answered, I sayde vnto you, I am he. If ye seke me, let these goo their waye. That the sayinge might be fulfilled which he spake: of them which thou gavest me, have I not lost one.

(10) Simon Peter had a swearde, and drue it, and smote the hye prestes servaunt, and cut of his ryght eare. The servauntes name was Malchas. Then sayde Iesus vnto Peter: put vp thy swearde into the sheath: shall I not drinke of the cup which my father hath geven me? Then the company and the captayne, and the ministres^t of the Iewes, toke Iesus and bounde him, and led him awaye to Anna (15) fyrst: For he was fatherelawe vnto Cayphas, which was the hye preste that same yeare. Cayphas was he that gave counsell to the Iewes, that it was expedient that one man shuld dye for the people.

Malchas.

And Simon Peter folowed Iesus and another discipule: that discipule was knowen of the hye preste, and went in with Iesus into the pallys of the hye (20) preste. But Peter stode at the dore with out. Then went out that other discipule which was knowen vnto the hye preste, and spake to the damsell that kept the dore, and brought in Peter. Then sayde the damsell that kept the dore, vnto Peter: Arte not thou one of this mannes disciples? He sayde: I am not. The servauntes and the ministres^t stode there, and had made a fyre of coles: for it (25) was colde: and they warmed them selves. Peter also stode amonge them and warmed him selfe.

athew.
cvj.
ar. xiiij
c. xxij f
olio
lxxi^t.

The hye preste axed Iesus of his disciples and of his doctrine. Iesus answered him: I spake openly in the worlde. I ever taught in the synagoge and in the temple whyther all the Iewes resorted, and in secrete have I sayde nothyng: (30) Why axest thou me? Axe them whiche hearde me, what I sayde vnto them. Beholde they can tell what I sayde. When he had thus spoken, one of the ministres^t which stode by, smote Iesus on the face sayinge: answerest thou the

TMV

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15

1525

Line (4) ...stode by with them. Assoneas...
(5) He axed them agayne:
(8) ...which thou gavest have I notlost
one.

Line (10) ...and druehym out,
(13) ...myfather had geven me?
(18) Simon Peter folowed...
(20) Peter stode...

ma. xxvj
mar. xiiij
luc. xxiij.

E

mathew.
xxvij.
mar. xv. a.
lu. xxiij. g.

F

mat. xx. c

mathew
xxvij.
mar. xv b
lu. xxiij.

G

mathe. xxvij
mar. xv b
lu. xxiij.

hyepreste so? Iesus answered him. If I have evyll spoken, beare witnes of the evyll: yf I have well spoken, why smytest thou me? And Annas sent him bounde vnto Caiphas the hye preste.

Simon Peter stode and warmed him selfe. And they sayde vnto him: arte (5) not thou also one of his disciples? He denyed it, and sayde: I am not. One of the servauntes of the hye preste (his cosyn whose eare Peter smote of) sayde vnto him: dyd not I se the in the garden with him? Peter denyed it agayne: and immediatly the cocke crewe.

Then led they Iesus from Cayphas into the hall of iudgement. It was in the (10) mornynge, and they them selves went not into the iudgement hall lest they shuld be defyled, but that they myght eate the paschall lambe. Pylate then went out vnto them and sayde: what accusacion bringe ye agaynste this man? They answered and sayd vnto him. If he were not an evyll doar, we wolde not have delyvered him vnto the. Then sayd Pylate vnto them: take ye him, and iudge (15) him after youre awne lawe. Then the Iewes sayde vnto him. It is not lawfull for vs to put eny man to deeth. That the wordes of Iesus myght be fulfilled which he spake, signifyng what deeth he shuld dye.

Then Pylate entred into the iudgement hall agayne, and called Iesus, and sayd vnto him: arte thou the kynge of the Iewes? Iesus answered: sayst thou (20) that of thy selfe, or dyd other tell it the of me? Pylate answered: Am I a Iewe? Thyne awne nacion and hye prestes have delyvered the vnto me. What hast thou done? Iesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde, then wolde my ministres^t suerly fight, that I shuld not be delyvered to the Iewes, but now is my kyngdome not from hence. (25) Pylate sayde vnto him: Arte thou a kynge then? Iesus answered: Thou sayst that I am a kynge. For this cause was I borne, and for this cause came I into the worlde, that I shuld beare witnes vnto the trueth. And all that are of the trueth heare my voyce. Pilate sayde vnto him: what thinge is trueth? And when he had sayd that, he went out agayne vnto the Iewes, and sayde vnto them: I fynde (30) in him no cause at all. Ye have a custome, that I shuld delyver you one lowsse at ester. Will ye that I lowse vnto you the kynge of the Iewes. Then cryed they all agayne sayinge: Not him, but Barrabas, that Barrabas was a robber.

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1525

Line (2) thou me? Annas sent hym...
(9) ...into the housseof iudgement.
(10) ...into the iudgement housse...
(11) ...they myght eate Pascha.
(14) ...take hymvntoyou,
(15) The iewes sayde...
(18) ...into the iudgementhousse agayne,

Line (19) Arte thou kynge of the iewes?
(27) All that are ofthe trueth...
(28) ...what is trueth?
(30) Ye have a costome amonge you,
(32) ...but Barrabas. Barrabas was a Robber.

The. xix. Chap.

A
olio
lxxii^t.
athew.
xvij.
ar. xv b

Then Pylate toke Iesus and scourged him. And the soudiers wounde a croune of thornes and put it on his heed. And they dyd on him a purple garment, and sayd: hayll kynge of the Iewes: and they smote him on the face. Pylate went forthe agayne, and sayde vnto them: beholde I bringe him forth to you,
(5) that ye maye knowe, that I fynde no faute in him. Then came Iesus forthe wearynge a croune of thorne and a robe of purple. And Pylate sayd vnto them: beholde the man. When the hye Prestes and ministres^t sawe him, they cryed sayinge: crucify him, crucify him. Pylate sayde vnto them. Take ye him and crucify him: for I fynde no cause in him. The Iewes answered him. We have
(10) a lawe, and by oure lawe he ought to dye: because he made him selfe the sonne of God.

B

When Pylate hearde that sayinge, he was the moare afrayde, and went agayne into the iudgment hall, and sayde vnto Iesus: whence arte thou? But Iesus gave him none answer. Then sayde Pylate vnto him. Speakest thou not
(15) vnto me? knowest thou not that I have power to crucify the, and have power to lowse the? Iesus answered: Thou couldest have no power at all agaynst me, except it were geven the from above. Therfore he that delyvered me vnto the, is moare in synne. And from thence forthe sought Pylate meanes to lowse him: but the Iewes cryed sayinge: yf thou let him goo, thou arte not Cesars frende.
(20) For whosoever maketh him selfe a kynge, is agaynst Cesar

When Pylate hearde that sayinge, he brought Iesus forthe, and sate doune to geve sentence, in a place called the pavement: but in the Hebrue tonge, Gabbatha. It was the Saboth even which falleth in the ester fest, and aboute the sixte houre. And he sayde vnto the Iewes: beholde youre kynge. They cryed,
(25) awaye with him, awaye with him, crucify him. Pylate sayde vnto them. Shall I crucify youre kynge? The hye Prestes answered: we have no kynge but Cesar. Then delyvered he him vnto them, to be crucified.

B
athew.
xvij.
ar. xv b
. xxiij c

And they toke Iesus and led him awaye. And he bare his crosse, and went forthe into a place called the place of deed mens sculles, which is named in
(30) Hebrue, Golgatha. Where they crucified him and two other with him on ether

Line (6) ... a croune of thornes,

(13) ... in to the iudgment housse, ...
whence arte Thou? Iesus gave...

(17) ... geven vnto the from above.

Line (19) ... Cesars frende. Whosoever^t maketh...

(23) (Hitt was the ... sixte houre)

(29) (which ... Golgatha)

(30) And with hym two other:

syde one, and Iesus in the myddes. And Pylate wrote his tytyle, and put it on the crosse. The writynge was, Iesus of Nazareth, kynge of the Iewes. This tytyle reed many of the Iewes. For the place where Iesus was crucified, was nye to the cite. And it was written in Hebrue, Greke and Latyn. Then sayde the hye prestes of the
(5) Iewes to Pylate: wryte not, kynge of the Iewes: but that he sayde, I am kynge of the Iewes. Pylate answered: what I have written, that have I written.

Then the soudiers, when they had crucified Iesus, toke his garmentes and made foure partes, to every soudier a parte, and also his coote. The coote was with out seme, wrought vpon thorowe out. And they sayde one to another.
(10) Let vs not devyde it: but cast loostes† who shall have it. That the scripture myght be fulfilled which sayth: They parted my rayment amonge them, and on my coote dyd cast lottes. And the soudiers dyd soche thinges in dede.

Ther stode by the crosse of Iesus his mother, and his mothers sister, Mary the wyfe of Cleophas, and Mary Magdalene. When Iesus sawe his mother, and
(15) the disciple stondynge whom he loved, he sayd vnto his mother: woman beholde thy sonne. Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne.

After that when Iesus perceaved that all thinges were performed: that the scripture myght be fulfilled, he sayde: I thyrst. Ther stode a vessell full of
(20) veneger by. And they filled a sponge with veneger, and wounde it about with ysope, and put it to his mouth. Assone as Iesus had receaved of the veneger, he sayd: It is fynessed, and bowed his heed, and gaue vp the goost.

The Iewes then because it was the saboth even, that the bodyes shuld not remayne upon the crosse on the saboth daye (for that saboth daye was an hye
(25) daye) besought Pylate that their legges myght be broken and that they myght be taken doune. Then came the soudiers and brake the legges of the fyrst, and of the other which was crucified with Iesus. But when they came to Iesus, and sawe that he was deed already they brake not his legges: but one of the soudiers with a speare, thrust him into the syde, and forth with came ther out bloud and
(30) water.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayth true, that ye myght beleve also. These thinges were done that the

Line (1) ...the myddes. Pilate wrote histyle,
(7) The soudiers,
(9) ...woven vpon thorowe and thorowe.

Line (18) ...that the scriptures myght...
(20) They filled a sponge...
(27) When they cam to Iesus...

E
mathew.
xxvij.
mar. xv b
lu. xxij.

psal. xxi.

F
psalmo.
lxviii.

exo. xii
num. ix. d
zacha. xii

Folio

G scripture shuld be fulfilled: Ye shall not breake a boone of him. And agayne another scripture sayth: They shall looke on him, whom they pearced.

After that, Ioseph of Aramathia (which was a disciple of Iesus: but secretly for feare of the Iewes) besought Pylate that he myght take doune the body of
(5) Iesus. And Pylate gave him licence. And ther cam also Nicodemus which at the beginnyng came to Iesus by nyght, and brought of myrre and aloes mingled to gether aboute an hundred pounce wayght. Then toke they the body of Iesu and wounde it in linnen clothes with the odoures as the maner of the Iewes is to bury. And in the place where Iesus was crucified, was a garden, and in the
(10) garden a newe sepulchre, wherein was never man layde. There layde they Iesus because of the Iewes saboth even, for the sepulchre was nye at honde. +

The. xx. Chap. +

A
threw.
. a.
xxiii.

The morow after the saboth daye, came Mary Magdalene erly, when it was yet darcke, vnto the sepulchre, and sawe the stone taken away from the tounge. Then she ranne, and came to Simon Peter and to the other disciple whom Iesus
(15) loved, and sayde vnto them. They have taken awaye the Lorde out of the tounge, and we cannot tell where they have layde him. Peter went forth and that other disciple, and came vnto the sepulchre. They ranne bothe to gether, and that other disciple dyd out runne Peter, and came fyrst to the sepulchre. And he stouped doune and sawe the linnen clothes lyinge, yet went he not in.
(20) Then came Simon Peter folowyng him, and went into the sepulchre, and sawe the linnen clothes lye, and the napkyn that was aboute his heed, not lyinge with the linnen clothe, but wrapped togeder in a place by it selfe. Then went in also that other disciple which came fyrst to the sepulchre, and he sawe and beleved. For as yet they knew not the scriptures, that he shuld ryse agayne from deeth. +

lio
iii.

B

(25) And the disciples went awaye agayne vnto their awne home.
+ Mary stode with out at the sepulchre wepyng. And as she wept, she bowed her selfe into the sepulchre and sawe two angels in whyte sittinge, the one at the heed and the other at the fete, where they had layde the body of Iesus. And they sayde vnto her: woman why wepest thou? She sayde vnto them: For they

C
hew.
ij
ke. xvj.

Line (8) ...with thoseconfeccions...
(9) In the place...
(13) ...rowled awaye from...
(19) ...the linnen clothes, yet went...
(21) ...withthe linnen clothe',

Line (26) As she wept,
(27) ...and sawe two angels clothed in whyte sittinge...
(29) They sayde vnto her:...She sayde vnto them: They have taken...

D

have taken awaye my lorde, and I wote not where they have layde him. When she had thus sayde, she turned her selfe backe and sawe Iesus stondynge, and knewe not that it was Iesus. Iesus sayde vnto her: woman why wepest thou? Whom sekest thou? She supposynge that he had bene the gardener, sayde vnto (5) him. Syr yf thou have borne him hence tell me where thou hast layde him, that I maye fet him. Iesus sayde vnto her: Mary. She turned her selfe, and sayde vnto him: Rabboni, which is to saye master. Iesus sayde vnto her, touche me not, for I am not yet ascended to my father. But goo to my brethren and saye vnto them, I ascende vnto my father and youre father to: my god and youre (10) god. Mary Magdalene came and tolde the disciples that she had sene the lorde, and that he had spoken soche thinges vnto her. -

E
mat. xxviii
mar. xvi c
luke. xxviii.
j. cor xv. a

+ The same daye at nyght, which was the morowe after the saboth daye, when the dores were shut, where the disciples were assembled to geder for feare of the Iewes, came Iesus and stode in the myddes, and sayd to them: peace be (15) with you. And when he had so sayde, he shewed vnto them his hondes, and his syde. Then were the disciples glad when they sawe the Lorde. Then sayde Iesus to them agayne: peace be with you. As my father sent me, even so sende I you. And when he had sayde that, he brethed on them and sayde vnto them: Receave the holy goost*. Whosoever synnes ye remyt they are remitted vnto them. (20) And whosoever synnes ye retayne, they are retayned. -

F

+ But Thomas one of the twelve, called Didymus, was not with them when Iesus came. The other disciples sayd vnto him: we have sene the lorde. And he sayde vnto them: except I se in his hondes the prent of the nayles, and put my fynger in the holes of the nayles, and thrust my honde into his syde, I will not beleve. (25) And after. viii. dayes agayne, his disciples were with in, and Thomas with them. Then came Iesus when the dores were shut, and stode in the myddes and sayde: peace be with you.

G
Folio Cxlt.

After that sayde he to Thomas: bringe thy fynger hether, and se my hondes, and bringe thy honde and thrust it into my syde, and be not faythlesse, but (30) belevyng. Thomas answered and sayde vnto him: my Lorde, and my God. Iesus sayde vnto him. Thomas, because thou hast sene me, therfore thou belevest: Happy are they that have not sene, and yet beleve.

* here is
payed that i
promysed.
mat. xxj. A
couenaunt
vpon
byndynge
and
lowsynge.

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1525

Line (5) ... thou hast layde him, and I will take
hym awaye.
(9) ... my father, and youre father: my God,
(13) (where the ... the iewes)
(15) ... he shewed vnto them his hondes and
his fete, and his syde.
(16) He sayde vnto them agayne:
(18) When he had sayde that, he bluwet on
them,
(21) Thomas one off the twelve,

Line (25) ... dayes agayne, the disciples ...
(26) Iesus cam when the dores were shet,
(28) Then sayde he to Thomas: put in thy-
fynger here, and se my hondes, and putt
forth thy honde and thrust hym into my-
syde, and be nort wyth out fayth: but
beleve.
(31) ... therfore hast thou beleved:
(32) ... and yet have beleved.

And many other signes dyd Iesus in the presence of his disciples, which are not written in this boke. These are written that ye myght beleve, that Iesus is Christ the sonne of God, and that in belevynge ye myght have lyfe thorowe his name. ⁊

The. xxi. Cha. ⁊

- A After that Iesus shewed him selfe agayne, at the see of Tyberias. And on
(5) this wyse shewed he him selfe. There were to geder Simon Peter and Thomas,
which is called Didymus: and Nathanael of Cana a citie of Galile, and the sonnes
of Zebedei, and two other of the disciples. Simon Peter sayde vnto them: I goo a
C fysshynge. They sayde vnto him: we also will goo with the. They went their waye
and entred into a shippe strayght waye, and that nyght caught they nothinge.
(10) But when the mornynge was now come, Iesus stode on the shore: neverthe-
lesse the disciples knewe not that it was Iesus. Iesus sayde vnto them: syrs,
have ye eny meate? They answered him, no. And he sayde vnto them: cast
out the net on the ryght syde of the ship, and ye shall fynde. They cast out, and
anon they were not able to drawe it for the multitude of fysshes
(15) Then sayde the disciple whom Iesus loved, vnto Peter: It is the Lorde.
When Simon Peter hearde, that it was the lorde, he gyrde his mantell to him
(for he was naked) and sprange into the see. The other disciples came by ship:
for they were not farre from londe, but as it were two hondred cubites, and they
drew the net with fysshes. Assone as they were come to londe, they sawe hoot
(20) coles and fysshe layd ther on, and breed. Iesus sayde vnto them: bringe of the
fysshe which ye have now caught. Simon Peter stepped forthe and drew the
net to londe full of greate fysshes, an hondred and. liii. And for all ther were so
many, yet was not the net broken. Iesus sayde vnto them: come and dyne.
And none of the disciples durste axe him: what arte thou? For they knewe that
(25) it was the lorde. Iesus then came and toke breed, and gave them, and fysshe
lykwyse. And this is now the thyrde tyme that Iesus appered to his disciples,
after that he was rysen agayne from deeth. ⁊
- D When they had dyned, Iesus sayde to Simon Peter: Simon Ioanna, lovest
thou me more then these? He sayde vnto him: ye Lorde, thou knowest, that

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1525

Line (3) ...and that ye in belevynge myght have...

Line (12) cast out youre nett...

(19) ...hoot coles layde and fysshe laye ther on,

(10) When the mornynge...

I love the. He sayde vnto him: fede my lambes*. He sayde to him agayne the seconde tyme: Simon Ioanna, lovest thou me? He sayde vnto him: ye lorde thou knowest that I love the. He sayde vnto him: fede my shepe. He sayde vnto him the thyrde tyme: Simon Ioanna lovest thou me? And Peter sorowed (5) because he sayde to him the thyrde tyme, lovest thou me, and sayde vnto him: Lorde, thou knowest all thinge, thou knowest that I love the. Iesus sayde vnto him: fede my shepe.

Folio Clvi.

E
ij. pe. i. c

Verely verely I saye vnto the, when thou wast yonge, thou gerdest thy selfe, and walkedst whyther thou woldest: but when thou arte olde, thou shalt (10) stretche forthe thy hondes, and a nother shall gyrde the, and leade the whyther thou woldest not. That spake he signifyinge by what deeth he shuld glorify God.

And when he had sayde thus, he sayd to him + folowe me. Peter turned about, and sawe that disciple whom Iesus loved folowyng: which also lened on his brest at supper and sayde: Lorde which is he that shall betraye the? When (15) Peter sawe him, he sayde to Iesus: Lorde what shall he here do? Iesus sayd vnto him, Yf I will have him to tary tyll I come, what is that to the? folowe thou me. Then went this sayinge a broode amonge the brethren, that that disciple shulde not dye. Yet Iesus sayde not to him, he shall not dye: but yf I will that he tary tyll I come, what is that to the? The same disciple is he, which testifieth of (20) these thinges, and wrote these thinges. And we knowe, that his testimony is true. There are also many other thinges which Iesus dyd: the which yf they shuld be written every won I suppose the worlde coulde not contayne the bokes that shuld be written.

F

Here endeth the Gospell of Saynct Iohn.

* He loveth Christ that fedeth his lambes and shepe.

THE ACTES of the APOSTLES,
wrytten by Saynte Luke Evangelist which was present
at the doynge of them.

The Fyrst Chapter.

A

In the former treatise (Deare frende Theophilus) I have written of all that Iesus beganne to do and teache, vntyll the daye in the which he was taken vp, after that he thorowe the holy goost, had geuen commaundementes vnto the Apostles, which he had chossen: to whom also he shewed him selfe alyve, after
(5) his passion by many tokens, apperynge vnto them fourty dayes, and speakynge of the kyngdome of god, and gaddered them togeder, and commaunded them, that they shuld not departe from Ierusalem: but to wayte for the promys of the father, wherof ye have herde of me. For Iohn baptised with water: but ye shalbe baptised with the holy goost, and that with in this feawe dayes. When they were
(10) come togeder, they axed of him sayinge: Lorde wilt thou at this tyme restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes, or the seasons which the father hath put in his awne power: but ye shall receave power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Ierusalem, and in all Iewrye and in Samary, and
(15) even vnto the worldes ende.

. xciiij. g

o Clvii.

B

And when he had spoken these thinges, whyll they behelde, he was taken vp, and a cloude receaved him vp out of their sight. And while they looked stedfastly vp to heaven as he went, beholde two men stode by them in white apparell, which also sayde: ye men of Galile, why stonde ye gasinge vp into
(20) heaven? This same Iesus which is taken vp from you in to heaven, shall so come, even as ye have sene him goo into heaven. +

xciiij. g

Then returned they vnto Ierusalem from mount olivete, which is nye to Ierusalem, conteyninge a Saboth dayes iorney. And when they were come in, they went vp into a parler, where abode both Peter and Iames, Iohn and Andrew,
(25) Philip and Thomas, Bartlemew and Mathew, Iames the sonne of Alpheus, and

Omits "wrytten...doynge of them."		Line (11) ...the kyngdom of israhel? He sayde...
Line (1) In my fyrst treatise...		(17) And as they fastenned their eyes in heven,
(4) whiche he chose:		(18) ...loo two men stode by them in
(5) ...and spake vnto them off the...		white clothynge,
(10) sayinge: Master...		

Simon zelotes, and Iudas Iames sonne. These all continued with one acorde in prayer and supplicacion with the wemen and Mary the mother of Iesu, and with his brethren.

C

psal. xl. c
io. xviii.
mathew.
xxvii. a

+ And in those dayes Peter stode vp in the myddes of the disciples and sayde
(5) (the noumbre of names that were to gether, were aboute an hondred and twenty) Ye men and brethren, this scripture must have nedes ben^t fulfilled which the holy goost thorow the mouth of David spake before of Iudas, which was gyde to them that tooke Iesus. For he was noumbred with vs and had obtayned fellowship in this ministracion. And thesame hath now possessed a plot of
(10) grounde with the rewarde of iniquite, and when he was hanged, brast a sondre in the myddes, and all his bowels gushed oute. And it is knowen vnto all the inhabiteurs of Ierusalem: in so moche that that felde is called in their mother tonge, Acheldama, that is to saye, the bloud felde.

D

psalm. lxviii.

psal. cviii.

It is written in the boke of Psalmes: His habitacion be voyde, and no man
(15) be dwellinge therin: and his bisshoprycke let another take. Wherefore of these men which have companied with vs, all the tyme that the Lorde Iesus went in and out amonge vs, begynninge at the baptye of Iohn vnto that same daye that he was taken vp from vs, must one be ordeyned to beare witnes with vs of his resurreccion.

(20) And they appoynted two, Ioseph called Barsabas (whose syr name was Iustus) and Mathias. And they prayed sayinge: thou Lorde which knowest the hertes of all men, shewe whether of these two thou hast chosen that the one maye take the roume of this ministracion, and apostleshippe from the which Iudas by transgression fell, that he myght go to his awne place. And they gave
(25) forthe their lottes, and the lot fell on Mathias, and he was counted with the eleven Apostles. +

Mathias

The Seconde Chapter. +

A

Folio
Clviii.

When the fyftith daye was come, they were all with one accorde togeder in one place. And sodenly ther cam a sounde from heaven, as it had bene the comminge of a myghty wynde, and it filled all the housse where they sate. And

- | | |
|---|---|
| Line (5) (The noumbre off names were aboute an hondredand twenty) | Line (16) (all the tyme that the lorde Iesus went out and in amonge vs, ... vp from vs) |
| (6) ...must nedes be fulfilled... | (18) ...ordeyned to be a wimes... |
| (8) and obtayned felliship... | (22) ...shewe whether thou hast chosen of these two, |
| (9) And he hath nowe possessed... | (27) ...with one accorde gaddered togeder... |
| (14) ...and noo man dwellynge therin: | |

ther appered vnto them cloven tonges, lyke as they had bene fyre, and it sate vpon eache of them: and they were all filled with the holy goost, and beganne to speake with other tonges, even as the sprete gave them vtteraunce.

Tonges

B

And ther were dwellinge at Ierusalem Iewes, deuoute men, m^{hich}† were of
(5) all nacions vnder heaven. When this was noysed aboute, the multitude came to gether and were astonied, because that every man hearde them speake his awne tounge. They wondred all and marveyled sayinge amonge them selves: Beholde, are not all these which speake, of Galile? And how heare we every man his awne tounge wherein we were boren? Parthians, Medes and Elamytes,
(10) and the inhabiters of Mesopotamia, of Iury, and of Capadocia, of Ponthus and Asia, Phrigia, Pamphilia, and of Egypte, and of the parties of Libia which is besyde Syrene, and straungers of Rome, Iewes and conuertes*, Grekes and Arabians: we haue herde them speake with oure awne tonges the greate workes of God. † They were all amased, and wondred sayinge one to another: what
(15) meaneth this? Other mocked them sayinge: they are full of newe wyne.

* Conuertes:
that is,
hethen or
gentiles
conuerted
to the Iewes
fayth

C
hel. ij. g.

+ But Peter stepped forth with the eleven, and lift vp his voyce, and sayde vnto them: Ye men of Iewrye, and all ye that inhabite Ierusalem: be this known vnto you, and with youre eares heare my wordes. These are not dronken, as ye suppose: for it is yet but the thyrde houre of the daye. But this is that which was
(20) spoken by the Prophete Iohel: It shalbe in the last dayes sayth God: of my sprete I will powre out vpon all flesshe. And youre sonnes and youre doughters shall prophesy, and youre yonge men shall se visions, and youre olde men shall dreme dremes. And on my seruaunts, and on my honde maydens I will powre out of my sprete in those dayes, and they shall prophesye. And I will shewe
(25) wonders in heaven a bove, and tokens in the erth benethe, bloud and fyre, and the vapour of smoke. The sunne shalbe turned into darknes, and the mone into bloud before that greate and notable daye of the Lorde come. And it shalbe, that whosoever shall call on the name of the Lorde shalbe saved. †

ma. x. c.

+ Ye men of Israel heare these wordes. Iesus of Nazareth, a man approved of
(30) God amonge you with myracles, wondres and signes which God dyd by him in the myddes of you, as ye youre selves knowe: him have ye taken by the hondes of vnrightewes persones, after he was delivered by the determinat counsell and

- | | |
|---|--|
| Line (1) ...cloventonges, as they had benefyre, | Line (18) ...as ye wene, |
| (4) There were dwellynge... | (20) (sayth God) |
| (6) ...speake in his awne tounge. | (27) ...that greate, and that notable daye |
| (8) ...Loke, are not all these... | ...And the tyme shall come that |
| (12) Iewes and Proselytes, | (30) ...with myracles and wondres, and |
| (16) Peter stepped forth... | signes which... |

D	foreknowledge of God, and have crucified and slayne: whom God hath raysed vp and lowsed ^t the sorowes of deeth, because it was vnpossible that he shuld be holden of it. For David speaketh of him: Afore honde I sawe God alwayes before me: For he is on my ryght honde, that I shuld not be moved. Therfore	Death
psal. xv. c		
Folio Clix.	(5) dyd my hert reioyce, and my tonge was glad. Moreover, also my flesshe shall rest in hope, because thou wilt not leue my soul in hell, nether wilt suffre thyne holye to se corrupcion. Thou hast shewed me the wayes of lyfe, and shalt make me full of ioye with thy countenance. †	Hell.
E	Men and brethren, let me frely speake vnto you of the patriarke David:	
iiij. re. ij. b	(10) For he is both deed and buried, and his sepulcre remayneth with vs vnto this daye. Therfore seinge he was a Prophet, and knewe that God had sworne with an othe to him, that the frute of his loynes shuld sit on his seat (in that Christ shulde ryse agayne in the flesshe) he sawe before: and spake in the resurreccion of Christ, that his soule shulde not be left in hell: nether his flesse ^t shuld se	
	(15) corrupcion. This Iesus hath God raysyd vp, wher of we all are witnesses.	
	Sence now that he by the right honde of God exalted is, and hath receaved of the father the promyse of the holy goost, he hath sheed forthe that which ye now se and heare. For David is not ascendyd into heaven: but he sayde. The Lorde sayde to my Lorde sit on my right honde, vntill I make thy foes thy	
F	(20) fote stole. So therfore let all the housse of Israel knowe for a suerty, that God hath made the same Iesus whom ye have crucified lorde and Christ.	
psal. cx. a		
	When they hearde this, they were pricked in their hertes, and sayd vnto Peter and vnto the other Apostles: Ye men and brethren, what shall we do? Peter sayde vnto them: repent and be baptised every one of you in the name of	
	(25) Iesus Christ, for the remission of synnes, and ye shall receave the gyfte of the holy goost. For the promyse was made vnto you and to youre chyldren, and to all that are afarre, even as many as the Lorde oure God shall call. And with many other wordes bare he witnes and exhorted them sayinge: Save youre selves from this vntowarde generacion. Then they that gladly receaved his	
	(30) preachynge, were baptised: and the same daye, ther were added vnto them aboute thre thousande soules.	
D	And they continued in the Apostles doctrine and felloushippe, and in	

- Line (1) ...and slayne hym,
 (3) ...it. David speaketh of hym: Afore-
 honde, sawe I God...
 (6) ...be cause thou shaltnot...nether
 shalt suffre thy saynt tose corrupcion.
 (7) Thoushalt make me...

- Line (11) Therforesence he was a prophet,
 (12) (in...flesshe) omitted.
 (13) ...spake of the resurreccion...
 (27) ...as many as oure lorde God shall call.
 (29) They thatgladly...
 (31) ...aboute a thre thousandesoules.

breakinge of breed, and in prayer. And feare came over every soule. And many wondres and signes were shewed by the Apostles. And all that beleved kept them selves to gedder, and had all thinges commen, and solde their possessions and goodes, and departed them to all men, as every man had nede. And they
(5) continued dayly with one acorde in the temple, and brake breed in every housse, and dyd eate their meate to gedder, with gladnes and singlenes of hert praysinge God, and had faveour with all the people. And the Lorde added to the congregacion dayly soche as shuld be saved.

Commen.

The. iiii. Chapter.

A

Peter and Iohn went vp togedder into the temple at the nynthe houre of
(10) prayer. And ther was a certayne man halt from his mothers wombe, whom they brought and layde at the gate of the temple called beutifull, to axe almes of them that entred into the temple. Which same when he sawe Peter and Iohn, that they wolde in to the temple, desyred to receave an almes. And Peter fastened his eyes on him with Iohn and sayde: looke on vs. And he gaue hede vnto them,
(15) trustinge to receave somthinge of them. Then sayd Peter: Silver and golde have I none, suche as I have, geve I the. In the name of Iesu Christ of Nazareth, ryse vp and walke. And he toke him by the right honde, and lifte him vp. And immediatly his fete and anclebones receaved strenght. And he sprange, stode and also walked, and entred with them into the temple, walkinge, and leapinge
(20) and laudyng God.

The halt is cured

o Clx.

And all the people sawe him walke and laude God. And they knewe him, that it was he which sate and begged at the beutifull gate of the temple. And they wondred and were sore astonnyed at that which had happened vnto him. And as the halt which was healed, helde Peter and Iohn, all the people ranne
(25) amased vnto them in Salomons porche.

C

When Peter sawe that, he answered vnto the people. + Ye men of Israel, why marvayle ye at this, or why looke ye so stedfastly on vs, as though by oure awne power or holynes, we had made this man goo? The God of Abraham, Isaac and Iacob, the God of oure fathers hath glorified his sonne Iesus, whom ye delyvered,

Line (2) All that beleved gaddered them to-
gedder,

(6) ...and ate their meateto gedder...

(8) ...themthat shulde besaved.

(11) ...to axe his almes ofthem...

(12) When he sawe...

Line (13) ...he desyred to receave an almes,
Peter...

(24) As the halt whych...

(25) ...in Solomons hall.

(28) ...man goo? God of Abraham,

(29) ...whom ye betrayed,

mathew.
xxvii.
mar. xv. c
luc. xxiii.
Iohn. xvii. a

and denyed in the presence of Pylate, when he had iudged him to be lowsted. But ye denyed the holy and iust, and desyred a murtherer to be geuen you, and kylled the Lorde of lyfe, whom God hath rayseed from deeth, of the which we are wytnesses. And his name thorow the fayth of his name, hath made this man (5) sound, whom ye se and knowe. And the fayth which is by him, hath geuen to him this health in the presence of you all.

D (10) And now brethren I wote well that thorow ignoraunce ye did it, as dyd also youre heddes. But those thinges which God before had shewed by the mouth of all his Prophetes, how that Christ shuld suffre, he hath thus wyse fulfilled. Repent ye therfore and turne, that youre synnes maye be done awaye, when the tyme of refresshinge commeth, which we shall have of the presence of the Lorde, and when God shall sende him, which before was preached vnto you, that is to wit Iesus Christ, which must receave heaven vntyll the tyme that all thinges, which God hath spoken by the mouth of all his holy Prophetes sence (15) the worlde began be restored agayne.

dut. xvi. i.

For Moses sayd vnto the fathers: A Prophet shall the Lorde youre God rayse vp vnto you, even of youre brethren, lyke vnto me: him shall ye heare in all thinges whatsoever he shall saye vnto you. For the tyme will come, that every soule which shall not heare that same Prophet, shalbe destroyed from (20) amonge the people. Also all the Prophetes from Samuel and thence forth, as many as have spoken, have in lykwyse tolde of these dayes.

Folio Clxi.

Ye are the chyldren of the Prophetes, and of the covenaut which God hath made vnto oure fathers sayinge to Abraham: Even in thy seede shall all the kinredes of the erth be blessed. Fyrst vnto you hath God rayseed vp his (25) sonne Iesus, and him he hath sent to blysse you, that every one of you shuld turne from youre wickednes.

The. iiii. Chapter

A

As they spake vnto the people, the prestes and the rular of the temple, and the Saduces came vpon them, takynge it greuously that they taught the pople^t and preached in Iesus the resurreccion from deeth And they layde hondes on

Saduces

Line (2) ...and desyred that heshulde geve you
a murtherer,
(5) ...hath to thysman geuen thys health,
(7) ...ye have doneytt,
(8) Butt God which shewed before by the
mough off all hys prophetes that Christ
shulde suffre, hath thus wyse fulfilled it.
(11) ...tyme of comforte...
(13) ...whyche must hevenreceave...
(14) ...all thynges be restored agayne, which

god hath spoken by the mough off all hys
holy prophetes sence the worlde began.
Line (16) ...shall youre lorde god...
(17) won of yourebrethren,
(19) ...shalbe exyled from thepeople.
(22) ...and to you pertayneth the testament
that god hath made...
(26) ...from his wickednes.
(28) ...takynge greveously^t...
(29) ...in the name off Iesus...

them, and put them in holde vntill the nexte daye: for it was now even tyde. How be it many of them which hearde the wordes, beleved, and the noumbre of the men was aboute fyve thousande.

- And it chaunsed on the morowe that their rulars and elders and Scribes, as
 (5) Annas the chefe Prest and Cayphas and Iohn and Alexander, and as many as were of the kynred of the hye prestes gadered to geder at Ierusalem, and set the other before them, and axed: by what power or what name have ye done this syrs?
 + Then Peter full of the holy goost sayd vnto them: ye rulars of the people, and elders of Israel, yf we this daye are examined of the good dede done to the sycke
 (10) man, by what meanes he is made whoale: be yt knowen vnto you all, and to the people of Israel, that in the name of Iesus Christ of Nazareth, whom ye crucified, and whom God raysed agayne from deeth: even by him doth this man stonde here present before you whoale. This is the stone cast a syde of you bylders which is set in the chefe place of the corner. Nether is ther salvacion in eny other. Nor
 (15) yet also is ther eny other name geven to men wherin we must be saved. -

When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vnlerned men and laye people, they marveyled, and they knew them, that they were with Iesu: and beholdinge also the man which was healed stondinge with them, they coulde not saye agaynst it. But they commaunded them to go
 (20) a syde out of the counsell, and counceled amonge them selves sayinge: what shall we do to these men? For a manifest signe is done by them and is openly knowne toall them that dwell in Ierusalem, and we cannot denye it. But that it be noysed no farther amonge the people, let vs threaten, and charge them that they speake hence forth to no man in this name.

- (25) And they called them, and commaunded them that in no wyse they shuld speake or teache in the name of Iesu. But Peter and Iohn answered vnto them and sayde: whether it be right in the syght of God to obeye you moare then God, iudge ye. For we cannot but speake that which we have sene and hearde. So threatened they them and let them goo, and founde no thinge how to
 (30) punyssh them, because of the people. For all men lauded God for the myracle which was done: for the man was above fourty yeare olde, on whom this myracle of healinge was shewed.

Peter.

Salvacion

God is more
to be obeyed
then man

Line (2) ...even tyde. Many of them...

(4) Hytt chaunsed...and seniours, and scribes,

(6) ...hyepreste, were gaddered...and set-them in the myddes,

(7) ...or in what name...

(9) ...seniours of israhel,

(10) ...and to all the people...

Line (12) ...raysed fromdeeth agayne, thys man stondeth...

(14) Nether is there health...

(16) ...and knew that...

(18) Seinge also theman...

(19) ...but commaunded them...

(20) And commened...

E Assone as they were let goo, they came to their felowes, and shewed all
 Folio Clxii. that the hye prestes and elders had sayde to them. And when they hearde that,
 they lyfte vp their voyces to God with one accorde, and sayde: Lorde, thou arte
 God which hast made heaven and erth, the see and all that in them is, which
 psal. ij. a. (5) by the mouth of thy servaunt David hast sayd: Why dyd the hethen rage, and
 the people immagen vayne thinges. The kynges of the erth stode vp and the
 rulars came to gedder, agaynst the Lorde and agaynst his Christ.

F For of a trueth, agaynst thy holy chylde Iesus whom thou hast annoynted,
 bothe Herode and also Poncius Pylate, with the Gentils and the people of Israel,
 (10) gaddered them selves to gedder, forto do whatsoever thy honde and thy counsell
 determined before to be done. And now Lorde, beholde their threatenynge,
 and graunte vnto thy servauntes with all confidence to speake thy worde. So
 that thou stretche forth thy honde, that healyng and signes and wonders be
 done by the name of thy holy chylde Iesus. And assone as they had prayed, the
 (15) place moved wheare they were assembled to gedder, and they were all filled
 with the holy goost, and they spake the worde of God boldly.

G + And the multitude of them that beleved, were of one hert, and of one
 soule. Also none of them sayde, that eny of the thinges which he possessed, was his
 awne: but had all thinges commen. And with greate power gave the Apostles
 (20) witnes of the resurreccion of the Lorde Iesu. And greate grace was with them
 all. Nether was ther eny amonge them, that lacked. For as many as were
 possessers of londes or housses, solde them and brought the pryce of the thinges
 that were solde, and layed yt doune at the Apostles fete. And distribucion was
 made vnto every man accordinge as he had nede. -

(25) And Ioses which was also called of the Apostles Barnabas (that is to saye
 the sonne of consolacion) beyng a Levite, and of the countre of Cipers, had
 londe, and solde it and layde the pryce doune at the Apostles fete.

The. v. Chapter.

A A Certayne man named Ananias with Saphira his wyfe solde a possession,
 and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and

Commen

Love.

Ananias
Saphira

- Line (2) ...seniours had sayde. When they herde that, with one mynd they lyfte vp their voyces to god and sayde:
 (5) ...the hethen grudge,
 (17) The multitude of them...
- Line (18) ...that eny thyng off those which he possessed...
 (22) ...of the thynges which were solde,
 (25) (that is to saye...countre off Cipers)

brought a certayne parte, and layde it doune at the Apostles fete. Then sayde Peter: Ananias, how is it that Satan hath filled thyne hert, that thou shuldest lye vnto the holy goost, and kepe away parte of the pryce of the lyvelod: Pertayned it not vnto the only, and after it was solde, was not the pryce in thyne
(5) awne power? How is it that thou hast conceived this thinge in thyne herte? Thou hast not lyed vnto men, but vnto God. When Ananias herde these wordes. he fell doune and gave up the goost. And great feare came on all them that these thinges hearde. And the yonge men roose vp, and put him a parte, and caryed him out, and buryed him.

(10) And it fortunied as it were aboute the space of. iii. houres after, that his wyfe came in, ignoraunt of that which was done. And Peter sayde vnto her: Tell me, gave ye the londe for so moche? And she sayde: ye for so moche Then Peter sayde vnto her: why have ye agreed to gether, to tempt the sprete of the Lorde? Beholde the fete of them which have buryed thy husbnde, are at the
(15) dore, and shall cary the out. Then she fell doune strayght waye at his fete and yelded vp the goost. And the yonge men came in, and founde her ded, and caryed her out and buryed her by her husbnde. And great feare came on all the congregacion, and on as many as hearde it.

By the hondes of the Apostles were many signes and wondres shewed
(20) amonge the people. And they were all together with one acorde in Salomons porche. And of other durst no man ioyne him selfe to them: neverthelater the people magnyfyed them. The noumbre of them that beleved in the Lorde bothe of men and wemen, grewe moare and moare: in so moche that they brought the sicke into the strettes, and layde them on beddes and palettes, that at the
(25) lest waye the shadowe of Peter when he came by, myght shadowe some of them. There came also a multitude out of the cities round about, vnto Ierusalem, bringynge sicke folkes, and them which were vexed with vnclene spretes. And they were healed every one.

Then the chefe preste rose vp and all they that were with him (which is the
(30) secte of the Saduces) and were full of indignacion, and layde hondes on the Apostles, and put them in the commen preson. But the angell of the Lorde by nyght opened the preson dores, and brought them forth, and sayde: goo, steppe

The shadow
of Peter.

Saduces

TMV

24I

16

1525

Line (10) Hit fortunied...

(11) ...was done. Peter sayde...

(12) ...soldeye the londe for so moche?
...so moche. Peter sayd...

(14) Loo, the fete...

(16) Theyonge men cam in...

(20) ...Solomons hall.

Line (21) ...but the people...

(23) ...broughttheir sicke...

(27) ...bryngyng with them their sicke and
them...

(29) The chefe preste arose vp and they...

(32) ...thepresondore,

E

forthe, and speake in the temple to the people all the wordes of this lyfe. When they hearde that, they entred into the temple erly in the morninge and taught.

The chefe prest came and they that were with him, and called a counsell to gedder, and all the elders of the chyldren of Israel, and sent to the preson to fet
(5) them. When the ministres came and founde them not in the preson, they returned and tolde sayinge: the preson founde we shut as sure as was possible, and the kepers stondynge with out before the dores. But when we had opened, we founde no man with in. When the chefe prest of all and the ruler of the temple and the hye prestes hearde these thinges, they doutd of them, whervnto
(10) this wolde growe.

Then came one and shewed them: beholde the men that ye put in preson, stonde in the temple, and teache the people. Then went the ruler of the temple with ministers, and brought them with out violence. For they feared the people, lest they shuld have bene stoned. And when they had brought them, they set
(15) them before the counsell. And the chefe preste axed them sayinge: dyd not we straytely commaunde you that ye shuld not teache in this name? And beholde ye havefilled Ierusalem with youre doctrine, and ye intende to brynge this mans bloud vpon vs.

F

Folio
Clxiii.

Peter and the other Apostles answered and sayde: We ought moare to obey
(20) God then men. The God of oure fathers rayسد vp Iesus, whom ye slewe and hanged on tre. Him hath god lifte vp with his right hand, to be a ruler and a savioure, for to geve repentaunce to Israell and forgevenes of synnes. And we are his recordes concernynge these thinges and also the holy goost whom God hath geven to them that obey him. When they hearde that, they clave asunder:
(25) and sought meanes to slee them. Then stode ther vp one in the counsell, a Pharisey named Gamaliel, a doctoure of lawe, had in auctorite amonge all the people, and commaunded to put the Apostles a syde a lytell space, and sayde vnto them: Men of Israel take hede to youre selves what ye entende to do as touchinge these men. Before these dayes rose vp one Theudas bostinge him
(30) selfe, to whom resorted a nombre of men, about a foure hondred, which was slayn, and they all which beleved him were scatred a broode and brought to nought. After this man arose ther vp one Iudas of Galile, in the tyme when

God must
obeyed

Gamaliel

Theudas.

Iudas the
Galilean

242

1525

Line (4) ...seniours...

(5) ...they cam agayne...

(6) ...shut with alldiligence,

(11) Loo the men...

(12) ...and preache to the peple.

Line (21) Hymbeynge a rueler and a saveoure
hath god exalted with his right honde,

(23) ...his recordes as concernynge...

(26) ...amonge the people...

G tribute began, and drewe away moche people after him. He also perished: and all even as many as harkened to him, are scattered a brood.

And now I saye vnto you: refrayne youre selves from these men, let them alone. For yf the counsell or this worke be of men, it will come to nought.
(5) But and yf it be of God, ye can not destroye it, lest haply ye be founde to stryve agaynst God. And to him they agreed, and called the Apostles, and bet them, and commaunded that they shuld not speake in the name of Iesu, and let them goo.

And they departed from the counsell, reioysynge that they were counted
(10) worthy to soffre rebuke for his name. And dayly in the temple and in every housse they ceased not, teachinge and preachinge Iesus Christ.

The. vi. Chapter.

A In those dayes as the nombre of the disciples grewe, ther arose a grudge amonge the Grekes agaynste the Ebrues, because their wyddowes were despyed in the dayly mynstracion. Then the twelve called the multitude of the disciples
(15) to gether and sayde: it is not mete that we shuld leave the worde of God and serve at the tables. Wherefore brethren, loke ye out amonge you seven men of honest reporte, and full of the holy goost and wysdome, which we maye apoynte to this nedfull busynes. But we will geve oure selves continually to prayer, and to the ministracion of the worde. And the sayinge pleased the whoale multitude.
(20) And they chose Steven a man full of fayth and of the holy goost, and Philip, and Prochorus, and Nichanor, and Timon, and Permenas, and Nicholas a conuerte of Antioche. Which they set before the Apostles, and they prayed and layde their hondes on them.

Seven
deacones

C And the worde of God encreased, and the noumbre of the disciples multiplied
(25) in Ierusalem greatly, and a great company of the prestes were obedient to the faythe. + And Steven full of faythe and power, dyd great wondres and myracles amonge the people. Then ther arose certayne of the synagoge, which are called Lybertines and Syrenites, and of Alexandria, and of Cilicia, and Asia, and disputed with Steven. And they coulede not resist the wysdome, and the sprete,

Steven.

Line (3) ...from these men, and let them alone:
(4) For yff this counsell or werke be of men,
(17) ...honest reporte, full of the...
(19) ...pleased the whoale multitude wele.

Line (22) ...proselite of antioche,
(25) ...to the faythe. Steven...
(28) ...and Alexandrians, and Cicilians, and
Asians,

with which he spake. Then sent they in men, which sayd: we have hearde him speake blasphemous wordes agaynst Moses, and agaynst God. And they moved the people and the elders and the scribes: and came upon him and caught him, and brought him to the counsell, and brought forth false witnesses which sayde.

- D (5) This man ceaseth not to speake blasphemous wordes agaynst this holy place and the lawe: for we hearde him saye: this Iesus of Nazareth shall destroye this place, and shall chaunge the ordinaunces which Moses gave vs. And all that sate in the counsell looked stedfastly on him, and sawe his face as it had bene the face of an angell.

The. vii. Chapter.

- A (10) Then sayde the chefe prest: is it even so? And he sayde: ye men, brethren and fathers, harken to. The God of glory appered vnto oure father Abraham whyll he was yet in Mesopotamia, before he dwelt in Charran, and sayd vnto him: come out of thy contre, and from thy kynred, and come into the londe, which I shall shewe the. Then came he out of the londe of Chaldey, and dwelt

The sermon
of Stephin.

gen. xij. a

- (15) in Charran. And after that, assone as his father was deed, he brought him into this lande, in which ye now dwell, and he gave him none inheritaunce in it, no not the bredeth of a fote: but promised that he wolde geve it to him to possesse and to his seed after him, when as yet he had no chylde.

ge. xviii.
gen. xxj.
gen. xxv
ge. xxx.

- (20) God verely spake on this wyse that his seade shulde be a dweller in a straunge londe and that they shulde kepe them in bondage and entreate them evyll. iiij. C. yeares. But the nacion to whom they shalbe in bondage will I iudge, sayde God. And after that shall they come forthe and serve me in this place. And he gave him the covenaut of circumcision. And he begat Isaac, and circumcised him the viii. daye, and Isaac begat Iacob, and Iacob the twelve

- (25) patriarkes.

B
ge. xxx.
and. xxxv.
genesis.
xxxviij.
ge. xli. e

And the patriarkes havinge indignacion solde Ioseph into Egipte. And God was with him and delivered him out of all his adversities. And gave him faveour and wisdom in the sight of Pharao kynge of Egipte which made him governer over Egipte, and over all his housholde.

Patriarckes.

- Line (1) ...with which sprete he spake.
(3) ...seniours, and the scribes: and they cam upon hym...
(10) Then spake the chefe prest:
(16) no not one fote of grounde. And promised that he wolde geve it to hym and to his seed...
(19) ...spake on this wyse, thy seed shall be a dweller...

- Line (20) ...and they shall put them in bondage, and shall entreate them...
(21) And thenacion...
(22) (sayde god)
(23) And gave hym the testament...
(28) ...kynge off Egipte, And Pharao made hym...

Then came ther a derth over all the londe of Egipt and Canaan, and great affliction, that our fathers founde no sustenance. But when Iacob hearde that ther was come in Egipte, he sent oure fathers fyrst, and at the seconde tyme, Ioseph was knowen of his brethren, and Iosephs kynred was made knowne

(5) vnto Pharao. Then sent Ioseph and caused his father to be brought and all his kynne, thre score and xv. soules. And Iacob descended into Egipte and dyed bothe he and oure fathers, and were translated into Sichem, and^t were put in the sepulchre that Abraham bought for money of the sonnes of Emor, at Sichem.

When the tyme of the promes drue nye (which God had sworne^t to (10) Abraham) the people grewe and multiplied in Egipte, till another kynge arose which knewe not of Ioseph. The same dealte suttely with oure kynred, and evyll intreated oure fathers, and made them to cast oute their younge chyldren, that they shuld not remayne alyve. The same tyme was Moses borne, and was a proper childe in the sight of God, which was norished vp in his fathers housse (15) thre monethes. When he was cast out, Pharaes doughter toke him vp, and norished him vp for her awne sonne. And Moses was learned in all maner wisdom of the Egipcians, and was mighty in dedes and in wordes.

And when he was full forty yeare olde, it came into his hert to visit his brethren, the chyldren of Israhel. And when he sawe one of them suffre wronge, (20) he defended him, and avenged his quarell that had the harme done to him, and smote the Egypcian. For he supposed hys brethren wolde have vnderstode how that God by his hondes shuld save them But they vnderstode not.

And the next daye he shewed him selfe vnto them as they strove, and wolde have set them at one agayne sayinge: Syrs, ye are brethren, why hurte ye one (25) another? But he that dyd his neighbour wronge, thrust him awaye sayinge: who made the a rular and a iudge amonge vs? What, wilt thou kyll me, as thou dydest the Egyptian yester daye? Then fled Moses at that sayenge, and was a stranger in the londe of Madian, where he begat two sonnes.

And when. xl. yeares were expired, ther appered to him in the wyldernes (30) of mounte Syna an angell of the Lorde in a flamme of fyre in a busshe. When Moses sawe it, he wondred at the syght. And as he drue neare to beholde, the voyce of the Lorde came vnto him: I am the God of thy fathers, the God of

- Line (1) ...over all Egipt, and Canaan,
(2) ...and our fathers founde no susten-
ance. When Iacob...
(3) ...and when he had sent them the
seconde tyme,
(9) (which God had promysed with an
othe to Abraham)
(12) ...to cast awaye their chyldren,
(16) ...in all manner off wisdom...

- Line (18) When he was...
(22) ...by his hondes shulde geve them
health:
(27) ...at that worde,
(29) When. xl. yeares...
(30) ...the angell off the Lorde...
(31) ...and drue neare to beholdeit. And the
voyce off the Lorde spake vnto hym:

Abraham, the God of Isaac, and the God of Iacob. Moses trembled and durst not beholde. Then sayde the Lorde to him: Put of thy shewes from thy fete, for the place where thou stondest, is holy grounde. I have perfectly sene the affliction of my people which is in Egypte, and I have hearde their gronyng, (5) and am come doune to delyver them. And now come and I will sende the into Egypte.

This Moses whom they forsoke sayinge: who made the a ruelar and a iudge: the same God sent bothe a ruler and delyverer, by the hondes of the angell which appered to him in the busshe. And the same brought them out shewyng (10) wonders and signes in Egypte, and in the reed see and in the wyldernes. xl. yeares. This is that Moses which sayde vnto the chyldren of Israel: A Prophet shall the Lorde youre God rayse vp vnto you of youre brethren lyke vnto me, him shall ye heare.

This is he that was in the congregacion, in the wyldernes with the angell (15) which spake to him in the mounte Syna, and with oure fathers. This man receaved the worde of lyfe to geve vnto vs, to whom oure fathers wolde not obeye but cast it from them, and in their hertes turned backe agayne into Egypte, sayinge vnto Aaron: Make vs goddes to goo before vs. For this Moses that brought vs out of the londe of Egypte, we wote not what is become of (20) him. And they made a calfe in those dayes, and offered sacrifice vnto the ymage, and reioysed in the workes of their awne hondes.

Then God turned him selfe, and gave them vp, that they shuld worship the starres of the skye, as it is written in the boke of the prophetes. O ye of the housse of Israel, gave ye to me sacrefices and meate offerynges, by the space of (25) xl. yeares in the wildernes? And ye toke vnto you the tabernacle of Moloch, and the starre of youre god Remphan, figures which ye made to worshippe them. And I will translate you beyonde Babylon.

Oure fathers had the tabernacle of witnes in the wyldernes, as he had apoynted them speakyng vnto Moses, that he shuld make it acordynge to the (30) fassion that he had sene. Which tabernacle oure fathers receaved, and brought it in with Iosue into the possession of the gentyls which God drave out before the face of oure fathers vnto the tyme of David, which founde favour before

- | | |
|---|---|
| Line (7) The same Moses whom they forsoke... | Line (24) ...have ye geven vnto me offerynges |
| (8) ...a iudge: God sent... | or sacrifice, |
| (9) This man brought them... | (28) ...tabernacle of testimony in wildernes, |
| (12) ...shall youre lorde God rayse vp... | (31) ...which gentyls god drave out... |
| (18) For we wote nott what is be come of
this Moses that brought vs... | |

E
exo. vij. and
vij. ix. x. xi.
xiiij.

exo. xvj.
deu. xvij
exo. xix.

Folio
Clxvii.

ex. xxxij

amo. v. g

F
ex. xxv d
he. vij. b
iosua. iij c

j. re. xvj.
ps. cxxxj

God, and desyred that he myght fynde a tabernacle for the God of Iacob. Bnt^t Salomon bylt him an housse.

How be it he that is hiest of all, dwelleth not in temple* made with hondes, as saith the Prophete: Heven is my seate, and erth is my fote stole, what housse
(5) will ye bylde for me sayth the Lorde? or what place is it that I shuld rest in? hath not my honde made all these thinges?

* God dwelleth not in temples or churches made with handes.

Ye stiffenecked and of vncircumcised hertes and eares: ye have all wayes resisted the holy goost: as youre fathers dyd, so do ye. Which of the prophetes have not youre fathers persecuted? And they have slayne them, which shewed
(10) before of the commynge of that iust, whom ye have now betrayed and mordred. And ye also have receaved a lawe by the ordinaunce of angels, and have not kept it.

When they hearde these thinges, their hertes clave a sunder, and they gnasshed on him with their tethe. But he beyng full of the holy goost, loked
(15) vp stedfastlye with his eyes into heven and sawe the glorie of God, and Iesus stondynge on the ryght honde of God, and sayde: beholde, I se the heavens open, and the sonne of man stondynge on the ryght honde of god. Then they gave a shute with a loude voyce, and stopped their eares and ranne upon him all at once, and caste him out of the cite, and stoned him. And the witnesses layde
(20) doune their clothes at a yonge mannes fete named Saul. And they stoned Steven callynge on and sayinge: Lorde Iesu receave my sprete. And he kneled doune and cryed with a loude voyce: Lorde laye not this synne to their charge. And when he had thus spoken, he fell a slepe. †

Saul

The. viii. Chapter.

Saul had pleasure in his deeth. And at that tyme there was a great per-
(25) secucion agaynst the congregacion which was at Ierusalem, and they were all scattered abroad thorowout the regions of Iury and Samaria, except the Apostles. Then devout men dressed Steven, and made great lamentacion over him. But Saul made havocke of the congregacion entrynge into every housse, and drewe out bothe man and woman, and thrust them into preson. They that

Saul.

Line (1) And Solomon bylt...
(3) But he that is hiest of alldwelleth not in temples...
(5) ...or what is my restynge place?
(8) ...resisted agaynste the holy goost:
(10) ...whomye havebetrayed...
(14) He beyng full...loked vp with his eyes...

Line (15) ...the maieste off God,
(16) ...loo, I se the heavens...
(17) ...sonne off man stonde...
(22) ...lorde impute not this synne vnto them, For they wote not what they do.
(24) At that tyme was there...
(27) over hym. Saul madehavocke...

were scattered abroad, went every where preachyng the worde. Then came Philip into a cite of Samaria and preached Christ vnto them. And the people gave hede vnto those thinges which Philip spake, with one acorde, in that they hearde and sawe the miracles which he dyd. For vncleue spretes cryng with

Philip.

B

(5) loude voyce, came out of many that were possessed of them. And manye taken with palsies, and many that halted, were healed And ther was great ioye in that cite. And ther was a certayne man called Simon, which before tyme in the same cite, vsed witche crafte and bewitched the people of Samarie, sayinge, that he was a man that coulede do greate thinges. Whom they regarded, from (10) the lest to the greatest, sayinge: this felow is the great power of God. And him they set moche by, because of longe tyme with sorcery he had mocked them. But assone as they beleved Philippes preachynge of the kyngdome of God and of the name of Iesu Christ, they were baptised bothe men and wemen. Then Simon him selfe beleved also, and was baptised, and continued with Phillip, and (15) wondered beholdynge the miracles and signes, which were shewed.

Simon magus.

C

+ When the Apostles which were at Ierusalem hearde saye that Samaria had receaved the worde of God: they sent vnto them, Peter and Iohn, which when they were come, prayed for them, that they myght receave the holy goost For as yet he was come on none of them: But they were baptised only in the name (20) of Christ Iesu. Then layde they their hondes on them, and they receaved the holy goost. +

When Simon sawe, that thorowe layenge on of the Apostles hondes on them, the holy goost was geuen: he offered them money sayinge: Geve me also this power, that on whom soever I put the hondes, he maye receave the holy (25) goost. Then sayde Peter vnto him: thy monye perysh with the, because thou wenest that the gifte of God maye be obteyned with money. Thou hast nether parte nor fellowshippe in this busines. For thy hert is not ryght in the syght of God. Repent therfore of this thy wickednes, and praye God that the thought of thyne hert maye be forgiven the. For I perceave that thou arte full of bitter (30) gall, and wrapped in iniquite.

Layenge on of handes.

Then answered Simon and sayde: Praye ye to the lorde for me that none of these thinges whiche ye have spoken, fall on me. And they, when they had

Line (5) Many taken with palseys,
(7) There was a certayne man...
(8) ...the people, sayinge...
(10) ...thys ys thatpower of god, which is called grett. Hym they sett...

Line (11) ...he had deluded their wittes. As sone as they...
(14) ...beleved and was baptised,
(24) ...I laye hondes,
(25) Perissh thou and thy money togedder. For thou wenest...

testified and preached the worde of the lorde, returned toward Ierusalem, and preached the gospell in many cities of the Samaritans.

+ Then the angell of the lorde spake vnto Phillip sayinge: aryse and goo towardes mydde daye vnto the waye that goeth doune from Ierusalem vnto (5) Gaza which is in the desert. And he arose and went on. And beholde a man of Ethiopia which was a chamberlayne, and of grete auctorite with Candace quene of the Ethiopians, and had the rule of all her treasure, came to Ierusalem forto praye. And as he returned home agayne sittynge in his charet, he rede Esay the prophet.

(10) Then the sprete sayde vnto Phillip: Goo neare and ioynye thy selfe to yonder charet. And Philip ranne to him, and hearde him rede the prophet Esayas and sayde: Vnderstondest thou what thou redest? And he sayd: how can I, except I had a gyde? And he desyred Philip that he wold come vp and sit with him. The tenoure of the scripture which he redde, was this. He was ledde as a shepe (15) to be slayne: and lyke a lambe domme before his sherer, so opened he not his mouth*. Because of his humblenes, he was not esteemed: who shall declare his generacion? for his lyfe is taken from the erthe. The chamberlayne answered Philip and sayde: I praye the, of whom speaketh the Prophet this? of him selfe, or of some other man?

F (20) And Philip opened his mouth, and beganne at the same scripture, and preached vnto him Iesus. And as they went on their waye, they came vnto a certayne water, and the chamberlayne sayde: Se here is water, what shall let me to be baptised? Philip sayde vnto him: Yf thou beleve with all thyne hert, thou mayst. He answered and sayde: I beleve that Iesus Christe is the sonne of (25) God. And he commaunded the charet to stonde still. And they went doune bothe into the water: bothe Philip and also the chamberlayne, and he baptised him. And assone as they were come out of the water, the sprete of the lorde caught awaye Philip, that the chamberlayne sawe him no moore. And he went on his waye reioysinge: but Philip was founde at Azotus. And he walked (30) thorow out the countre preachynge in their cities, tyll he came to Cesarea. †

* Because he was of so lowe degree in this worlde: but a poore carpenter, and humbled him selfe vnto all men, and was obedient euen vnto the moost vyle deathe of the crosse: therefore cannot the Iewes esteeme him for the verie messias.

- Line (1) ...returned to Ierusalem,
 (3) The angell of the lorde...
 (4) ...the waye which leadeth from Ierusalem...
 (5) He arose...
 (6) ...which was gelded,
 (7) ...which had the rule...
 (8) ...praye. as he returned...
 (10) The sprete sayde...
 ...yonder charet. Philip ranne to hym,
 and herde hym rede Esay the prophet...

- Line (15) ...his mough, in that he submitted hymselfe, his iudgement was exalted: who shall declare his generacion?
 (17) The gelded man answered Philip...
 (20) Philip openned his mough,
 (22) ...and the gelded man sayde:
 (24) He answered sayinge:
 (25) ...and commaunded the charet...
 (26) ...and also the gelded man.
 (27) As sone as they were come...
 (28) ...caught Philip. And the gelded man...

The. ix. Cha. +

A
gala. j. b.

And Saul yet brethyng oute threatnynges and slaughter agaynst the disciples of the lorde, went vnto the hye preste, and desyred of him letters to Damasco, to the synagoges: that yf he founde eny of this waye, whether they were men or wemen, he myght bringe them bounde vnto Ierusalem. But as he went on
(5) his iorney, it fortuneth that he drue nye to Damasco, and sodenly ther shyned rounde about him a lyght from heven. And he fell to the erth, and hearde a voyce sayinge to him: Saul, Saul, why persecutest thou me? And he sayde, what arte thou lorde? And the lorde sayd, I am Iesus whom thou persecutest, it shalbe harde for the to kycke agaynst the pricke. And he bothe tremblyng
(10) and astonyed sayde: Lorde what wilt thou have me to do? And the Lorde sayde vnto him: aryse and goo into the cite, and it shalbe tolde the what thou shalt do.

j. cor. xv.
ii. cor. xijSaul is
conuerted.B
Folio
Clxx.

The men which iornayed with him, stode amased, for they herde a voyce, but sawe no man. And Saul arose from the erth, and opened his eyes, but sawe
(15) no man. Then ledde they him by the honde, and brought him into Damasco. And he was. iii. dayes with out syght, and nether ate nor dranke. And ther was a certayne disciple at Damasco named Ananias, and to him sayde the lorde in a vision: Ananias. And he sayde: beholde I am here lorde. And the lorde sayde to him: aryse and goo into the strete which is called strayght, and seke in the
(20) housse of Iudas, after one called Saul of Tharsus. For beholde he prayeth, and hath sene in a vision a man named Ananias comynge in to him, and puttyng his hondes on him, that he myght receave his syght.

Ananias

C

Then Ananias answered: Lorde I have hearde by many of this man, how moche evell he hath done to thy saintes at Ierusalem, and here he hath auctorite
(25) of the hye prestes to bynde all that call on thy name. The lorde sayde vnto him: Goo thy wayes: for he is a chosen vessell vnto me, to beare my name before the gentyls and kynges, and the chyldren of Israel. For I will shewe him how great thinges he must suffre for my names sake.

Ananias went his waye and entryd into the housse and put his hondes on
(30) him and sayde: brother Saul, the lorde that apperyd vnto the in the waye as

250

1525

Line (1) Saul yet brethyng...
(4) As he went...
(8) The lorde sayd,
(9) He bothe tremblyng...
(13) Themen which acompanyed him on
his waye...
(14) no man. Saul arose from the erth, and
when he had openned his eyes he
sawenoo man.

Line (16) There was...
(17) ...Ananias, to hym spake the lorde...
(18) ...he sayde: I am here...
(20) ...called Saul of the cite of Tharsus.
(23) Ananias answered:
...howe moche hurte he hath done...
and in thys place he hath...

thou camst, hath sent me, that thou myghtest receave thy syght and befilled with the holy goost. And immediatly ther fell from his eyes as it had bene scales, and he receaved syght, and arose and was baptised, and receaved meate and was comforted.

D (5) Then was Saul a certayne daye with the disciples which were at Damasco. And streyght waye he preached Christ in the synagoges, how that he was the sonne of God. All that hearde him, were amased and sayde: is not this he that spoyled them which called on this name in Ierusalem, and came hyther for the entent that he shuld bringe them bounde vnto the hye prestes? But Saul (10) encreased in strength, and confounded the Iewes which dwelte at Damasco, affirminge that this was very Christ. +

Paule
preacheth
Christ.

And after a good whyle, the Iewes toke counsell to gether, to kyll him. But their layinge awayte was knowen of Saul. And they watched at the gates daye and nyght to kyll hym. Then the disciples toke him by night and put him (15) thorow the wall and let him doune in a basket.

Paule is
persecuted.

rr. xj.

E

And when Saul was come to Ierusalem, he assayde to cople him silfe with the discyples and they were all afraide of hym and beleued not that he was a disciple. But Bernabas toke hym and brought hym to the apostles and declared to them how he had sene the Lorde in the waye and had spoken wyth hym: and (20) how he had done boldely at damasco in the name of Iesu. And he had his conuersacion with them at Ierusalem, and quit hym silfe boldly in the name of the lorde Iesu. And he spake and disputed wyth the grekes: and they went aboute to slee hym. But when the brethren knew of that, they brought hym to cesarea, and sent hym forth to Tharsus. Then had the congregacions rest (25) thorowoute all Iewry and galile and Samary, and were edified, and walked in the feare of the lorde, and multiplied by the comforte of the holy gost.

o
xi.

F

And it chauned that as Peter walked throughoute all quarters, he cam to the saynctes which dwelt at Lydda and there he founde a certayne man namyd Eneas, whych had kepte hys bed viii. yere sicke of the palsie. Then sayde Peter (30) vnto hym: Eneas Iesus Christ make the whole. Aryse and make thy beed. And he arose immedyatly. And all that dwelt at lydda and assaron, sawe hym, and tourned to the lorde.

Eneas.

251

1525

Line (1) ...thou camst, sent me vnto the,
(3) ...receaved his sight,
(9) ...hye prestes? Saul...
(12) After a good while, the iewes toke
counsell amonge them selves to kyll
him. Butthere awayte wer knowen of
Saul

Line (16) When Saul cam to Ierusalem...with
the apostles,
(18) ...andtolde them...
(23) When the brethren...
(27) Hit chauned that as Peter...
(30) Eneas, thelorde Iesus Christ...

Ther was at Ioppe a certayne woman (whiche was a disciple named Tabitha, which by interpretacion is called dorcas) thesame was full of good workes and almes dedes, which she did. And it chaunsed in those dayes that she was sicke and dyed. When they had wessed her and layd her in a chamber: Because
(5) Lydda was nye to Ioppa, and the disciples had hearde that Peter was there, they sent vnto hym, desyrynge him that he wolde not be greved to come vnto them.

Tabitha
dorcas.

G Peter arose and came with them and when he was come, they brought him in to the chamber. And all the wydowes stode rounde aboute hym wepynge and shewynge the cotes and garmentes which Dorcas made whill she was with
(10) them. And Peter put them all forth and kneled doune and prayde and turned him to the body, and sayde: Tabitha aryse. And she opened her eyes, and when she sawe Peter she sat vp. And he gave her the honde and lyft her vp, and called the saintes and wydowes, and shewed her alyve. And it was knowne throwout all Ioppa, and many beleved on the Lorde. And it fortunied that he taryed many
(15) dayes in Ioppa with one Simon a tanner.

The. x. Chapter.

A Ther was a certayne man in Cesarea called Cornelius, a captayne of the soudiers of Italy, a devoute man, and one that feared God with all his housholde, which gave moche almes to the people, and prayde God alwaye. The same man sawe in a vision evydently aboute the nynthe houre of the daye an angell of
(20) god comynge into him, and sayinge vnto him: Cornelius. When he looked on him, he was afrayde, and sayde: what is it lorde? He sayde vnto him. Thy prayers and thy almeses ar come vp into remembraunce before God.

Cornelius.

And now sende men to Ioppa, and call for one Simon named also Peter. He lodgeth with one Simon a tanner, whose housse is by the see syde. He shall tell
(25) the, what thou oughtest to doo. When the angell which spake vnto Cornelius was departed, he called two of his housholde servauntes, and a devoute soudier of them that wayted on him, and tolde them all the mater, and sent them to Ioppa.

B On the morowe as they went on their iorney and drewe nye vnto the cite, Peter went vp into the toppe of the housse to praye, aboute the. vi. houre. Then

Line (2) ...she was full off good warkes...

(3) Hit chaunsed in those dayes...

(7) ...cam with them: when he was come...

(9) ...with them. Peter putt them all forth...

(11) She opened hereyes,

(12) And he gave her his honde...

Line (19) ...the angell of god commynge in vnto hym,

(22) ...vppe in to remembraunce in the presence of God.

(26) ...of his householde, and a devoute soudier...

(29) ...in to the vpermost parte of the housse...

o
xii.

wexed he an hongred, and wolde have eaten. But whyll they made redy. He fell into a traunce, and sawe heven opened and a certayne vessell come doune vnto him, as it had bene a greate shete, knyt at the. iiii. corners, and was let doune to the erth, where in wer all maner of. iiii. foted beastes of the erth and

Peters
vision.

C

(5) vermen and wormes, and foules of the ayer. And ther came a voyce to him: ryse Peter, kyll and eate. But Peter sayde: God forbyd Lorde, for I have never eaten eny thinge that is comen or vnclene. And the voyce spake vnto him agayne the seconde tyme: what God hath clensed, that make thou not comen. This was done thryse, and the vessell was receaved vp agayne into heven.

(10) Whyte Peter mused in him selfe what this vision which he had sene meant, beholde, the men which were sent from Cornelius, had made inquirance for Simons housse, and stode before the dore. And called out won and axed whether Simon which was also called Peter were lodged there. Whyll Peter thought on this vision, the sprete sayde vnto him: Beholde, men seke the: aryse therfore,

D

(15) get the doune, and goo with them, and doute not. For I have sent them. Peter went doune to the men which were sent vnto him from Cornelius, and sayde, Beholde, I am he whom ye seke, what is the cause wherfore ye are come? And they sayde vnto him: Cornelius the captayne a iust man, and won that feareth God, and of good reporte amonge all the people of the Iewes was warned by an (20) holy angell, to sende for the into his housse, and to heare wordes of the. Then called he them in, and lodged them.

D

And on the morowe Peter went awaye with them, and certayne brethren from Ioppa accompanied hym. And the thyrd daye entred they into Cesaria. And Cornelius wayted for them, and had called to gether his kynsmen, and (25) speciall frendes. And as it chaunsed Peter to come in, Cornelius met hym, and fell doune at his fete, and worshipped hym. But Peter toke him vp sayinge: stonde vp: for evyn I my silfe am a man. And as he talked with him he cam in, and founde many that were come to gether. And hesayde vnto them: Ye doknowe how that yt ys an vnlawfull thyng for a man that is a Iewe, to company or (30) come vnto an alient: But god hath shewed me that I shuld not call eny man commen or vnclene: therfore came I vnto you with oute sayenge naye assone as I was sent for. I axe therfore, for what intent have ye sent for me?

Line (1) ...whill they maderedy for hym...

(5) And a voyce spake vnto hym from heven:

(6) ...kyll and eate. Peter sayde:

(14) Loo, men seke the.

(17) Loo, I am he,

(18) They sayde vnto hym:

Line (22) On the morowe Peter went with them,

(23) ...into Cesaria. Cornelius...

(26) ...hym. Peter toke hym vppe, sayinge: Evyn I mysilfe am a man.

(31) ...vnto you with outen scruple, assone as...

(32) I axe you therfore:

E

And Cornelius sayde: This daye now. iiii. dayes I fasted, and at the nynthe houre I prayde in my housse: and beholde, a man stode before me in bright clothynge, and sayde: Cornelius, thy prayer is hearde, and thyne almes dedes are had in remembraunce in the sight of God. Sende therfore to Ioppa, and call for
(5) Simon which is also called Peter. He is lodged in the housse of one Simon a tanner by the see syde, the wiche^t assone as he is come, shall speake vnto the. Then sent I for the immediatly and thou hast well done for to come. Now are we all here present before god, to heare all thynges that are commaunded vnto the of God.

deu. x. d.
ij. pa. xix
Iob xxxiii.
sap. vj. b.

F
ecclesiast.
xxxv.
rom. ij. b.
gala. ij. b.
ephe. vj. b.
coll. iij. d.
j. pe. j. c.

Then Peter opened his mouth and sayde: Of a trueth I perseave, that God
(10) is not parcial, but in all people he that feareth him and worketh rightewesnes, is accepted with him.

Folio
Clxxxiii.

Ye knowe the preachynge that God sent vnto the chyl dren of Israel, preachinge peace by Iesus Christe, (which is Lorde over all thinges:) + Which preachinge was published thorow oute all Iewrye, and beganne in Galile, after
(15) the bapty me which Iohn preached, how God had annoynted Iesus of Nazareth with the holy goost, and with power, which Iesus went aboute doinge good, and healyng all that were oppressed of the deuelles, for God was with him. And we are witnesses of all thinges which he dyd in the londe of the Iewes and at Ierusalem, whom they slew, and honge on tree. Him God reysed vp the thyrde
(20) daye, and shewed him openly, not to all the people, but vnto vs witnesses chosyn before of God, which ate and dronke with him, after he arose from deeth. + And he commaunded vs to preache vnto the people and testifie, that it is he that is ordered of God a iudge of quycke and deed. To him geve all the Prophetes witnes, that thorowe his name shall receave remission of synnes* all that beleve in him. +

G

hie. xxxj
mich. vij.

Whyle Peter yet spake these wordes, the holy gost fell on all them which
(25) hearde the preachinge. And they of the circumcision which beleved, were astonyed, as many as came with Peter, because that on the Gentyls also was sheed oute the gyfte of the holy gost*. For they hearde them speake with tonges and magnify God. Then answered Peter: can eny man forbyd water that these
(30) shuld not be baptised, which have receaved the holy goost as well as we? And he commaunded them to be baptysed in the name of the Lorde. + Then prayde they him, to tary a feawe dayes.

* Fayth is
the remissi
of synnes

* The hol
ghoost
commeth
without
layngeon o
hondes.

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Line (9) Peter opened his mought...

(13) ...preachynge them peace...

(15) ...thebaptim preached by Ihon, After
thatt God had annoynted...

Line (16) ...he went aboute doinge goode,

(17) ...oppressed with dyvles,

(26) ...herde his preachynge

The. xi. Chapter.

A And the Apostles, and the brethren that were thorowout Iewry, harde saye that the hethen had also receaved the worde of God. And when Peter was come vp to Ierusalem, they of the circumcision reasoned wyth him sayinge: Thou wentest in to men vncircumcised, and atest with them.

(5) Then Peter began and expounded the thinge in order to them sayinge: I was in the cyte of Ioppa prayinge, and in a traunce I sawe a vision, a certen vessell descende, as it had bene a large lynnyn clothe, let doune from hevin by the fower corners, and it cam to me. Into the which when I had fastened myn eyes, I consydered and sawe fowerfoted beastes of the erth, and vermen and
(10) wormes, and foules of the ayer. And I herde a voyce sayinge vnto me: aryse Peter, sley and eate. And I sayd: God forbyd lorde, for nothings comen or vncleane, hath at eny tyme entred into my mouth. But the voyce answered me agayne from heven, count not thou those thinges comen, which god hath clensed. And this was done thre tymes. And all were takin vp agayne into heven.

B (15) And beholde immediatly ther were thre men come vnto the housse where I was, sent from Cesarea vnto me. And the sprete sayde vnto me, that I shuld go with them, with out doutinge. Morover the sixe brethren accompanied me: and we entred into the mans housse. And he shewed vs, how he had sene an angell in his housse, which stod and sayde to him: Send men to Ioppa, and
(20) call for Symon, named also Peter: he shall tell the wordes, wher by both thou and all thyne housse shalbe saved. And as I beganne to preach, the holy goost fell on them, as he dyd on vs at the begynninge. Then came to my remembraunce the wordes of the Lorde, how he sayde: Iohn baptised with water, but ye shalbe baptysed with the holy goost. For as moche then as God gave them lyke gyftes,
(25) as he dyd vnto vs, when we beleved on the Lorde Iesus Christ: what was I that I shuld havewith stonde God? when they hearde this, they helde their peace and gloryfied God, sayinge: then hath God also to the gentyls graunted repentaunce vnto lyfe.

D They which were scattryd abroade thorow the affliction that arose aboute
(30) Steven, walked thorow oute tyll they came vnto Phenices and Cypers and

The Apostles were here first taught and certified by the holy ghost of the conuersion of the gentyles.

Line (1) Hit cam to theares of the opostles^t and brethren which were in iewry, that the hethen...

(2) When Peter...

(3) ...disputed wyth hym,

(5) Peter began...

(10) ...the ayer. I herdealso a voyce,

Line (12) The voyce...

(15) And beholdeimmediatly wer thre men...

(17) ...morover these sixe brethren...

(21) As I began to preach,...

(23) ...Ihon verely baptised...

Antioche, preachynge the worde to no man, but vnto the Iewes only. Some of them were men of Cypers and Syrene, which when they were come into Antioche, spake vnto the Grekes, and preached the Lorde Iesus. And the honde of the Lorde was with them, and a greate nombre beleved and turned vnto (5) the Lorde.

D Tydynges of these thinges came vnto the eares of the congregacion, which was in Ierusalem. And they sente forth Barnabas that he shuld go vnto Antioche. Which when he was come, and had sene the grace of God, was glad, and exhorted them all, that with purpose of hert they wolde continually cleave vnto (10) the Lorde. For he was a good man, and full of the holy goost and of faythe: and moche people was added vnto the Lorde. Then departed Barnabas to Tarsus, for to seke Saul. And when he had founde him, he brought him vnto Antioche. And it chaunsed that a whole yere they had their conversacion with the congregacion there, and taught moche people: in somoche that the disciples (15) of Antioche were the fyrst that were called Christen.

Barnabas is
sent to
Antioche.

Barnabas
seketh Paul

In those dayes came Prophetes from Ierusalem vnto Antioche. And ther stode vp one of them, named Agabus, and signified by the sprete, that ther shuld be great derth throughoute all the worlde, which came to passe in the Emproure Claudius dayes. Then the disciples every man accordinge to his abilite, purposed (20) to sende socoure vnto the brethren which dwelt in Iewry. Which thinge they also dyd, and sent it to the elders, by the hondes of Barnabas and Saul.

The. xii. Chapter. +

A In that tyme Herode the kynge stretched forthe his handes to vexce certayne of the congregacion. And he kylled Iames the brother of Iohn with the swerde: and because he sawe that it pleased the Iewes, he proceded forther, and toke (25) Peter also. Then were the dayes of swete breed. And when he had caught him, he put him in preson, and delyvered him to. iiii. quaternions* of soudiers to bekepte, entendynge after ester to brynge him forth to the people. Then was Peter kepte in preson. But prayer was made with out ceasyng of the congregacion vnto God for him. And when Herode wolde have brought him oute vnto

Iamys the
brother of
Iohn is
kylled.

Peter is take

* Quaternions of
soudyours:
is foure
companyes
soudyours.

Line (6) Tydynges off this cam...
(8) ...the grace off the lorde,
(10) For he was a perfaicte man,
(13) Yt chaunsed thatt...
(16) ...Ther stode vppe won off them...
(21) ...the seniours,

Line (22) ...layed hondes on certayne of the
congregacion, to vexce them. Hekyllid
Iames...
(23) ...with aswerde:
(24) ...to take Peter also.
(25) ...of vnleveddbreed†,
(29) When herode wolde have...

the people, the same nyght slepte Peter bitwene two soudiers, bounde with two chaynes, and the keepers before the dore kepte the preson.

B And beholde the angell of the Lorde was there present, and a lyght shyned in the lodge. And smote Peter on the syde, and steryd him vp sayinge: aryse vp (5) quykly. And his cheynes fell of from his hondes. And the angell sayd vnto him: gyrde thy selfe and bynde on thy sandales*. And so he dyd. And he sayde vnto him: cast thy mantle aboute the, and folowe me. And he came oute and folowed him, and wist not, that it was truthe which was done by the angell, but thought he had sene a vision. When they were past the fyrst and the seconde (10) watche, they came vnto the yron gate, that ledeth vnto the cyte, which opened to them by his awne accorde. And they went out and passed thorowe one strete, and by and by the angell departed from him.

C And when Peter was come to him selfe, he sayde: now I knowe of a surety, that the Lorde hath sent his angell, and hath delyvered me out of the honde of (15) Herode, and from all the waytyng for of the people of the Iewes. And as he consydrd the thinge, he cam to the housse of Mary the mother of one Iohn*, which was called Marke also, where many were gaddered to gedder in prayer. As Peter knocked at the entry dore, a damsell cam forth to herken, named Rhoda. And whenshe knew Peters voyce, she opened not the entrey for gladnes, (20) but ran in and told how Peter stode before the entrey. And they sayde vnto her: thou arte mad. And she bare them doune that it was even so. Then sayde they: it is his angell. Peter contynued knockinge. When they had opened the dore, and sawe him, they were astonyed. And he beckened vnto them with the honde to holde their peace, and tolde them by what meanes the Lorde had (25) brought him oute of the preson. And sayde: goo shew these thinges vnto Iames and to the brethren. And he departed and went into a nother place.

D Assone as it was daye ther was no lyttell a doo amonge the soudyers, what was becum of Peter. When Herode had called for him, and founde him not, he examined the keepers, and comaunded to departe. And he descended from (30) Iewry to Cesarea, and ther abode. Herode was displeased with them of Tyre and Sydon. And they came all at once, and made intercession vnto Blastus the kynges chamberlen, and desyred peace, because their countrey was norysshed

Peter is
lowsed.

* Sandales
are soles to
be bounde
vnder the
fete.

* This Iohn
is the same
Marcke that
wryte the
gospell of
Marcke.

TMV

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Line (4) And he smote Peter...

(5) And the cheynes fell...

(7) ...cast on thy mantle...

(14) ...delyvered me from the honde of
Herode,

Line (23) He bekened vnto them with his honde...

(25) ...oute of preson, And sayde: goo-
shewe thys vnto Iames...

Folio
Clxxvi.

by the kynges londe. And vpon a daye appoynted Herode arayed him in royall apparell, and set him in his seate, and made an oraycon vnto them. And the people gave a shoute, sayinge: it is the voyce of a God and not of a man. And immediatly the angell of the Lorde* smote him, because he gave not God the
(5) honoure, and he was eatyn of wormes, and gave vp the goost.

And the worde of God grewe and multiplied. And Barnabas and Paul returned to Ierusalem, when they had fulfilled their office, and toke with them Iohn*, which was also called Marcus.

* Herode
slayne and
eaten of
wormes.* Iohn is
Marcke the
euangelist.

The. xiii. Chapter.

A

There were at Antioche, in the congregacion certayne Prophetes and
(10) teachers: as Barnabas and Simon called Niger, and Lucius of Cerene, and Manahen Herode the Tetrarkes norsfelowe, and Saul. As they mynistred to the Lorde and fasted, the holy goost sayde: separate me Barnabas and Saul, for the worke where vnto I have called them. Then fasted they and prayed, and put their hondes on them, and let them goo. And they after they were sent of the
(15) holy goost, came vnto Seleutia, and from thence they sayled to Cyprus. And when they were come to Salamine, they shewed the worde of God in the synagoges, of the Iewes. And they had Iohn* to their minister.

Barnabas &
paul are s
to preache* This Ioh
is Marke t
euangelist.

B

When they had gone thorowout the yle vnto the cite of Paphos, they founde a certayne sorcerer, a falce prophet which was a Iewe, named Bariesu,
(20) which was with the ruler of the countre won Sergius Paulus a prudent man. The same ruler called vnto him Barnabas and Saul, and desyred to heare the worde of God. But Elemas the sorcerer (for so was his name by interpretacion) with stode them: and sought to turne awaye the ruler from the fayth. Then Saul which also is called Paul beinge full of the holy goost, set his eyes on him, and
(25) sayde: O full of all sutteltie and disseytfulnes, the chylde of the devyll, and the enemye of all righteousnes, thou ceapest not to pervert the strayght wayes of the Lorde. And now beholde the honde of the Lorde is vpon the, and thou shalt be blinde and not se the sunne for a season. And immediatly ther fell on him a myste and a darcknes, and he went aboute sekinge them that shuld leade

Bariesu.

Sergus
Paulus.

Elemas.

Paul

Line (1) Apon a daye apoynted, thekyng
arayed hym...
(6) The worde off God...
(7) ...and fulfilled their office,
(9) ...in the congregacion, prophetes and
doctours,

Line (11) As they served God,
(17) ...synagoges, vnto the iewes.
(18) ...gone over all the yle...
(22) The Sorcerer Elemas...

him by the honde. Then the rular when he sawe what had happened, beleved, and wondred at the doctryne of the Lorde.

When they that were with Paule, were departed by shyppe from Paphos, they cam to Perga a cite of Pamphilia: and there Iohn departed from them, and (5) returned to Ierusalem. But they wandred thorowe the countres, from Perga to Antioche a cite of the countre of Pisidia, and went in to the synagoge on the saboth daye, and sate doune. And after the lawe and the Prophetes were redde, the rulers of the synagoge sent vnto them sayinge: Ye men and brethren, yf ye have eny sermon to exhorte the people, saye on.

(10) Then Paul stode vp and beckened with the honde, and sayde: Men of Israel, and ye that feare God, geve audience. The God of this people chose oure fathers, and exalted the people when they dwelt as straungers in the londe of Egypt, and with a mighty arme brought them oute of it, and aboute the tyme of. xl. yeres suffred he their maners in the wyldernes. And he destroyed. vii. nacions in the (15) londe of Canaan, and devided their londe to them by lot. And after warde he gave vnto them iudges aboute the space of. iiij. C. and. l. yeres vnto the tyme of Samuel the Prophet. And after that they desyred a kinge, and God gave vnto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of. xl. yeres. And after he had put him doune, he set vp David to be their kynge, of (20) whome he reported sayinge: I have founde David the sonne of Iesse, a man after myne awne hert, he shall fulfill all my will.

Of this mannes seed hath God (accordinge to his promes) brought forth to the people of Israel a saviour, one Iesus, when Iohn had fyrst preached before his comminge the baptyme of repentaunce to Israel. And when Iohn had fulfilled (25) his course, he sayde: whome ye thinke that I am, the same am I not. But beholde ther cometh one after me, whose shewes of his fete I am not worthy to lowse.

+Ye men and brethren, chyl dren of the generacion of Abraham, and whosoever amonge you feareth God, to you is this worde of salvacion sent. The inhabiteurs of Ierusalem and their rulers, because they knewe him not, nor yet (30) the voyces of the Prophetes which are redde every Saboth daye, they have fulfilled them in condempninge him. And when they founde no cause of deeth in him, yet desyred they Pylate to kyll him. And when they had fulfilled all that were

Marke the euangelist otherwise called Iohn breaketh companie.

Folio Clxxvii.

Line (3) When Paule and they that were with hym, had shynned from Paphus,
(4) There departed Iohn from them,
(7) After the lectur of the lawe and the prophetes,
(10) Paul stode vpp and beckened with his honde...

Line (14) And destroyed vij. nacions...
(19) ...to whome he gave wimes, saynge:
(23) When Iohn had...
(28) ...this worde of helth sent.
(30) ...sabothe daye, have fulfilled them...

C
j. a.
xij.

xvj. a

i. xiiij
.. iij. d.

D
.. viij a
g. ix. c
.. x. a.
mo.
viiij.
g. xvi.

xj. a.

.. iij. a
k. j. a.
ij. a.
c. j. a.

E

hew.
ij.
.. xv.

lu. xxiiij.
io. xix. c.
mathew.
xxviij.
mar. xvj.
lu. xxiiij
io. xx.

written of him, they toke him doune from the tree and put him in a sepulcre. But God rayseed him agayne from deeth, and he was sene many dayes of them which came with him from Galile to Ierusalem. Which are his witnesses vnto the people.

psal. ij. b
hebre. j. b

esa. lv. b.
psal. xv d

j. Reg. j. b

F

(5) And we declare vnto you, how that the promes made vnto the fathers, God hath fulfilled vnto vs their chyldren, in that he reysed vp Iesus agayne ⁊ even as it is written in the fyrste psalme: Thou arte my sonne, this same daye begat I the. As concernynge that he reysed him vp from deeth, now no more to returne to corrupcion, he sayde on this wyse: The holy promyses made to David I will
(10) geve them faithfully to you. Wherefore he saith also in another place: Thou shalt not soffre thyne holye to se corrupcion. Howbe it David after he had in his tyme fulfilled the will of God, he slepte, and was layde with his fathers, and sawe corrupcion. But he whom God reysed agayne, sawe no corrupcion.

Abac. j. b.

Folio
Clxxviii.

Be it knowne vnto you therfore ye men and brethren, that thorow this
(15) man is preached vnto you the forgevenes of synnes, and that by him are all that beleve* iustified from all thinges from the which ye coulde not be iustified by the lawe of Moses. Beware therfore lest that fall on you, which is spoken of in the Prophetes: Be holde ye despisers and wonder, and perishe ye: for I do aworke in youre dayes, which ye shall not beleve, yf a man wolde declare it you.

G
esa. xlix.

(20) When they were come out of the Synagoge of the Iewes, the gentyls besought that they wolde preache the worde to them bitwene the Saboth dayes. When the congregacion was broken vp, many of the Iewes and verteous convertes folowed Paul and Barnabas, which spake to them and exhorted them to continue in the grace of God. And the nexte Saboth daye, came almoste the
(25) whole cite to gether, to heare the worde of God. When the Iewes sawe the people, they were full of indignacion and spake agaynst those thinges which were spoken of Paul, spekinge agaynst it, and raylinge on it. Then Paul and Barnabas wexed bolde, and sayde: it was mete that the worde of God shulde fyrst have bene preached to you. But seinge ye put it from you, and thinke youre selves
(30) onworthy of everlastinge lyfe: lo, we turne to the gentyls. For so hath the Lorde commaunded vs: I have made the a light to the gentyls, that thou be salvacion vnto the ende of the worlde.

* Fayth
iustifieth and
not the lawe

Line (5) God hath nowefulfulled vnto vs the children,

(8) ...that heso reysed hym vppe...

(9) I will kepefaithfully.

(11) notsyffrethy saincte to se corrupcion. For David...

(20) When the Iewes wer gone oute of the

Sinagog, thegentyls besought them that they wolde preache the wordeof god to them...

Line (22) ...verteous proselites...

(27) off Paul, They spake agaynst it, and disprayed it, raylinge on it.

(31) ...that thou be helth...

. x. b
. vj. b
ix. a

The gentyls hearde and were glad and glorified the worde of the Lorde, and beleved: even as many as were ordeyned vnto eternall lyfe. And the worde of the Lorde was publisshed thorowe oute all the region. But the Iewes moved the worshypfull and honorable wemen, and the chefe men of the cyte, and (5) reysed persecucion agaynst Paul and Barnabas, and expelled them oute of their costes. And they shouke of the duste of their fete agaynste them, and came vnto Iconium. And the disciples were filled with ioie and with the holy goost. -

The. xiiii. Chapter.

A

And it fortun-ed in Iconium that they went both to gether into the synagoge of the Iewes, and so spake, that a gret multitude both of the Iewes and also of (10) the Grekes beleved. But the vnbelevinge Iewes, steryd vp and vnquyeted the myndes of the Gentylys agaynste the brethren. Longe tyme a bode they there and quyt them selves boldly with the helpe of the Lorde, the which gave testimony vnto the worde of his grace, and caused signes and wondres to be done by their hondes. The people of the cyte were devided: and parte helde (15) with the Iewes, and parte with the Apostles.

B

When ther was a saute made both of the gentyls and also of the Iewes with their rulers, to put them to shame and to stone them, they were ware of it, and fled vnto Listra and Derba, cities of Licaonia, and vnto the region that lyeth round aboute, and there preached the gospell. And ther sate a certayne man (20) at Listra weake in his fete, beinge creple from his mothers wombe, and never walkyd. The same hearde Paul preache. Which behelde him and perceaved that he had fayth to be whole, and sayd with a loude voyce: stond vp right on thy fete. And he stert vp, and walked. And when the people sawe what Paul had done, they lifte vp their voyces, sayinge in the speache of Lycaonia: Goddes (25) are come doune to vs in the lyknes of men. And they called Barnabas Iupiter, and Paul Mercurius, because he was the preacher. Then Iupiters Preste, which dwelt before their cite, brought oxen and garlondes vnto the churche porche, and wolde have done sacrificise with the people.

A creple is
healed

Goddes.

o
xix.

C

But when the Apostles, Barnabas and Paul herde that, they rent their

Line (6) But they shuke of the duste...
(8) Hit fortun-ed...
(20) ...beingehalt...

Line (23) ...and walked. when the people...
(29) When the apostles,

psa. cxlv.
apo. xiiij.

clothes, and ran in amonge the people, cryinge and sayinge: syrs, why do ye this? We are mortall men lyke vnto you, and preache vnto you, that ye shuld turne from these vanyties vnto the lyvinge God, which made heaven and erth and the see and all that in them is: the which in tymes past suffred all nacions

(5) to walke in their awne wayes. Neverthelesse he lefte not him selfe with outen witnes, in that he shewed his benefites, in gevinge vs rayne from heaven and frutefull ceasons, fyllinge oure hertes with fode and gladnes. And with these sayinges, scase refrayned they the people, that they had not done sacrifice vnto them.

(10) Thither came certayne Iewes from Antioche and Iconium, and optayned the peoples consent and stoned Paul, and drewe him oute of the cyte, supposynge he had bene deed. How be it as the disciples stode rounde about him, he arose vp and cam into the cyte. And the nexte daye he departed with Barnabas to Derba. After they had preached to that cite and had taught many, they returned

(15) agayne to Listra, and to Iconium and Antioche, and strengthened the disciples soules, exhortinge them to continue in the faith, affyrminge that we must thorowe moche tribulacion entre into the kyngdome of God. And when they had ordered them elders by eleccion in every congregacion, after they had prayde and fasted, they comended them to God on whom they beleved.

(20) And they went thorow out Pisidia and came into Pamphilia, and when they had preached the worde of God in Perga, they descended in to Attalia, and thence departed by shippe to Antioche, from whence they were delivered vnto the grace of God, to the worke which they had fulfilled. When they were come and had gaddered the congregacion to gedder, they rehersed all that God had

(25) done by them, and how he had opened the dore of faith vnto the gentyls. And ther they abode longe tyme with the disciples.

The. xv. Chapter.

A Then cam certayne from Iewrie, and taught the brethren: excepte ye be circumcysed after the maner of Moses, ye cannot be saved. And when ther was rysen dissencion and disputinge not alitle vnto Paul and Barnabas agaynst them.

Paule is
stoned.Tribulacion.
Prayer and
fastyng go
to gether.Circum-
cision.

Line (2) We are men lyke vnto you,
(12) ... bene deed. As the disciples...
(17) ... throwe moche adversite...
(18) ... seniours...

Line (20) And they went over all Pisidia...
(27) And therecam certayne...
(28) Then arose theredissencion and dis-
putyng...

l^{io}
xxx.

B

They determined that Paul and Barnabas and certayne other of them shuld ascende to Ierusalem vnto the Apostles and elders aboute this question. And after they were brought on their waye by the congregacion, they passed over Phenices and Samaria, declarynge the conuersion of the gentyls, and they brought
(5) great ioye vnto all the brethren. And when they were come to Ierusalem, they were receaved of the congregacion and of the Apostles and elders. And they declared what thinges God had done by them. Then arose ther vp certayne that were of the secte of the Pharises and dyd beleve sayinge, that it was nedfull to circumcise them and to enioyne them to kepe the lawe of Moses. And the
(10) Apostles and elders came to geder to reason of this matter.

Councell

And when ther was moche disputinge, Peter rose vp and sayde vnto them: Ye men and brethren, ye knowe how that a good whyle agoo, God chose amonge vs that the gentyls by my mouth shuld heare the worde of the gossell and beleve. And God which knoweth the herte, bare them witnes, and gave
(15) vnto them the holy goost, even as he dyd vnto vs, and he put no difference bitwene them and vs, but with fayth* purified their hertes. Now therfore why tempte ye God, that ye wolde put a yoke on the disciples neckes, which nether oure fathers nor we were able to beare. But we beleve that thorowe the grace* of the Lorde Iesu Christ we shalbe saved, as they doo. Then all the multitude
(20) was peased and gave audience to Barnabas and Paul, which tolde what signes and wondres God had shewed amonge the gentyls, by them.

* Fayth
purifieth the
heart.* The grace
of Christ
saueth.

C

os ix

And when they helde their peace, Iames answered sayinge: Men and brethren herken vnto me. Simeon tolde how God at the begynnyng dyd visit the gentyls, and receaved of them, people vnto his name. And to this
(25) agreith the wordes of the Prophetes, as it is written. After this I will returne, and wyll bylde agayne the tabernacle of David which is fallen doune, and that which is fallen in dekey^t of it, will I bilde agayne, and I will set it vp, that the residue of men might seke after the Lorde, and also the gentyls vpon whom my name is named saith the Lorde, which doth all these thinges: knowne vnto God
(30) are all his workes from the begynninge of the worlde. Wherefore my sentence is, that we trouble not them which from amonge the gentyls, are turned to God: but that we write vnto them that they abstayne them selves from filthynes of

Line (1) And they determened...
(2) ...apostles and seniours...
(3) After they were brought...
(4) ...the conversacion off the gentyls,
(5) When they were come...
(6) ...apostles and seniours.
(7) ...certayne of the secte of thepharises,
which dyd beleve...

Line (9) The apostles and seniours...
(11) When there was...
(16) ...and with fayth...
(22) As sone as they helde their peace,
(28) ...my name is called on...
(31) ...which of the gentyls are turned to
God:

ymages, from fornicacion, from stranglyd and from bloude. For Moses of olde tyme hath in every cite that preache him, and he is rede in the synagoges every saboth daye.

Then pleased it the Apostles and elders with the whole congregacion, to
(5) sende chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Iudas called also Barsabas and Silas, which were chefe men amonge the brethren, and gave them lettres in their hondes after this maner.

E The Apostles, elders and brethren send gretynge vnto the brethren which are of the gentyls in Antioche, Siria and Celicia. For as moche as we have
(10) hearde that certayne which departed from vs, have troubled you with wordes, and combred youre myndes sayinge: Ye must be circumcised and kepe the lawe, to whom we gave no soche commaundement. It semed therfore to vs a good thinge, when we were come to gedder with one accorde, to sende chosyn men vnto you, with oure beloved Barnabas and Paul, men that have ieoperded
(15) their lyves for the name of oure Lorde Iesus Christ. We have sent therfore Iudas and Syllas, which shall also tell you the same thinges by mouth. For it semed good to the holy gost and to vs, to put no grevous thinge to you more then these necessarythinges: that is to saye, that ye abstayne from thinges offered to ymages, from bloud, from strangled and fornicacion. From which yf ye kepe
(20) youre selves, ye shall do well. So fare ye well.

F When they were departed, they came to Antioche and gaddred the multitude togeder and delyvered the pistle. When they had redde it, they reioysed of that consolacion. And Iudas and Syllas beinge prophetes*, exhorted the brethren with moche preachynge, and strenghted them. And after they had taryed there
(25) a space, they were let goo in peace of the brethren vnto the Apostles. Not with stondynge it pleasyd Syllas to abyde there still. Paul and Barnabas continued in Antioche teachynge and preachynge the worde of the Lorde with other many.

G But after a certayne space, Paul sayde vnto Barnabas: Let vs goo agayne and visite oure brethren in every cite where we have shewed the worde of the Lorde,
(30) and se how they do. And Barnabas gave counsell to take with them Iohn, called also Marke. But Paul thought it not mete to take him vnto their company whiche departed from them at Pamphylia, and went not with them to the worke.

Images.
Fornicacion.
strangled.
Bloude.

* Prophetes
are here
taken and in
diuerse place
of the new
testament
for ex-
pounders of
the scripture.

Marcke the
euangelist.

- | | |
|--|--|
| Line (1) For Moses of oldetyme in every cite | Line (23) ...consolacion. Iudas and Syllas...ex- |
| hath them that preache hym, | horted the people... |
| (4) ...apostles and seniours... | (24) After they haddetaryed there a cer- |
| (8) Theapostles, seniours... | tainespace, |
| (18) ...from thynges offered vnto the | (30) ...they do. Barnabas gave counsell, |
| ymages, | |

And the dissencion was so sharpe bitwene them, that they departed a sunder one from the other: so that Barnabas toke Marke and sayled vnto Cypers. And Paul chose Syllas and departed delyvered of the brethren vnto the grace of god. And he went thorowe all Cyria and Cilicia, stablisshynge the congregacions.

The. xvi. Chapter.

A (5) Then came he to Derba and to Lystra. And beholde a certayne disciple was there named Timotheus, a womans sonne which was a Iewas and beleved: but his father was a Greke. Of whom reported well, the brethren of Lystra and of Iconium. The same Paul wolde that he shuld goo forth with him, and toke and circumcised him because of the Iewes which were in those quarters: for they (10) knewe all that his father was a Greke. As they went thorow the cities, they delyvered them the decrees for to kepe, ordeyned of the Apostles and elders which were at Ierusalem. And so were the congregacions stablissed in the fayth, and encreased in noumbre dayly.

Timotheus.

B When they had goone thorow out Phrigia, and the region of Galacia, and (15) were forbydden of the holy gost to preach the worde in Asia, they came to Misia, and sought to goo into Bethinia. But the sprete soffered them not. Then they went over Misia, and cam doune to Troada. And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him sayinge: come into Macedonia and helpe vs. After he had sene the vision, immediatly we (20) prepared to goo into Macedonia, certified that the lorde had called vs for to preache the gospell vnto them. Then lowsed we forth from Troada, and with a strayght course came to Samothracia, and the nexte daye to Neapolim, and from thence to Philippos, which is the chefest cite in the partes of Macedonia, and a fre cite.

olio
lxxxii.

C (25) We were in that cite abydyng a certayne dayes. And on the saboth dayes we went out of the cite besydes a ryver where men were wont to praye, and we sate doune and spake vnto the women which resorted thither: And a certayne woman named Lydia, a seller of purple, of the cite of Thiatira, which worshipped God, gave vs audience. Whose hert the Lorde opened that she attended vnto

Lidia.

- | | |
|--|--|
| Line (1) Soo sharp was the dissencion bitwene them, | Line (15) ...to preach in Asia, |
| (2) And Barnabas toke Marke and sayled vnto Cypers. Paul chose Syllas... | (16) ...and the sprete...When theyhad gone over Misia, they cam doune to Troada... |
| (7) ...and Iconium. Paul wolde... | (27) ...which thither resorted. |
| (11) ...seniours which were at Ierusalem. So were... | (29) ...whose hert god opened... |

the thinges which Paul spake. When she was baptised and her housholde, she besought vs sayinge: Yf ye thinke that I beleve on the Lorde, come into my housse, and abyde there. And she constrayned vs.

D

And it fortuneth as we went to prayer, a certayn damsell possessed with a
(5) sprete that prophesied, met vs, which brought her master and mastres moche vauntage with prophesyinge. The same folowed Paul and vs and cryed sayinge: these men are the servauntes of the most hye God, which shewe vnto vs the waye of salvacion. And this dyd she many dayes. But Paul not content, turned about and sayd to the sprete: I commaunde the in the name of Iesu Christ, that
(10) thou come out of her. And he came out the same houre.

A spirite is
cast oute.

Vauntage.

And when her master and mastres sawe that the hope of their gaynes was gone, they caught Paul and Syllas, and drue them into the market place vnto the rulars, and brought them to the officers sayinge: These men trouble oure cite, which are Iewes and preache ordinaunces, which are not lafull for vs to receave,
(15) nether to observe, seinge we are Romainys. And the people ranne on them, and the officers rent their clothes, and commaunded them to be beaten with rodde. And when they had beaten them sore, they cast them into preson, commaundynge the iayler to kepe them surely. Which iayler when he had receaved suche commaundment, thrust them into the ynnere preson, and made their fete fast in
(20) the stockes.

E

j. cor. xj. f.

At mydnyght Paul and Syllas prayed, and lauded God. And the presoners hearde them. And sodenly ther was a greate erth quake, so that the fonndacion^t of the preson was shaken, and by and by all the dores opened, and every mannes bondes were lowsed. When the keper of the preson waked out of his slepe and
(25) sawe the preson dores open, he drue out his swearde and wolde have kylled him selfe, supposynge the presoners had bene fledde. But Paul cryed with a lowde voyce sayinge: Do thy selfe no harme, for we are all heare.

F

Then he called for a lyght and sprang in, and came tremblyng, and fell doune before Paul and Syllas, and brought them out and sayde: Syrs, what must
(30) I do to be saved? And they sayde: beleve on the Lorde Iesus, and thou shalt be saved and thy housholde. And they preached vnto him the worde of the Lorde, and to all that were in his housse. And he toke them the same houre of the nyght

- Line (4) Hit fortuneth...
(6) ...Paul and vs sayinge:
(8) ...waye of helth.
(11) When her master...
(12) ...and brought them into...
(13) ...and delivered them...

- Line (14) ...which are iewes and shewenewe
decrees,
(18) Which when he had...
(22) Sodenly there was...
(26) ...bene fledde. Paul cryed...
(28) He called...

o
xxiii.

and wasshed their woundes, and was baptised with all that belonged vnto him strayght waye. When he had brought them into his housse, he set meate before them, and ioyed that he with all his housholde, bolevē^t on God.

G

And when it was daye, the officers sent the ministres sayinge: Let those
(5) men goo. The keper of the preson tolde this sayinge to Paul, the officers have sent worde to lowse you. Now therfore get you hence and goo in peace. Then sayde Paul vnto them: they have beaten vs openly vncomdempned, for all that we are Romainys, and have cast vs into preson: and now wolde they sende vs awaye prevely? Naye not so, but let them come them selves and fet vs out.
(10) When the ministres tolde these wordes vnto the officers, they feared when they hearde that they were Romainys, and came and besought them, and brought them out, and desyred them to departe out of the cite. And they went out of the preson and entred into the housse of Lidia, and when they had sene the brethren, they comforted them and departed.

The. xvii. Chapter.

A

(15) As they made their iorney thorow Amphipolis, and Appolonia, they came to Thessalonica where was a synagoge of the Iewes. And Paul as his maner was, went in vnto them, and thre saboth dayes declared oute of the scripture vnto them, openynge and allegynge that Christ must nedes have suffred and rysen agayne from deeth, and that this Iesus was Christ, whom (sayde he) I preache
(20) to you. And some of them beleved and came and companied with Paul and Syllas: also of the honourable Grekes a greate multitude, and of the chefe wemen, not a feawe.

B

But the Iewes which beleved not, havynge indignacion, toke vnto them evyll men which were vagabondes, and gadered a company, and set all the cite on a
(25) roore, and made asaute vnto the housse of Iason, and sought to bringe them out to the people. But when they founde them not, they drue Iason and certayne brethren vnto the heedes of the cite cryinge: these that trouble the worlde, are come hydder also, which Iason hath receaved prevely. And these all do contrary to the elders of Cesar, affirmynge another kynge, one Iesus. And they troubled

Line (10) The ministres tolde...and they feared...	Line (17) ...declared of the scripture...
(12) They went out...	(23) The iewes...
(16) ...off the iewes. Paul as his maner was...	(26) And when...
	(29) ...the ordinacions off Cesar,

the people and the officers of the cite when they hearde these thinges. And when they were sufficiently answered of Iason, and of the other, they let them goo.

And the brethren immediatly sent awaye Paul and Syllas by nyght vnto Berrea. Which when they were come thither, they entred into the synagoge
 C (5) of the Iewes. These were the noblest of byrthe amonge them of Thessalonía which receaved the worde with all diligence of mynde, and searched* the scriptures dayly whether those thinges were even so. And many of them beleved: also of worshipfull women which were Grekes, and of men not afeawe.

When the Iewes of Thessalonía had knowledge that the worde of God was
 (10) preached of Paul at Berrea, they came there and moved the people. And then by and by the brethren sent awaye Paul to goo as it were to the see: but Syllas and Timotheus abode there still. And they that gyded Paul, brought him vnto Attens, and receaved a commaundment vnto Syllas and Timotheus for to come to him atonce, and came their waye.

Folio
Clxxxiii.

D (15) Whyll Paul wayted for them at Attens, his sprete was moved in him, to se the cite geven to worshippinge of ymages. Then he disputed in the synagoge with the Iewes, and with the devout persones, and in the market dayly with them that came vnto him. Certayne philosophers of the Epicures and of the stoyckes, disputed with him. And some ther were which sayde: what will
 (20) this babler saye. Other sayd: he semeth to be a tydynges bringer of newe devyls, because he preached vnto them Iesus and the resurreccion. And they toke him, and brought him into Marsestrete sayinge: maye we not knowe what this newe doctrine wher of thou speakest, is? For thou bringest straunge tydynges to oure eares. We wolde knowe therfore what these thinges meane. For all
 (25) the Attenians and straungers which were there, gave them selves to nothings els, but ether to tell or to heare newe tydynges.

F Paul stode in the myddes of Marse strete and sayde: ye men of Attens, I perceave that in all thinges ye are to supersticious. For as I passed by and behelde the maner how ye worship youre goddes, I founde an aultre wher in
 (30) was written: vnto the vnknowne god. Whom ye then ignorantly worship, him shewe I vnto you. God that made the worlde and all that are in it, seynge that he is Lorde of heven and erth, he dwelleth not in temples made with hondes,

* Searche
the scripture
for by them
may ye trye
all doctrine.

Attens.

Vnknowne
God.
God dwelleth
not in the
temple.

Line (3) The brethren...
 (4) When they were come...
 (5) ...the noblest amonge them...
 (8) ...and of worshipfull women...
 (10) ...they cam thither...
 (11) ...Paul to goo vnto thesee:

Line (12) They that gyded Paul...
 (22) ...whatys thys newe doctrine wher off
thouspeakest.
 (28) ...that in all thyngesye are somewhat
supersticious.

nether is worshipped with mennes hondes, as though he neded of eny thinge, seinge he him selfe geveth lyfe and breeth to all men every where, and hath made of one bloud all nacions of men, for to dwell on all the face of the erthe, and hath assigned, before how longe tyme, and also the endes of their inhabitation, that
 (5) they shuld seke God, yf they myght fele and fynde him, though he be not farre from every one of vs. For in him we lyve, move and have oure beyng, as certayne of youre awne Poetes sayde. For we are also his generacion. For as moche then as we are the generacion of God, we ought not to thynke that the godhed is lyke vnto golde, silver or stone, graven by crafte and ymaginacion
 (10) of man.

G And the tyme of this ignoraunce God regarded not: but now he byddeth all men every where repent, because he hath apoynted a daye, in the which he will iudge the worlde acordynge to ryghtewesses†, by that man whom he hath apoynted, and hath offered faith* to all men, after that he had raysted him
 (15) from deeth.

When they hearde of the resurreccion from deeth, some mocked, and other sayde: we will heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men clave vnto Paul and beleved, amonge the which was Dionysius a senatour, and a woman named Damaris, and other with them.

The. xviii. Chapter.

xxv.

A (20) After that, Paul departed from Attens, and came to Corinthum, and founde a certayne Iewe named Aquila, borne in Ponthus, latly come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Iewes to departe from Rome) and he drewe vnto them. And because he was of the same crafte, he abode with them and wrought: their crafte was to make
 (25) tentes. And he preached in the synagoge every saboth daye, and exhorted the Iewes and the gentyls.

B When Sylas and Timotheus were come from Macedonia, Paul was con-strayned by the sprete to testifie to the Iewes that Iesus was very Christ. And when they sayde contrary and blasphemed, he shoke his rayment and sayde vnto

* Fayth is here taken for the promyses of mercie which thorow fayth saue vs. which promyses after the resurreccion of Christ god commaunded to be preached vnto all nacions and not to the Iues onlye, as before.

Dionysius.
Damaris.

Corinthum.

Tentes.

Shoke his
rayment.

Line (2) For asmocheas he geveth to all men lyfe and breth every where,
 (4) ...assigned tymes apoynted before, And the endes...
 (14) ...and hath geven faith...

Line (17) ...amonge them. Certayne men...
 (24) (their...tentes)
 (27) ...Paul was payned in thesprete, as he testified to the iewes that Iesus was Christ. when they sayde...

them: youre bloud apon youre awne heeddes, and from hence forth I goo blamelesse vnto the gentyls. And he departed thence, and entred into a certayne mannes housse named Iustus a worshiper of god, whose housse ioyned harde to the synagoge. How be it one Crispus the chefe rular of the synagoge beleved
(5) on the lorde with all his housholde, and many of the Corinthians gave audience and beleved and were baptised.

C Then spake the lorde to Paul in the nyght by a vision: be not afrayde, but speake, and holde not thy peace: for I am with the, and no man shall invade the that shall hurte the. For I have moche people in this cite. And he continued
(10) there a yere and sixe monethes, and taught them the worde of God.

D When Gallio was rular of the countre of Acaia, the Iewes made insurreccion with one accorde agaynst Paul, and brought him to the iudgement seate saying: this felow counceleth men to worship God contrary to the lawe. And as Paul was about to open his mouth, Gallio sayde vnto the Iewes: yf it were a matter of
(15) wronge, or an evyll dede (o ye Iewes) reason wolde that I shuld heare you: but yf it be a question of wordes, or of names, or of youre lawe, loke ye to it youre selves. For I wilbe no iudge in soche maters, and he drave them from the seate. Then toke all the Grekes Sostenes the chefe rular of the synagoge and smote him before the iudges seate. And Gallio cared for none of tho thinges.

E (20) Paul after this, taryed there yet a good whyle, and then toke his leave of the brethren, and sayled thence into Ciria, Priscilla and Aquila accompanyinge him. And he shore his heed in Cenchrea, for he had a vowe. And he came to Ephesus and lefte them there: but he him selfe entred into the synagoge, and reasoned with the Iewes. When they desyred him to tary longer tyme with them, he
(25) consented not, but bad them fare well sayinge. I must nedes at this feast that cometh, be in Ierusalem: but I will returne agayne vnto you yf God will. And he departed from Ephesus and came vnto Cesarea: and ascended and saluted the congregacion, and departed vnto Antioche, and when he had taryed there a whyle, he departed. And went over all the countre of Galacia and Phrigia
(30) by order, strengthynge† all the disciples.

And a certayne Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was informed in the

Ephesus

Here went
Paule to
Ierusalem.

Apollos.

Folio
Clxxxvi.

Line (1) ...for hence forth I goo vnto the
gentyls, And departed from thens,
(3) Iustus which worshipped god.
(4) ...synagoge. Won Crispus a rular of
the Synagoge...
(9) And he rested there...

Line (12) ...to theiudges seate saying: This man
teacheth to worship... As Paul...
(17) ...hedrave them from his seate.
(18) ...Sostenes a rular ofthe synagoge...
(22) ...afterthatt he had schorne his heed...
(26) And departed...
(31) A certayne iewe...

F waye of the Lorde, and he spake fervently in the sprete, and taught diligently the thinges of the Lorde, and knewe but the baptim of Iohn only. And the same began to speake boldely in the synagoge. And when Aquila and Priscilla had hearde him: they toke him vnto them, and expounded vnto him the waye of
(5) God more perfectly.

And when he was disposed to goo into Acaia, the brethren wrote exhortynge the disciples to receave him. After he was come thither, he holpe them moche which had beleved thorowe grace. And myghtely he overcame the Iewes, and that openly, shewynge by the scriptures that Iesus was Christ.

The. xix. Chapter. +

A (10) It fortunied, whyll Appollo was at Corinthum, that Paul passed thorow the vpper costes and came to Ephesus, and founde certayne disciples and sayd vnto them: have ye receaved the holy gost sence ye beleved? And they sayde vnto him: no we have not hearde whether ther be eny holygoost or no. And he sayd vnto them: wher with were ye then baptised? And they sayd: with Iohns baptim
at. iij. c. (15) Then sayde Paul: Iohn verely baptised with the baptim of repentaunce, sayinge vnto the people that they shuld beleve on him which shuld come after him: that is on Christ Iesu. When they hearde that, they were baptised in the name of the lorde Iesu. And Paul layde his hondes apon them, and the holy gost came on them, and they spake with tonges, and prophesied, and all the men were aboute. xii.
B (20) And he went into the synagoge, and behaved him selfe boldely for the space of thre monethes, disputynge and gevyng them exhortacions of the kyngdome of God. + When dyvers waxed harde herted and beleved not, but spake evyll of the waye, and that before the multitude: he departed from them, and seperated the disciples. And disputed dayly in the scole of one called
(25) Tyrannus. And this contynued by the space of two yeares: so that all they which dwelt in Asia, hearde the worde of the lorde Iesu, bothe Iewes and Grekes. And god wrought no small miracles by the hondes of Paul: so that from his body, were brought vnto the sicke, napkyns or partlettes, and the diseases departed from them, and the evyll spretes went out of them.

Ephesus

Layenge on
of handes.

Napkin.
Partlet.

Line (2) And began to speake boldely...
(3) When Priscilla and Aquila had herde hym:
(6) When he was disposed to goo into Acaia, the brethren exhorted hym therto, and wrote vnto the disciples that they shulde receave hym.
(8) ...the iewes openly shewing by the scriptures...
(10) ...passed over the vpper costes,
(12) ...after ye beleved?

Line (13) Noo, nether have we herde...
(18) ...and when Paul layde his hondes apon them, the holy gost cam on them.
(19) All the men...
(23) ...spake evyll of the waye off the lorde before the multitude:
(24) And severed the disciples awaye, And taught dayly...
(27) ...god wrought not smale...
(28) ...and the diseases and evyll spretes departed from them.

Folio
Clxxxvii.

C

Then certayne of the vagabounde Iewes exorcistes, toke upon them to call over them which had evyll spretes, the name of the lorde Iesus sayinge: We adiure you by Iesu whom Paul preacheth. And ther were seven sonnes of one Sceva a Iewe and chefe of the prestes which dyd so. And the evyll sprete
(5) answered and sayde: Iesus I knowe, and Paul I knowe: but who are ye? And the man in whom the evyll sprete was, ranne on them, and overcame them, and prevayled agaynst them, so that they fledde out of that housse naked and wounded. And this was knowen to all the Iewes and Grekes also, which dwelt at Ephesus, and feare came on them all, and they magnified the name of the
(10) lorde Iesus.

D

And many that beleved, came and confessed and shewed their workes. Many of them which vsed curious craftes, brought their bokes and burned them before all men, and they counted the price of them and founde it fifty thousande silverlynges*. So myghtely grewe the worde of god, and prevayled. After these
(15) thinges were ended. Paul purposed in the sprete, to passe over Macedonia and Achaia, and to goo to Ierusalem saying: After I have bene there, I must also se Rome. So sent he into Macedonia two of them that ministred vnto him Timotheus and Erastus: but he him selfe remayned in Asia for a season.

E

The same tyme ther arose no lytell a do aboute that waye. For a certayne
(20) man named Demetrius, a silversmyth, which made silver schrynes for Diana, was not a lytell beneficiall vnto the craftes men. Which he called to geder with the worke men of lyke occupacion, and sayd: Syrs, ye knowe that by this crafte we have vauntage. Moreover ye se and heare that not alone at Ephesus, but almost thorowe oute all Asia, this Paul hath persuaded and turned away moche
(25) people, saying that they be not goddes which are made withhondes. So that not only this oure crafte cometh into parell to be set at nought: but also that the temple of the greate goddas Diana shuld be despysed, and her magnificence shuld be destroyed which all Asia, and the worlde worshippeth.

F

When they hearde these sayinges, they were full of wrathe, and cryed out
(30) saying: Greate is Diana of the Ephesians. And all the cite was on a roore, and they russhed in to the comen hall with one assent, and caught Gayus and Aristarcus, men of Macedonia, Pauls companions. When Paul wolde have entred in vnto the

* These syluerlynges which we now and then call pence the Iues call sicles, and are worth a x. pence sterlynge.

Demetrius.

Line (1) Certayne of the...

(3) There were seven sonnes off one Sceva
a ruclar off thesinagoge which did soo:

(6) ...the wicked devyll was,

(7) ...out of the housse...

(8) Thys was knowen...

Line (20) ...Demetrius, a goldsmyth,

(24) ...thys Paul entyseth,

(26) ...but that also the temple of greate
Diana...

(27) And her maieste...

people, the disciples suffered him not. Certayne also of the chefe of Asia which were his frendes, sent vnto him, desyrynge him that he wolde not preace into the comen hall. Some cryed one thinge and some another, and the congregacion was all out of quiet, and the moare parte knewe not wherfore they were come
(5) togeder.

Some of the company drue forth Alexander, the Iewes thrustynge him forwardes. Alexander beckened with the honde, and wolde have geuen the people an answer. When they knewe that he was a Iewe, ther arose a shoute almost for the space of two houres, of all men cryinge, greate is Diana of the
(10) Ephesians.

When the tounne clarkke had ceased the people, he sayd: ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddas Diana, and of the ymage which came from heven. Seinge then that no man sayth here agaynst, ye ought to be content, and to do nothinge
(15) rasshly: For ye have brought hyther these men whiche are nether robbers of churches, nor yet despisers of youre goddes. Wherfore yf Demetrius and the craftes men which are with him, have eny sayinge to eny man, the lawe is open, and ther are ruelars, let them accuse one another. Yf ye goo about eny other thinge, it maye be determined in a lawfull congregacion For we are in ieoperdy
(20) to be accused of this dayes busines: for as moche as ther is no cause wherby we maye geve a rekenynge of this concourse of people. And when he had thus spoken, he let the congregacion departe.

The. xx. Chapter.

After the rage was ceased, Paul called the disciples vnto him, and toke his leave of them, and departed for to goo into Macedonia. And when he had gone
(25) over those parties, and geuen them large exhortacions, he came into Grece, and there abode. iii. monethes. And when the Iewes layde wayte for him as he was about to sayle into Syria, he purposed to returne thorowe Macedonia.

Ther accompanied him into Asia, Sopater of Berrea, and of Thessalonia Aristarcus and Secundus, and Gayus of Derba, and Timotheus: and out of Asia

TMV

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18

1525

Line (6) (the iewes...forwardes)
(7) ...with his honde,

Line (26) When theiewes...
(28) ...Sopater of Beroen:

Tychicus and Trophimos. These went before, and taryed vs at Troas. And we sayled awaye from Philippos after the ester holydayes, and came vnto them to Troas in five dayes, where we abode seven dayes.

B And on the morowe after the saboth daye the disciples came to geder for
(5) to breake breed and Paul preached vnto them (redy to departe on the morowe)
and continued the preachynge vnto mydnyght. And there were many lyghtes
in the chamber where they were gaddered to geder, and there sate in a wyndowe
a certayne yonge man named Eutichos, fallen into a depe slepe. And as Paul
declared, he was the moare overcome with slepe, and fell doune from the thyrd
(10) lofte, and was taken vp deed. Paul went doune and fell on him, and embrased
him, and sayde: make nothinge a do, for his lyfe is in him. When he was come
C vp agayne, he brake breed, and tasted, and comened^t a longewhyle even tyll the
mornynge, and so departed. And they brought the younge man a lyve, and
were not alytell comforted.

(15) And we went a fore to shippe and lowsed vnto Asson, there to receave
Paul. For so had he apoynted, and wolde him selfe goo a fote. When he was
come to vs vnto Asson, we toke him in, and came to Mytelenes. And we
sayled thence, and came the nexte daye over agaynst Chios. And the nexte
daye we aryved at Samos, and taryed at Trogilion. The nexte daye we came
(20) to Myleton: for Paul had determind to leave Ephesus as they sayled, because
he wolde not spende the tyme in Asia. For he hasted to be (yf he coule
possible) at Ierusalem at the daye of pentecoste. Wherefore from Myleton he
sent to Ephesus, and called the elders of the congregacion. And when they
were come to him, he sayde vnto them: Ye knowe from the fyrst daye that
D (25) I came vnto Asia, after what maner I have bene with you at all ceasons, servynge
the lorde with all humblenes of mynde, and with many teares, and temptacions
which happened vnto me by the layinges awayte of the Ieues, and how I kept
backe no thinge that was profitable: but that I have shewed you and taught you
openly and at home in youre houses, witnessinge bothe to the Iewes, and also to
Folio Clxxxix.
(30) the Grekes, the repentaunce to ward God, and faith towarde oure Lorde Iesu.

E And now beholde I goo bounde in the sprete vnto Ierusalem, and knowe
not what shall come on me there, but that the holy goost witnesseth in every

Line (1) Wesayled...
(3) ...and there abode seven dayes.
(4) On asaboth daye...
(6) ...continued his preachynge... There-
were many lightes...
(7) ...where wewere gaddered to gedder,
(9) ...he was moare overcome...
(13) They brought the yonge man...
(15) Then toke we shippyng, and de-
parted vnto Asson,
(16) ...and wolde hym silfe goo be londe.

Line (17) ...and sayled thence,
(18) And the dayefollowynge...
(21) (yffitt were possible)
(22) ...in the feaste off pentecoste. From
Mileton he sent...
(23) ...the seniours... When they were
come...
(25) ...servynge God...
(28) ...thatt myghtbe for youre proffet:
(32) ...come off me there,

cite sayinge: that bondes and trouble abyde me. But none of tho thinges move me: nether is my lyfe dere vnto my selfe, that I myght fulfill my course with ioye, and the ministracion which I have receaved of the Lorde Iesu, to testify the gospell of the grace of god.

- F (5) And now beholde, I am sure that hence forth ye all (thorow whom I have gone preaching the kyngdome of God) shall se my face no moore. Wherefore I take you to recorde this same daye, that I am pure from the bloude of all men. For I have kepte nothinge backe: but have shewed you all the counsell of God. Take hede therfore vnto youre selves, and to all the flocke, wherof the holy
(10) goost hath made you oversears, to rule the congregacion of God, which he hath purchased with hisbloud. For I am sure of this, that after my departynge shall greuous wolves entre in amonge you, which will not spare the flocke. Moreover of youre awne selves shall men aryse speakeinge perverse thinges, to drawe disciples after them. Therefore awake and remember, that by the space of. iii.
G (15) yeaes I ceased not to warne every one of you, both nyght and daye with teares.

Greuous
wolves.

G
10r. iij.
æss. ij. b
tess. iij.

- And now brethren I commende you to God and to the worde of his grace, which is able to bylde further, and to geve you an inheritaunce amonge all them which are sanctified. I have desyred no mans silver, golde, or vesture. Ye knowe well that these hondes have ministred vnto my necessities, and to
(20) them that were with me. I have shewed you all thinges, how that so laborynge ye ought to receave the weake, and to remember the wordes of the Lorde Iesu, howe that he sayde: It is more blessed to geve, then to receave.

- When he had thus spoken, he kneled doune, and prayed with them all. And they wept all aboundantly, and fell on Pauls necke, and kissed him, sorowinge
(25) most of all for the wordes which he spake, that they shuld se his face no moore. And they acompanied him vnto the shyppe.

The. xxi. Chapter.

- A And it chauned that assone as we had launched forth, and were departed from them, we came with a strayght course vnto Choon, and the daye folowinge vnto the Rhodes, and from thence vnto Patara. And we founde a shippe redy

Folio Cxc.

B

C

D

to sayle vnto Phenices, and went a borde and set forth. Then appered vnto vs Cyprus, and we lefte it on the lefte honde, and sayled vnto Syria, and came vnto Tyre. For there the shyppe vnladed her burthen. And when we had founde brethren, we taryed there. vii. dayes. And they tolde Paul thorowe the sprete, that he shuld not goo vp to Ierusalem. And when the dayes were ended, we departed and went oure wayes, and they all brought vs on oure waye, with their wyues and chyl dren, tyll we were come out of the cyte. And we kneled doune in the shore and prayde. And when we had taken oure leave one of another, we toke shyppe, and they returned home agayne.

(10) When we had full ended the course from Tyre, we aryved at Ptolomaida, and saluted the brethren, and abode with them one daye. The nexte daye, we that were of Pauls company, departed and came vnto Cesarea. And we entred into the housse of Philip the Evangelist, which was one of the seven deacones, and abode with him. The same man had fower doughters virgens, which dyd (15) prophesy. And as we taryed there a good many dayes, there came a certayne prophete from Iurie, named Agabus. When he was come vnto vs, he toke Pauls gerdell, and bounde his hondes and fete, and sayde: thus saith the holy goost: so shall the Iewes at Ierusalem bynde the man that oweth^t this gerdell, and shall delyver him into the hondes of the gentyls.

(20) When we hearde this, both we and other of the same place, besought him, that he wolde not goo vp to Ierusalem. Then Paul answered and sayde: what do ye wepyng and breakinge myne hert? I am redy not to be bound only, but also to dye at Ierusalem for the name of the Lorde Iesu. When we could not turne his mynde, we ceased sayinge: the will of the Lorde be fulfilled. (25) After those dayes we made oure selves redy, and went vp to Ierusalem. There went with vs also certayne of his disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple with whom we shuld lodge. And when we were come to Ierusalem, the brethren receaved vs gladly. And on the morowe Paul went in with vs vnto Iames. And all the elders came to (30) geder. And when he had saluted them, he tolde by order all thinges that God had wrought amonge the gentyls by his ministracion. And when they hearde it, they glorified the Lorde, and sayde vnto him: thou seist brother, how many

Phillip.

Agabus.

Line (12) off Paulus company, cam vnto Cesarea.

(13) which was oncof the seven, and abode with hym.

(26) ...certayne off the disciples...

Line (28) On the moreowe...

(29) ...seniours...

(30) ...tolde by order, what thynges God...

(31) ...when they herde itt,

thousande Iewes ther are which beleve, and they are all zelous over the lawe. And they are informed of the, that thou teachest all the Iewes which are amonge the gentyls, to forsake Moses, and sayst that they ought not to circumcise their chyl dren, nether to live after the customes. What is it therfore? The multitude
(5) must nedes come togeder. For they shall heare that thou arte come. Do therfore this that we saye to the.

E
e. vj.

We have. iiii. men, which have a vowe on them. Them take, and purifye thy selfe with them, and do cost on them, that they maye shave their hee dedes, and all shall knowe that tho thinges which they have hearde concerninge the,
(10) are nothinge: but that thou thy selfe also walkest and kepest the lawe. For as touchinge the gentyls which beleve, we have written and concluded, that they observe no soche thinges: but that they kepe them selves from thinges offred to ydoles, from bloud, from strangled and from fornicacion. Then the nexte daye Paul toke the men, and purified him selfe with them, and entred into the temple,
(15) declaringe that he observed the dayes of the purificacion, vntyll that an offeringe shuld be offred for every one of them.

o Cxci.

And as the seven dayes shuld have bene ended, the Iewes which were of Asia when they sawe him in the temple, they moved all the people, and layde hondes on him cryinge: men of Israel helpe. This is the man that teacheth all
(20) men every where agaynst the people, and the lawe, and this place. Moreover also he hath brought Grekes into the temple, and hath polluted this holy place. For they sawe one Trophimus an Ephesian with him in the cyte. Him they supposed Paul had brought into the temple. And all the cyte was moved, and the people swarmed to geder. And they toke Paul and drue him out of the
(25) temple, and forthwith the dores were shut to.

F

As they went about to kyll him, tydinges came vnto the hye captayne of the soudiers, that all Ierusalem was moved. Which immediatly toke soudiers and vndercaptaynes, and ranne doune vnto them. When they sawe the vpper captayne and the soudiers, they lefte smytinge of Paul. Then the captayne came
(30) neare and toke him, and commaunded him to be bounde with two chaynes, and demaunded what he was, and what he had done. And one cryed this, another that amonge the people. And when he coulde not knowe the certayntie

Line (9) ...herdeof the...

(10) As touchinge the gentyls...

(15) ...declaringe the fulfillynge off the dayes of purificacion, vntyll that an oblation...

Line (31) Woncryed this,

(32) ...knowe the certaynet,

for the rage, he commaunded him to be caryed into the castle. And when he came vnto a grece, it fortuneth that he was borne of the souldiers of the violence of the people. For the multitude of the people folowed after cryinge: awaye with him.

- G (5) And as Paul shuld have bene caryed into the castle, he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: canst thou speake Greke? Arte not thou that Egypcian which before these dayes made an vproure and ledde out into the wildernes. iiii. thousande men that were murtherers? But Paul sayde: I am a man which am a Iewe of Tharsus a cite in Cicill a Citesyn (10) of no vyle cite, I beseeche the soffre me to speake vnto the people. When he had geuen him licence, Paul stode on the steppes and beckned with the honde vnto the people, and ther was made a greate silence. And he spake vnto them in the Ebrue tonge sayinge:

The. xxii. Chapter.

- A Ye men, brethren and fathers, heare myne answer which I make vnto (15) you. When they hearde that he spake in the Ebrue tonge to them, they kept the moore silence. And he sayde: I am verely aman which am a Iewe, borne in Tharsus, a cite in Cicill: neverthelesse yet brought vp in this cite, at the fete of Gamaliel and informed diligently in the lawe of the fathers, and was fervent mynded to Godwarde, as ye all are this same daye, and I persecuted this waye (20) vnto the deeth byndynge and delyveringe into preson bothe men and wemen, as the chefe prest doth beare me witnes, and all the elders: of whom also I receaved letters vnto the brethren, and went to Damasco to bringe them which were there, bounde vnto Ierusalem for to be punysshed.

Folio
Cxcii.

- B And it fortuneth, as I made my iorney and was come nye vnto Damasco (25) aboute none, that sodenly ther shone from heaven a greate lyght rounde aboute me, and I fell vnto the erth, and hearde a voyce sayinge vnto me: Saul, Saul, why persecutest thou me? And I answered: what arte thou Lorde? And he sayd vnto me: I am Iesus of Nazareth, whom thou persecutest. And they that were with me, sawe verely alyght and were a frayde: but they hearde not the

- Line (1) When he cam...
(2) ...for the violence...
(3) The multitude of the people...
(8) ...in to the wildernes about iiii.
thousande men that were murtherers?
Paul sayde:

- Line (11) ...with his honde...
(12) ...in Ebrue sayinge:
(15) ...hespake Ebrue vnto them,
(21) ...and all the seniours:
(24) ...that as I made my iorney,
(25) ...aboute none, sodenly there shone...

voyce of him that spake with me. And I sayde: what shall I do Lorde? And the Lorde sayde vnto me: Aryse and goo into Damasco and there it shalbe tolde the of all thinges which are apoynted for the to do. And when I sawe nothyng for the brightnes of that light, I was ledde by the honde of them that were with
(5) me, and came into Damasco.

C And one Ananias a perfect man, and as pertayninge to the lawe, havinge good reporte of all the Iewes which there dwelt, came vnto me, and stode and sayd vnto me: Brother Saul, loke vp. And that same houre I receaved my sight and sawe him. And he sayde, the God of oure fathers hath ordeyned the before,
(10) that thou shuldest knowe his will, and shuldest se that which is rightfull, and shuldest heare the voyce of his mouth: for thou shalt be his witnes vnto all men of tho thinges which thou hast sene and hearde. And now: why tariest thou? Aryse and be baptised, and wesse away thy synnes, in callinge on the name of the Lorde.

D (15) And it fortunied, when I was come agayne to Ierusalem and prayde in the temple, that I was in a traunce, and sawe him sayinge vnto me. Make haste, and get the quickly out of Ierusalem: for they will not receave thy witnes that thou bearest of me. And I sayde: Lorde they knowe that I presoned, and bet in every synagoge them that beleved on the. And when the bloud of thy witnes
(20) Steven was sheed, I also stode by, and consented vnto his deeth, and kept the rayment of them that slewe him. And he sayde vnto me: departe, for I will sende the a farre hence vnto the Gentylys.

E They gave him audience vnto this worde, and then lifte vp their voyces and sayde: a waye with soche a felowe from the erth: yt is pitie that he shuld live.
(25) And as they cryed and cast of their clothes, and thrue dust into the ayer, the captayne bade him to be brought into the castle, and commaunded him to be scourged, and to be examined, that he myght knowe wherfore they cryed on him. And as they bounde him with thonges, Paul sayde vnto the Centurion that stode by: Ys it lafull for you to scourge a man that is a Romain and
(30) vncondempned? When the Centurion hearde that, he went, and tolde the vpper captayne sayinge: What intendest thou to do? This man is a Romaine.

F Then the vpper captayne came, and sayde to him: tell me, art thou a

Baptisme

- Line (6) Won Ananias a perfecte man,
(8) Brother Saul receave thy sight.
(9) And hesayde vnto me,
(17) ...receave the witnes...
(23) ...and lifte vppe their voyces...
(25) And they cryed...
(28) ...sayde vnto an vnder captayne:

- Line (29) ...scourge a Romain vncondempned?
When the vnder captayne herde that,
he went to the vpper captayne, and
tolde hym sayinge:
(32) The vpper captayne cam to hym, and
sayde:

Folio
Cxciii.

G

Romayne? He sayde: Yee. And the captayne answered: with a greate some obtayned I this fredome. And Paul sayde: I was fre borne. Then strayght waye departed from him, they which shuld have examyned him. And the hye captayne also was a frayde, after he knewe that he was a Romayne: because he (s) had bounde him.

On the morowe because he wolde have knowen the certayntie wherfore he was accused of the Iewes, he lowsed him from his bondes, and commaunded the hye Prestes and all the counsell to come together, and brought Paul, and set him before them.

The. xxiii. Chapter.

A

(10) Paul behelde the counsell and sayde: men and brethren, I have lived in all good conscience before God vntill this daye. The hye prest Ananias commaunded them that stode by to smyte him on the mouth. Then sayde Paul to him: God smyte the thou payntyde wall. Sittest thou and iudget me after the lawe: and commaundest me to be smytten contrary to the lawe? And they that stode by, (15) sayde: revylest thou Goddes hye preste? Then sayd Paul: I wist not brethren, that he was the hye preste. For it is written, thou shalt not curse the rular of thy people.

exo. xxij

B

phi. iij. b.

mat. xxij

When Paul perceaved that the one parte were Saduces, and the other Pharises: he cryed oute in the counsell. Men and brethren, I am a Pharisaye, (20) the sonne of a Pharisaye. Of the hope, and resurreccion from deeth, I am iudget. And when he had so sayde, ther arose a debate bitwene the Pharisayes and the Saduces, and the multitude was devided. For the Saduces saye that ther is no resurreccion, nether angell, nor sprete. But the Pharisayes graunt bothe. And ther arose a great crye, and the Scribes which were of the Pharisayes parte, arose (25) and strove sayinge: we fynde none evyll in this man. Though a sprete or an angell hath apered to him, let vs not stryve agaynst God.

Saduces
pharises.

C

And when ther arose greate debate, the captayne fearynge lest Paul shuld have bene pluckt asondre of them, commaunded the soudiers to goo doune, and to take him from amonge them, and to bringe him into the castle. The nyght

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Line (1) With moche money...

(3) And the captayne...

(6) On themorowe he lowsed hym from
hys boundes desyringe to knowe the
certaynte for what cause he was
accused of the iewes,

(12) ...God shall smyte the...

Line (16) ...thou shalt not speake evyll to the
rular of thy people.(20) Of hope, and of resurreccion from
deeth...(24) ...which wer on the phariseis parte
strove saynge:

folowyng, God stode by him and sayde: Be of good cheare Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnes at Rome.

D

When daye was come, certayne of the Iewes gaddered them selves to geder, and made a vowe, sayinge that they wolde nether eate nor drinke till they had
(5) killed Paul. They were aboute. xl. which had made this conspiracion. And they cam to the chefe prestes and elders, and sayde: we have bounde oure selves with a vowe, that we will eate nothinge vntill we haveslayne Paul. Now therfore geve ye knowlege to the vpper captayne and to the counsell, that he bringe him forth vnto vs to morow, as though we wolde knowe some thinge more
(10) perfectly of him. But we (or ever he come neare) are redy in the meane season to kill him.

E

o
iiii.

When Pauls sisters sonne hearde of their layinge awayte, he went and entred into the castle, and tolde Paul. And Paul called one of the vnder captaynes vnto him, and sayde: bringe this younge man vnto the hye captayne:
(15) for he hath a certayne thinge to shewe him. And he toke him, and sayd: Paul the presoner called me vnto him and prayed me to bringe this younge man vnto the, which hath a certayne matter to shewe the.

The hye captayne toke him by the hond, and went a parte with him out of the waye: and axed him: what hast thou to saye vnto me? And he sayd: the
(20) Iewes are determined to desyre the that thou woldest brynge forth Paul to morowe into the counsell, as though they wolde enquire somewhat of him more perfectly. But folowe not their mindes: for ther lye in wayte for him of them, moo^t then. xl. men, which have bounde them selves with a vowe, that they will nether eate ner drinke till they have killed him. And now are they
(25) redy, and loke for thy promes.

F

The vpper captayne let the yonge man departe and charged: se thou tell it out to no man that thou hast shewed these thinges to me. And he called vnto him two vnder captaynes, sayinge: make redy two hondred soudiers to goo to Cesarea, and horsmen threscore and ten, and speare men two houndred, at the
(30) thyrde houre of the nyght. And delyvre them beastes that they maye put Paul on, and bringe him safe vnto Felix the hye debite, and wrote a letter in this maner.

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Line (6) ...seniours, and sayde:

(7) ...therfore geveknowlege...

(14) ...vnto thecapteyne.

(15) And heroke him, and ledde him vnto the hye captayne, and sayd:

Line (22) ...there laye awayte...

(26) Se thou tell no man that thou hast tolde me this.

Claudius Lisias vnto the most mighty rular Felix, sendeth gretinges. This man was taken of the Iewes, and shuld have bene killed of them. Then cam I with souldiers, and rescued him, and perceaved that he was a Romaine. And when I wolde have knowen the cause, wherfore they accused him, I brought
(5) him forth into their counsell. There perceaved I that he was accused of questions of their lawe: but was not giltye of eny thinge worthy of deeth or of bondes. Afterwarde when it was shewed me how that the Iewes layde wayte for the man, I sent him strayght waye to the, and gave commaundment to his accusars, yf they had ought agaynst him, to tell it vnto the: fare well.

G (10) Then the souldiers as it was commaunded them, toke Paul, and brought him by nyght to Antipatras. On the morowe they lefte horsmen to goo with him, and returned vnto the castle. Which when they cam to Cesarea, they delivered the epistle to the debite, and presented Paul before him. When the debite had redde the letter, he axed of what countre he was, and when he
(15) vnderstode that he was of Cicill, I will heare the (sayde he) when thyne accusars are come also: and commaunded him to be kepte in Herodes pallys.

The. xxiiii. Chap.

A After. v. dayes, Ananias the hye preste descended, with elders and with a certayne Oratour named Tartullus, and enformed the ruclar of Paul. When Paul was called forth, Tartullus beganne to accuse him saying: Seynge that
(20) we live in great quyetnes by the meanes of the, and that many good thinges are done vnto this nacion thorow thy providence: that alowe we ever and in all places, most myghty Felix with all thanks. Not withstandinge, that I be not tedeous vnto the, I praye the, that thou woldest heare vs of thy curtesy a feawe wordes.

Folio Cxcv.

B (25) We have founde this man a pestilent felowe, and a mover of debate vnto all the Iewes thorowe out the worlde, and a mayntayner of the secte of the Nazarites, and hath also enforced to pollute the temple. Whom we toke and wolde have iudged acordinge to oure lawe: but the hye captayne Lisias came vpon vs, and with great violence toke him awaye out of oure hondes,

- | | |
|---|--|
| Line (10) Thesouldiers as it was commaunded | Line (22) ...lest I be tedeous vnto the, |
| vnto them, | (25) ...ofdebate amonge the iewes... |
| (11) ...they lefte the horsmen... | (26) ...secte off the Nazarens: Which also |
| (12) ...the castle. when they cam... | hath enforced... |
| (17) ...with senioures, | (29) ...toke hym out of oure hondes, |
| (18) ...the ruclar agaynst Paul. | |

commaunding his accusars to come vnto the. Of whom thou mayst (yf thou wilt enquire) knowe the certayne^t of all these thinges where of we accuse him. The Iewes lyke wyse affermed, sayinge that it was even so.

C Then Paul (after that the rular him selfe had beckened vnto him that he
(5) shuld speake) answered: I shall with a moare quyet minde answer for my selfe, for as moche as I vnder stonde that thou hast bene of many yeres a iudge vnto this people, because that thou mayst knowe that there are yet. xii. dayes sence I went vp to Ierusalem for to praye, and that they nether founde me in the temple disputinge with eny man, other raysinge vp the people, nether in the Synagoges,
(10) nor in the cite. Nether can they prove the thinges wher of they accuse me.

But this I confesse vnto the, that after that waye (which they call heresy) so worshippe I the God of my fathers, belevinge all thinges which are written in the lawe and the Prophetes, and have hope towardes God, that the same resurreccion from deeth (which they them selves loke for also) shalbe, both of
(15) iust and vniust. And therfore stody I to have a cleare conscience towarde God, and toward man also.

E But after many yeres I came and brought almes to my people and offeringes, in the which they founde me purified in the temple, nether with multitude, nor yet with vnquyetnes. Howbeit there were certayne Iewes out of Asia which
(20) ought to be here present before the, and accuse me, yf they had ought agaynst me: or els let these same here saye, if they have founde eny evyll doinge in me, whill I stonde here in the counsell: except it be for this one voyce, that I cryed stondinge amonge them, of the resurreccion from deeth am I iudged of you this daye.

F (25) When Felix hearde these thinges he deferde them, for he knewe very well of that waye and sayde: when Lisias the captayne is come, I will know the vtmost of youre matters. And he commaunded an vndercaptayne to kepe Paul, and that he shuld have rest, and that he shuld forbyd none of his aquayntaunce to minister vnto him, or to come vnto him.

G (30) And after a certayne dayes, cam Felix and his wyfe Drusilla which was a Iewas, and called forth Paul, and hearde him of the fayth which is toward Christ. And as he preached of righteousnes, temperaunce and iudgement to come,

Line (7) ...there are yet but xij. dayes...

(17) Many yeres agoo...

(19) ...with vnquyetnes. There were certayne...

Line (25) When Felix herde that...

(30) After a certayne dayes...

(32) ...he preached of iustice,

Folio
Cxcvi.

Felix trembled and answered: thou hast done ynough at this tyme, departe, when I have a convenient tyme, I will sende for the. He hoped also that money shuld have bene geuen him of Paul, that he myght lowse him: wherfore he called him the oftener and commened with him. But after two yeare, Festus
(5) Porcius came into Felix rounge. And Felix willinge to shewe the Iewes a pleasure, lefte Paul in preson bounde.

The. xxv. Chapter.

A

When Festus was come into the province, after thre dayes, he ascended from Cesarea vnto Ierusalem. Then enformed him the hye prestes and the chefe of the Iewes of Paul. And they besought him, and desired faveour agaynst him,
(10) that he wold sende for him to Ierusalem: and layde awayte for him in the waye to kill him. Festus answered, that Paul shuld be kept at Cesarea: but that he him selfe wold shortly departe thither. Let them therfore (sayd he) which amonge you are able to do it, come doune with vs and accuse him, if ther be eny faute in the man.

Festus
Porcius.

B

(15) When he had taried there moare then ten dayes, he departed vnto Cesarea, and the nexte daye sate doune in the iudgement seate, and commaunded Paul to be brought. When he was come, the Iewes which were come from Ierusalem, came aboute him and layde many and grevous complayntes agaynst Paul, which they coule not prove as longe as he answered for him selfe, that he had
(20) nether agaynst the lawe of the Iewes, nether agaynst the temple, nor yet agaynst Cesar offended eny thinge at all.

C

Festus willinge to do the Iewes a pleasure, answered Paul and sayde: wilt thou goo to Ierusalem, and there be iudged of these thinges before me? Then sayd Paul: I stonde at Cesars iudgement seate, where I ought to be iudged. To
(25) the Iewes have I no harme done, as thou verely well knowest. If I have hurte them, or committed eny thinge worthy of deeth, I refuse not to dye. Yf none of these thinges are, where of they accuse me, no man owght to delyver me to them. I appeale vnto Cesar. Then spake Festus with deliberacion, and answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou goo.

Paule
appealed.

Line (3) ...shulde be geuen hym off Paul... Line (9) agaynst Paul. and they entreated hym,
(4) After two yeare cam Festus Porcius
into Felixroume,

D After a certayne dayes, kinge Agrippa and Bernice came vnto Cesarea to salute Festus. And when they had bene there a good ceason, Festus rehersed Pauls cause vnto the kynge sayinge: ther is a certayne man left in preson of Felix, about whom when I came to Ierusalem, the hye prestes and elders of the
(5) Iewes enformed me, and desyred to have iudgement agaynst him. To whom I answered: It is not the maner of the Romayns to delyver eny man, that he shuld perisse, before that he which is accused, have the accusars before him, and have licence to answer for him selfe, conserninge the cryme layde agaynst him: when they were come hidder, with out delaye on the morowe I sate to geve iudgement,
E (10) and commaunded the man to be brought forth. Agaynst whom when the accusers stode vp, they brought none accusation of soche thinges as I supposed: but had certayne questions agaynst him of their awne supersticion, and of one Iesus which was ded: whom Paul affirmed to be alyve. And because I doubted of soche maner questions, I axed him whyther he wolde goo to Ierusalem, and
blio (15) there be iudged of these matters. Then when Paul had appealed to be kept vnto the knowledge of Cesar, I commaunded him to be kept, tyll I myght sende him to Cesar.
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F Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morowe (sayde he) thou shalt heare him. And on the morowe when Agrippa was come
(20) and Bernice with greate pompe, and were entred into the counsell housse with the captaynes and chefe men of the cite, at Festus commaundement Paul was brought forth. And Festus sayde: kynge Agrippa, and all men which are heare present with vs: ye se this man about whom all the multitude of the Iewes have bene with me, both at Ierusalem and also here, cryingng that he ought not to lyve
G (25) eny lenger. Yet founde I nothinge worthy of deeth that he had committed. Neverthelesse seinge that he hath appealed to Cesar, I have determined to sende him. Of whom I have no certayne thinge to wryte vnto my lorde. Wherefore I have brought him vnto you, and specially vnto the, kynge Agrippa, that after examinacion had, I myght have sumwhat to wryte. For me thynketh it
(30) vnreasonable, for to sende a presoner, and not to shewe the causes which are layde agaynst him.

Line (1) ...to welcom Festus.
(4) ...seniours of the Iewes...
(7) ...have hys accusars...
(8) ...as pertaynyng to the cryme wherof he is accused.

Line (13) Be cause I doubted^t off the questions,
(19) On the morowe...
(23) ...multitudeoff Iewes hath...

The. xxvi. Chapter.

A

Agrippa sayde vnto Paul: thou arte permitted to speake for thy selfe. Then Paul stretched forth the honde, and answered for him selfe. I thynke my selfe happy kynge Agrippa, because I shall answeere this daye before the, of all the thinges wherof I am accused of the Iewes, namely because thou arte experte in
(5) all customes and questions, which are amonge the Iewes. Wherefore I beseeche the to heare me patiently.

B

My lyvynge of a chylde, which was at the fyrst amonge myne awne nacion at Ierusalem knowe all the Iewes which knew me from the beginnyng, yf they wolde testifie it. For after the most straytest secte of oure laye^t, lyved I a
(10) pharisaye. And now I stonde and am iudged for the hope of the promes made of God vnto oure fathers: vnto which promes, oure. xii. tribes instantly servyng God daye and nyght, hope to come. For which hopes sake, kynge Agrippa, am I accused of the Iewes. Why shuld it be thought a thinge vncredible vnto you, that god shuld rayse agayne the deed?

C

I also verely thought in my selfe, that I ought to do many contrary thinges, clene agaynst the name of Iesus of Nazareth: which thinge I also dyd in Ierusalem. Where many of the saintes I shut vp in preson, and had receaved auctorite of the hye prestes. And when they were put to deeth, I gave the sentence. And I punysshed them ofte in every synagoge, and compelled them to blaspheme:
(20) and was yet more mad upon them, and persecuted them, even vnto straunge cities. About the which thinges as I went to Damasco with auctorite and licence of the hye Prestes, even at myddaye (o kynge) I sawe in the waye a lyght from heven, above the brightnes of the sunne, shyne rounde about me and them which iorneyed with me.

Folio
Cxcviii.

D

When we were all fallen to the erth, I hearde a voyce speakynge vnto me, and sayinge in the Hebrue tonge: Saul, Saul, why persecutest thou me? It is harde for the to kicke agaynste the pricke. And I sayde: Who arte thou lorde? And he sayde I am Iesus whom thou persecutest. But ryse and stonde vp on thy fete. For I have apered vnto the for this purpose, to make the a minister and a witnes, both
(30) of tho thinges which thou hast sene, and of tho thinges in the which I will appere

Line (2) ...stretched forth his honde,

(14) ...if God rayse agayne the deed?

(17) And many of the saynctes shut I in
preson. morover I receaved auctorite...

Line (21) ...and comission from the hyeprestes,

(22) (kynge Agrippa)

vnto the, delyverynge the from the people, and from the gentyls vnto which now
I sende the, to open their eyes that they myght turne from darcknes vnto lyght,
and from the power of Satan vnto God, that they maye receave forgevenes of
synnes and inheritaunce amonge them which are sanctified by fayth in me.

Fayth.

E (5) Wherefore kynge Agrippa, I was not disobedient vnto the heavenly vision:
but shewed fyrst vnto them of Damasco, and at Ierusalem, and thorow out all
the costes of Iewry, and to the gentyls, that they shuld repent, and turne to
God, and do the ryght workes of repentaunce. For this cause the Iewes caught
me in the temple, and went about to kyll me. Neverthelesse I obtayned helpe
F (10) of God, and contynew vnto this daye witnessyng bothe to small and to greate
saying none other thinges, then those which the prophetes and Moses dyd saye
shuld come, that Christ shulde suffre, and that he shuld be the fyrst that shulde
ryse from deeth, and shuld shewe lyght vnto the people, and the gentyls.

As he thus answered for him selfe: Festus sayde with a lowde voyce: Paul,
(15) thou arte besides thy selfe. Moche learnynge hath made the mad. And Paul
sayde: I am not mad most dere Festus: but speake the wordes of trueth and
sobernes. The kynge knoweth of these thinges, before whom I speke frely:
nether thynke I that eny of these thinges are hydden from him. For this thinge
was not done in a corner. Kynge Agrippa belevest thou the prophetes? I wote
(20) well thou belevest. Agrippa sayde vnto Paul: Sumwhat thou bringest me in
mynde for to be come a Christen. And Paul sayd: I wolde to God that not only
thou: but also all that heare me to daye, were, not sumwhat only, but altogeder
soche as I am, except these bondes. And when he had thus spoken, the kynge
rose vp, and the debite, and Bernice, and they that sate with them. And when
(25) they were gone aparte, they talked betwene them selves sayinge: This man
doeth nothinge worthy of deeth, nor of bondes. Then sayde Agrippa vnto
Festus: This man myght have benelowsed, yf he had not appealed vnto Cesar.

The. xxvii. Chapter.

A When it was concluded that we shuld sayle into Italy, they delivered Paul
cor. xi. and certayne other presoners vnto one named Iulius, an vnder captayne of

Folio
Cxcix.

Line (1) ...vnto the which...
(10) ...and stond vnto this daye...

Line (13) ...and to the gentyls.
(21) ...for to become christen.

Cesars soudiars. And we entred into a ship of Adramicium, and lowsed from lond, apoynted to sayle by the costes of Asia, one Aristarcus out of Macedonia, of the contre of Thessalia, beinge with vs. And the nexte daye we came to Sidon. And Iulius courteously entreated Paul, and gave him liberte to goo vnto (5) his frendes, and to refresshe him selfe. And from thence lanchd we, and sayled harde by Cypers, because the wyndes were contrarye. Then sayled we over the see of Cilicia, and Pamphylia, and came to Myra a cite in Lycia.

B And there the vnder captayne founde a shippe of Alexanderredy to sayle into Italy and put vs therin. And when we had sayled slowly many dayes, and (10) scace were come over agaynst Gnydon (because the wynde with stode vs) we sayled harde by the costes of Candy, over agaynste Salmo, and with moche worke sayled beyonde yt, and came vnto a place called good porte. Nye whervnto was a citie called Lasea. When moche tyme was spent and saylinge was C now ieoperdeous, because also that we had overlonge fasted, Paul put them in (15) remembraunce, and sayde vnto them Syrs, I perceave that this vyage^t wilbe with hurte and moche damage, not of the ladynge and ship only: but also of oure lyves. Neverthelather the vndercaptayne beleved the governer and the master, better then tho thinges which were spoken of Paul. And because the haven was not commodius to wynter in, many toke counsell to departe thence, (20) yf by eny meanes they myght attayne to Phenices and there to wynter, which is an haven of Candy, and servith to the southwest and northwest wynde. When the south wynde blewe, they supposynge to obtayne their purpose, lowsed vnto Asson, and sayled paste all Candy.

D But anone after ther arose agaynste their purpose, a flawe of wynde out of (25) the northeeste. And when the ship was caught, and coulde not resist the wynde, we let her goo and drave with the wether. And we came vnto an yle named Clauda, and had moche worke to come by abote, which they toke vp and vsed helpe, vndergerdyng the shippe, fearynge lest we shuld have fallen into Syrtes, and we let doune a vessell and so were caryed. The nexte daye when (30) we were tossed with an exceedynge tempest, they lyghtened the ship, and the thyrde daye we cast out with oure awne hondes, the tacklynge of the shippe. When at the last nether sunne nor starre in many dayes appered, and

Line (3) Thenexte daye cam we...
 (7) ...see off Cicill,
 (8) ...a shippe off Alexandry...
 (16) ...with hurteand damage,
 (17) Butt the vndercaptayne...

Line (20) ...whyche haven pertayneth to Candy,
 (24) (agaynste theyr purpose)
 (25) When the shippe...
 (26) We cam...

no small tempest laye apon vs, all hope that we shuld be saved, was then taken awaye.

E

Then after longe abstinence, Paul stode forth in the myddes of them and sayde: Syrs ye shulde have harkened to me, and not have lowshed from Candy, (5) nether to have brought vnto vs this harme and losse. And nowe I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you, save of the ship only. For ther stode by me this nyght the angell of God, whose I am, and whom I serve, sayinge: feare not Paul, for thou must be brought before Cesar. And lo, God hath geuen vnto the all that sayle with the. Wherefore (10) Syrs be of good chere: for I beleve God, that so it shalbe even as it was tolde me. How be it we must be cast into a certayne ylonde.

o CC.

F

But when the fourtenthe nyght was come, as we were caryed in Adria about mydnyght, the shipmen demed that ther appered some countre vnto them: and sounded, and founde it. xx. feddoms. And when they had gone a (15) lytell further, they sounded agayne, and founde. xv. feddoms. Then fearinge lest they shuld have fallen on some Rocke, they cast. iiij. ancre out of the sterne, and wysshed for the daye. As the shipmen were about to fle out of the ship, and had let doune the bote into the see, vnder a coloure as though they wolde have cast ancre out of the forshippe: Paul sayd vnto the vnder captayne and the (20) soudiers: excepte these abyde in the ship, ye cannot be safe. Then the soudiers cut of the rope of the bote, and let it fall awaye.

G

And in the meane tyme betwixt that and daye Paul besought them all to take meate, sayinge: this is the fourtenthe daye that ye have taried and continued fastynge, receavinge nothinge at all. Wherefore I praye you to take meate: (25) for this no dout is for youre helth: for ther shall not an heere fall from the heed of eny of you. And when he had thus spoken, he toke breed and gave thanks to God in presence of them all, and brake it, and beganne to eate. Then were they all of good cheare, and they also toke meate. We were all together in the ship, two hundred thre score and sixtene soules. And when they had eaten (30) ynough, they lightened the ship and cast out the wheate into the see.

G

When yt was daye, they knew not the lande but they spied a certayne haven with a banke into the which they were mynded (yf yt were possible) to

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Line (1) ...was takenawaye.

(4) ...ye shulde have herde me, and not have departed from Candy,

(9) ...all thatt are in the shippe with the,

(10) ...toldeme, and we must be cast into a certayneylonde.

Line (14) ...and they sounded,...they went a lytell further and sounded agayne,

(29) When they had eaten...

(31) ...a certayne reache with a banke,

thrust in the ship. And when they had taken vp the ancrs, they commytted them selves vnto the see, and lowsed the rudder bondes and hoysed vp the mayne sayle to the wynde and drue to londe. But they chaunsed on a place, which had the see on bothe the sydes, and thrust in the ship. And the foore
(5) parte stucke fast and moved not, but the hynder brake with the violence of the waves.

The soudears counsell was to kyll the presoners, lest eny of them, when he had swome out, shulde fle awaye. But the vndercaptayne willinge to save Paul, kept them from their purpose, and commaunded that they that could swyme,
(10) shulde cast them selves first in to the see, and scape to londe. And the other he commaunded to goo, some on bordes, and some on broken peces of the ship. And so it came to passe, that they came all safe to londe.

The. xxviii. Chapter.

A And when they were scaped, then they knewe that the yle was called
Folio cci. (15) Milete. And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyre and receaved vs every one, because of the present rayne, and because of colde. And when Paul had gaddered a bundle of stickes, and put them into the fyre, ther came a viper out of the heet and lept on his honde. When the men of the contre sawe the worme hange on his honde, they sayde amonge them selves: this man must nedes be a mortherer. Whome (though he
(20) have escaped the see) yet vengeance suffreth not to lyve. But he shouke of the vermen into the fyre, and felt no harme. Howbeit they wayted when he shuld have swolne, or fallen doune deed sodenly. But after they had loked a greate whyle, and sawe no harme come to him, they chaunged their myndes, and sayde that he was a God.

B (25) In the same quarters, the chefe man of the yle whose name was Publius, had a lordshippe: the same receaved vs, and lodged vs thre dayes courteously. And it fortuneth that the father of Publius laye sicke of a fievert, and of a bluddy flixe. To whom Paul entred in and prayde, and layde his hondes on him and healed him. When this was done, other also which had diseases in the yle, came

Layenge on
of handes.

Line (3) ...and they fell into aplace,
(5) ...and the hynderpartebrake...
(13) ...were scaped they knewe...
(14) The people offthecountre...
(16) When Paul...
(17) ...the fyre, a viper (becauseofftheheet)
creept out and lept...

Line (20) live. and he shuke...
(21) ...harme. They wayted...
(26) ...whych receaved vs,
(27) Hitfortuneth...
(29) ...which were diseased...

and were healed. And they dyd vs gret honoure. And when we departed, they laded vs with thinges necessary.

After thre monethes we departed in a ship of Alexandry, which had wyntred in the yle, whose badge was Castor and Pollux. And when we came to Cyracusa, (5) we taryed there. iii. dayes. And from thence we fet a compasse and came to Regium. And after one daye the south wynde blewe, and we came the next daye to Putiolus: where we founde brethren, and were desyred to tary with them seven dayes, and so came to Rome. And from thence, when the brethren hearde of vs, they came agaynst vs to Apiphorum, and to the thre taverns. When Paul (10) sawe them, he thanked God, and wexed bolde. And when he came to Rome, the vnder captayne delyvered the presoners to the chefe captayne of the host: but Paul was suffered to dwell by him selfe with one soudier that kept him.

And it fortunied after thre dayes, that Paul called the chefe of the Iewes together. And when they were come, he sayde vnto them: Men and brethren, (15) though I have committed nothinge agaynst the people or lawes of oure fathers: yet was I delyvered presoner from Ierusalem in to the hondes of the Romainys. Which when they had examined me, wolde have let me goo, because they founde no cause of deeth in me. But when the Iewes cryed contrary, I was constraigned to appeale vnto Cesar: not because I had ought to accuse my people (20) of. For this cause have I called for you, even to se you and to speake with you: because that for the hope of Israel, I am bounde with this chayne.

And they sayde vnto him: We nether receaved letters out of Iewry pertayninge vnto the, nether came eny of the brethren that shewed or spake eny harme of the. But we will heare of the what thou thynekst. For we have (25) hearde of this secte, that every wheare it is spoken agaynst. And when they had apoynted him a daye, ther came many vnto him into his lodgyng. To whom he expounded and testified the kyngdome of God, and preached vnto them of Iesu: both out of the lawe of Moses and also out of the prophetes, even from mornynge to nyght. And some beleved the thinges which were spoken, and (30) some beleved not.

When they agreed not amonge them selves, they departed, after that Paul had spoken one worde. Well spake the holy goost by Esay the prophet vnto

Line (3) ...we sayled in a shippe...
 (5) ...dayes, from whence we sayled about
 and cam...
 (8) ...and so cam we to Rome.
 (9) ...they cam to Apiphorum, and thre-
 taverns, and met vs.
 (10) ...bolde. when we cam to Rome,
 (12) ...to dwell alone...
 (13) Hitfortunied that after thre dayes Paul
 called...

Line (14) When they were come,
 (20) ...I called for you to se you,
 (21) For I be cause off the hope off Israhel,
 ambounde with this chayne.
 (25) When they had...
 (28) ...both by the lawe off Moses, and also
 by the prophetes from mornynge to
 nyght.

mar. iij. b
luc. viij. f
ioh. xij. f
rom. xj. b

G

oure fathers, sayinge: Goo vnto this people and saye: with youre eares shall ye heare, and shall not vnderstonde: and with youre eyes shall ye se and shall not perceave.

For the hert of this people is waxed grosse, and their eares were thycke of
(5) hearynge, and their eyes have they closed: lest they shuld se with their eyes, and heare with their eares, and vnderstonde with their hertes, and shuld be converted, and I shulde heale them. Be it knowen therfore vnto you, that this salvation of God is sent to the gentyls, and they shall heare it. And when he had sayde that, the Iewes departed, and had grete despiciens amonge them selves.

(10) And Paul dwelt two yeares full in his lodgyng, and receaved all that came to him, preachyng the kyngdome of God, and teachyng those thinges which concerned the lorde Iesus, with all confidence, vnforboden.

Here endeth the Actes of the Apostles.

Line (4) ...and their eares waxe thycke...
(7) ...that this consolacion of God...
(9) ...departed from hym,

Line (10) But Paul dwelt two yeares in his lodgyng.
(12) ...noo man forbyddyng hym.

A PROLOGE TO THE EPISTLE OF PAULE TO THE ROMAYNS.

For as moche as this pistle is the principall and most excellent part of the newetestament, and most pure Euangelion, that is to saye gladde tydings and that we call gospell, and also a lyghte and a waye in vnto the hole scripture, I thynke it mete, that euery Christen man not only knowe it by rote and with
(5) oute the boke, but also exercise him selfe therin euermore continually, as with the dayly brede of the soule. No man verely can rede it to ofte or studie it to well: for the moare it is studyed the easier it is, the moare it is chewed the plesander it is, and the moare groundely it is serched the precioser thinges are found in it, so greate treasure of spirituall thinges lyeth hyd therin.

(10) I will therfore bestowe my laboure and diligence, thorowe this lytell preface or prologe, to prepare awaye in ther vnto, so farforth as god shall geue me grace, that it maye be the better vnderstonde of euery man, for it hath bene hetherto euyll darkened with gloses and wonderfull dreames of sophisters, that noman cowde spye oute the entente and meanyng of it, which neuerthelesse
(15) of it selfe, is a bryght lyghte, and sufficient to geue lyght vnto all the scripture.

Fyrst wemust marke diligently the maner of speakyng of the Apostel, and aboute all thinge knowe what Paul meaneth by these wordes, the Lawe, Synne, Grace, Fayth, Ryghteousnes, Flesshe, Sprite and soche lyke, or els rede thou it neuer so ofte, thou shalt but loose thy laboure. This word Lawe maye not be
(20) vnderstonde here after the commune maner, and to vse Paules terme, after the maner ofmen or after mannes wayes, that thou woldest saye the lawe here in this place were nothinge but lernynge whiche teacheth what ought to be done and what oughte not to be done, as it goeth with mannes lawe where the lawe is fulfilled with oute warde workes only, though the hert be never so farre of.
(25) But God iudgeth the grounde of the herte, ye and the thoughtes and the secret mouynges of the mynde, and therefore his lawe requireth the grounde of the hert and loue from the botome there of, and is not content with the oute ward worke only: but rebuketh those workes most of all which springe not of loue

How paule
vseth certen
wordes, must
be diligentlie
vnderstonde.

o ccciii.

from the gronnd^t and lowe botome of the herte, though they appere outward neuer so honest and good, as Christ in the gospell rebuketh the Pharises aboue all other that were open synners, and calleth them ypocrites, that is to saye Simulars, and paynted Sepulchres. Which Pharises yet lyued no men so pure,
 (5) as perteynyng to the outwarde dedes and workes of the lawe. Ye and Paul in the thyrd chapter of his Pistel vnto the Philippians confesseth of him selfe, that as touchyng the lawe he was suche a one as no man cowde complayne on, and notwithstandyng was yet a murderer of the Christen, persecuted them, and tormented them, so soore, that he compelled them to blaspheme Christe,
 (10) and was all to gether mercylesse, as many which now fayne outward good workes are.

For this cause the. c. xv. Psalme calleth all men lyars, because that noman kepeth the lawe from the grounde of the herte, nether can kepe it, though he appeare outward full of good workes.

(15) For all men are naturally enclyned vnto euyl and hate the lawe. We fynde in oure selues vnlust and tediousnes to do good, but lust and delectacyon to do euyl. Nowe where no fre lust is to do good, there the botome of the hert fulfilleth not the lawe, and there no doute is also synne, and wrath is deserued before God, though there be neuer so grete an outwarde shewe and apearaunce
 (20) of honeste lyuinge.

For this cause concludeth saynte Paul in the seconde Chapter, that the Iewes are all synners and transgressors of thelawe, though they make men beleue, thorowe ypocrisy of outwarde workes, howe that they fulfyll the lawe, and sayth that he only which doeth the lawe, is ryghteous before God, meanyng
 (25) therby that no man with outwarde workes, fulfilleth the lawe.

Thou (sayeth he to the iewe) teachest, a man shulde not breake wedlocke, andyet breakest wedlocke thy selfe. Wherin thou iudgest an other man, therein condemnest thou thy selfe, for thou thy selfe doest euen the very same thinges whiche thou iudgest. As though he wolde saye, thou lyuest outwardly
 (30) well in the workes of the lawe, and iudgest them that lyue not so.

Thou teachest other men: and seest a moote in an other mans eye, but art not ware of the beame that is in thyn awne eye. For though thou kepe the

lawe outwardly with workes for feare of rebuke, shame and punysshement, other for loue of rewarde, vantage and vayne glory, yet doest thou all with out lust and loue towarde the lawe, and haddest leuer a greate deale other wyse do, yf thou dydest not feare the lawe. ye inwardly in thyne herte, thou woldest
(5) that therwere no lawe, no nor yet God, theauctor and vengear of the lawe, yf it were possible: so paynefull it is vnto the to have thyne appetytes refrayned, and to be kepte doune.

folio ccciii.

Wherforethen it is a playne conclusion, that thou from the grounde and botome of thyne herte, arte an ennymye to the lawe. What prevayleth it nowe,
(10) that thou teachest an other man not to steale, when thou thyne awne selfe arte a thefe in thyne hert, and outwardly woldest fayne steale yf thou durest? though that the outwarde dedes abyde not alwaye behynde with soch ypocrites and dissimulars, but breake forth amonge, euen as an euyll scabbe or a pocke can not all wayes be kepte in with violence of medicine.

(15) Thou teachest an other man, but teachest not thy selfe, ye thou wotest not what thou teachest, for thou vnderstondest not the lawe aryght, how that it cannot be fulfilled and satisfyed, but with an unfayned loue and affecyon, so greatly it can not be fulfilled with outward dedes and workes only. Moreouer the lawe encreaseth synne, as he sayth in the fyfte Chapter, because that
(20) man is an enymy to the lawe, for as moche as it requireth so many thynges clene contrarye to his nature, where of he is not able to fulfill one poynte or tytle, as the lawe requireth it. And therefore are we moare prouoked, and haue greater lust to breake it.

The lawe
encreaseth
synne

For which causes sake he sayeth in the seventh Chapter, that the lawe is
(25) spirituall: as though he wold saye, yf the lawe wereflesshely and but mans doctrine, it myght be fulfilled, satisfyed and styllled with outwarde dedes.

But nowe is the lawe goostlye, and no man fulfilleth it, excepte that all that he doeth, springe of loue from the botome of the hert. Suche anewe hert and lusty corage vnto the lawe warde, canst thou neuyr come by of thyne awne
(30) strenght^t and enforcemente, but by the operacyon and workynge of the spirite.

The spirite is
required, yer
wecan kepe
thelawe
before God.

For the sprite of God only maketh a man spirituall and lyke vnto the lawe, so that nowe henceforth hedoeth nothinge of feare or for lucre or vantages sake

or of vayne glory, but of a fre hert, and of inward lust. The lawe is spirituall and wilbe bothe loued and fulfylled of a spirituall hert, and therfore of necessite requireth it the sprete that maketh a mannes hert fre, and geueth him lust and courage vnto the lawe warde. Where soche a sprite is not, there remayneth
(5) synne, grudgyng and hatered^t ageynst the lawe, which lawe neuerthelesse is good, ryghtewes and holy.

Acquaynte thy selfe therfore with the maner of speakynge of the Apostel, and let this nowe styke faste in thyne hert, that it is not bothe one, to do thededes and workes of the lawe, and to fulfyll the lawe. The worke of the lawe is,
(10) what soeuer aman doeth or can do of his awne frewill, of his awne proper strengthe and enforsynge. Not withstondynge though there be neuyr so greate workynge, yet as long as ther remayneth in the herte vnlust, tediousnes, grudgyng, grief, payne, lothsumnes and compulsion toward the lawe, so longe are all the workes vnprofitable, lost, ye and damnable in the sighte of God.
(15) This meaneth Paul in the thryde chapter where he sayeth, by the dedes of the lawe shall no flesshe be iustified in the syghte of god. Here by perceauest thou, that those sophisters are but disceauers, whiche teache that a man maye, and must prepare him selfe to grace and to the fauoure of God, with good workes. Howe can they prepare them selues vnto the fauoure of god, and to that which is good,
(20) when they them selues can do no good, no can not once thinke a good thought or consent to do good, the deuyll possessing their hertes, myndes and thoughtes captiue at his pleasure? Can thoseworkes please God thinkest thou, which are donewith grife, payne and tediousnes, with an euyl will, with a contrarye and grudgyng mynde?

Folio ccv.

(25) O holy saynte prosperus, how mightely with the scripture of Paul, dydest thou confounde this heresy, aboute (I trowe) a twelue hondred yeares a goo, or therapon.

To fulfill the lawe is, to do the workes therof and what soeuer the lawe commaundeth, with loue, lust and inward affection and delectacion: and to lyue godly
(30) and well, frely, willingly, and with oute compulcion of the lawe, euen as though therewere no lawe at all. Suche luste and fre liberte to loue the lawe, cometh only by the workinge of the sprite in the herte, as he saith in the fyrste Chapter.

To do the dedes of the lawe, and to fulfill the lawe, are two thinges.

Prosperous.

To fulfill the lawe what itis.

Nowe is the sprite none otherwise geuen, then by faith only, in that we beleue the promyses of God, with oute wauering, how that God is true, and will fulfill all his good promyses to warde vs, for Christes bloudes sake, as it ys playne in the fyrste chapter. I am not asshamed sayeth Paul, of Christes gladde tydings, (5) for it is the power of God, vnto saluacion to as many as beleue. For attonce and to gedder euen as we beleue the glad tydings preached to vs, the holy goost entereth in to oure hertes, and lowseth the bondes of the deuyll, which before possessed oure hertes in captiuite, and held them that we could haue no lust to the will of God in the lawe. And as the sprite commeth by faith only, euen so (10) faith cometh by hearynge the worde or glad tydings of God, when Christ is preached, how that he is goddes sonne and man also, ded and rysen agayne for oure sakes, as he sayeth in the. iij. iiij. and. x. Chapters. All oure iustifyinge then cometh of fayth, and fayth and the sprite come of God and not of vs.

Here of cometh it, that fayth only iustifieth, maketh rightewes, and ful- (15) filleth thelawe, for it bringeth the sprete thorowe Christes deseruinges, the sprite bringeth lust, looseth the hert, maketh him fre, setteth him at liberte, and geueth him strength to worke the dedes of the lawe with loue, euen as the lawe requyreth. Then at the last out of the same faith so workinge in the herte, springe all good workes by there awne accorde. That meaneth he in the thyrde (20) chapter: for after he hath cast awaye the workes of the lawe, so that he soundeth as though he wolde breake and disanull the lawe thorow faith: he answereth to that mighte be layde agaynst, sayinge: we destroye not the lawe thorow faith but maintayne, furdere or stablisse the lawe thorowe faith. That is to saye, we fulfill the lawe thorowe faith.

Synne in the scripture is not called that outeward worke only committed (25) by the body, but all the whole busynes and what soeuer accompanieth, moueth or stereth vnto the outeward dede, and that whence the workes springe: as vnbelefe, pronenes and redynes vnto the dede in the grounde of the herte, with all the powers, affections and appetites wherewith we can but synne. So that (30) we saye, that a man then synneth, when he is caried awaye hedlonge in to synne, all to geder as moche as he is, of that poyson inclinacion and corrupte nature wherin he was conceyued and borne. For there is none outward synne

The sprite
cometh by
faith.

Faith com-
meth by
hearynge the
glad tydings.

Fayth onely
iustifieth.

Workes
springe of
fayth.

Synne

Fayth is the
mother of
all good
workes, and
vnbelefe of
cuell.

Folio ccvi.

committed, excepte a man be caried awaye all to gedyr, with lyfe, soule, herte, bodie, luste and mynde therunto. The scripture loketh singularly vnto the hert, and vnto the rote and originall fountayne of all synne, which is vnbelefe in the botome of the herte. For as faith only iustifieth and bringeth the sprite
(5) and lust vnto the outwarde good workes, euen so vnbelefe only damneth and kepeth oute the sprite, prouoketh the flesshe and stereth vppe luste vnto the euyll outward workes, as happened to Adam and Eua in Paradise. Gene. iij.

For this cause Christ calleth synne vnbelefe, and that notably in the. xvj. chap. of Iohn. The sprete, saith he, shall rebuke the worlde of synne, because
(10) they beleue not in me. And Iohn viij. he sayth: I am the light of the worlde. And therfore in the. xij. of Iohn he byddeth them, whyle they haue light, to beleue in the light, that yemaye be the chyldren of light: for he that walketh in darcknes wotteth not whether he goeth. Now as Christ is the light, so is the ignoraunce of Christ that darcknes wherof he speaketh, in which he that walketh
(15) wotteth not whether he goeth: that is, he knoweth not how to worke a good worke in the syght of God, or what a good worke is. And therfore in the. ix. he sayth: as longe as I am in the worlde, I am the light of the worlde: but there commeth night when no man can worke. Which nyght is but the ignoraunce of Christ in which no man can se to do anyework that pleaseth God. And Paul
(20) exhorteeth Ephesi. iij. that they walke not as other hethen which are straungers from thelyfe of God, thorow the ygnoraunce that is in them. And agayne in the same chap. Put of (sayth he) the olde man which is corrupt thorowe thelustes of erreure, that is to saye ignoraunce. And Ro. xij. Let vs cast awaye the dedes of darcknes: that is to saye of ignoraunce and vnbelefe. And. j. Pet. j. Fassion
(25) notyoure selues vnto youre oldelustes of ignoraunce. And. j. Io. ij. He that loueth his brother dwelleth in light: and he that hateth his brother walketh in darcknes, and woteth not whether he goeth, for darckenes hath blynded his eyes. By light he meaneth the knowledge of Christ, and by darcknes, the ignoraunce of Christ. For it is impossible that he that knoweth Christ truly,
(30) shulde hate his brother.

Furthermore, to perceauie this thinge more clearlye, thou shalt vnderstonde, that it is impossible to synne anye synne at all except a man breake thefyrst

commaundement before. Now is the fyrst commaundement deuyed^t into two verses. Thy Lorde God is one God: and thou shalt loue thy Lorde God with all thyne heart, with all thy soule, with all thy power and with all thy myght. And the whole cause why I synne agaynst anye inferioure precept, is that this
 (5) loue is not in myne heart: for were this lawe wrytten in my harte and were full and perfect in my soule, it wolde kepe myne hearet^t from consentynge vnto anye synne. And the whoale and onely cause why this loue is not wrytten in oure heartes, is that we beleue not the fyrste parte, that oure Lorde God is one God. For wyst I what these wordes, one Lorde and one God meaneth: that is to saye,
 (10) if I vnderstode that he made all, and ruleth all, and that whatsoeuer is done to me, whether it be good or bad, is yet his will, and that he onely is the Lorde that ruleth and dothe it: and wist I therto what this worde myne meaneth that is to saye, if myne heart beleued and felte the infinite benefites and kyndenes of God to mewarde, and vnderstode and earnestly beleued the manyfolde couenauntes of
 (15) mercie wherwith God hath bounde him selfe to be mynewholie and altogether, with all his power, loue, mercie and myght, then shuld I loue him with all myne heart, soule, power and might, and of that loue euer kepe his commaundementes. So se ye now that as fayth is the mother of all goodnes and of all good workes, so is vnbelefe the grounde and rote of all euell and all euell workes.

(20) Finallie, if anye man hath forsaken synne and is conuerted to put his trust in Christ and to kepe the lawe of God, dothe fall at a tyme: the cause is, that the flesshe thorow negligence^t hath choked thesprite and oppressed hir and taken from hir the fode of hir strength. Which fode is hir meditacion in God and in his wonderfull dedes, and in the manyfolde couenauntes of his mercie.

lio ccvii. (25) Wherefore then before all good workes as goodftutes^t, there must nedes be fayth in theherte whence they spring. And before all bad dedes as bad frutes, there must nedes be vnbelefe in the hert as in the rote, fountayne, pith and strenght^t of all synne. Which vnbelefe and ignoraunce is called the heed of the serpent and of the olde dragon, which the womans seed Christ, must treade
 (30) vnder fote, as it was promysed vnto Adam.

Grace and gifte haue this difference. Grace properly is Goddes fauoure, beniuolence or kyndmynd, which of his awne selfe, with oute deseruing of vs,

Grace.
Gyfte.

- he beareth to vs, whereby he was moued and enclined to geue Christe vnto vs, with all his other giftes of grace. Gifte is the holy goste and his workinge whom he poureth in to the hertes of them, on whom he hath mercy, and whom he fauoreth. Though the giftes of the sprite encrease in vs dayly, and haue not yet
- (5) theirfull perfeccion: ye and though there remayne in vs yet euill lustes and sinne which fight agaynst the sprite, as he sayth here in the. vij. Chapter, and in the v. to the Galathians, and as it was spoken before in the thirde Chapter of Genesis of the debate betwene the womans seed and the seed of the serpent: yet neuerthesse goddis fauoure is so greate, and so stronge ouer vs for christes
- (10) sake, that we are counted for full hole and perfecte before God. For Goddis fauoure toward vs deuydeth not hyr selfe, encreasinge a lyttell and alytell, as doo the gyftes, but receaueth vs hole and all to gether in full loue for Christes sake oure intercessor and mediator, and because that the gyftes of the sprite and the batayle betwene the sprite and euyllylustes, are begonne in vs all ready.
- (15) Of this nowe vnderstondest thou the. vij. chapter where Paul accuseth him selfe as a synner and yet in the. viij. Chapter sayeth, there is no damnacion to them that are in Christe, and that because of the sprite, and because the gyftes of the sprite are begonne in vs. Synners we are because the flesshe is not full kylled and mortified. Neuerthesse in as moche as we beleue in Christ, and
- (20) haue the earnest and begynninge of the sprite, and wold fayne be perfecte, God is so louinge and fauourable vnto vs that he will not loke on soche synne, nether will counte it as synne, but will deale with vs accordinge to oure belefe in Christe, and accordinge to his promises which he hath sworne to vs, vntyll the synne be full slayne and mortified by dethe.
- (25) Faith is not mans opinion and dreame, as some ymagin and fayne when they heare the storie of the Gospell: but when they se that there folowe no good workes nor mendement of lyuinge, though they heare, and yet can babyll many thinges of faith, then they fall from the righte waye and saye, fayth only iustifieth not, a man must haue good workes also, if he will be rightewes and
- (30) safe. The cause is when they heare the Gospell or glad tydings, they fayne of their awne strength certayne imaginacions and thoughtes in their hertes sayinge: I haue herd the Gospell, I remember the storie, lo I beleue. And that

Fayth
the wc
man.

they counte righte fayth, which neuerthelesse as it is but mans imaginacion and fayninge euen so profiteth it not, nether folowe there any good workes or mendement offlyuinge.

But rightefayth is a thinge wroughte by the holy goost in vs, which
 (5) chaungeth vs, turneth vs in to a newe nature and begetteth vs a newe in God, and maketh vs the sonnes of God, as thou redest in the fyrste of Iohn, and killeth the olde Adam, and maketh vs all to gethyr newe in the hert, mynd, will, lust and in all oure affections and powers of the soule, and bringeth the holy goost with hyr. Fayth is a liuely thinge, mighty in workinge, valiaunte and stronge,
 (10) euer doinge, euer frutefull, so that it is vnpossible that he which is endued therewith, shulde not worke all wayes goodworkes with oute ceasinge. He axeth not whether good workes are to be done or not, but hath done them all redy, yer mencion be made of them, and is all waye doynge, for soche is his nature now: quicke faithe in his herte and lyuely mouinge of the sprite driue
 (15) him and stere him therunto. Whosoouer doeth not good workes, is an vnbeleuinge person and faithlesse, and loketh rounde aboute gropinge after faith and good workes, and wot not what faith or good workes meane, though he babill neuer so many thinges of fayth and good workes.

Fayth is then a liuely and stedfaste truste in the fauoure of God, wherewith
 (20) we committe oure selues all to gedyr vnto God, and that truste is so surely grounded and steketh so fast in oure hertes, that a man wolde not once doute of it, though he shuld dye a thousand tymes therfore. And suche truste wrought by the holy goost through fayth, maketh a man glad, lusty, cherefull and true herted vnto God and to all creatures. By the meanes where of, willingly and
 (25) withoute compulsion he is glad and redy to do good to euery man, to do seruice to euery man, to soffreall thinges, that God maye be loued and praysed, which hath geuen him suche grace: so that it is impossible to separat goodworkes from faith, euen as it is impossible to separat heet and burninge from fyre.

(30) Therefore take hede to thy silfe, and beware of thyne owne fantasies and ymaginacions, which to iudge of fayth and good workes will semewyse, when in deade they are sterke blind and of all thinges most folysshe. Praye God that

Ryght fayth
is of the
workinge of
the spirite of
God.

Fayth what
it is

lio ccviii.

he will witesafe to worke fayth in thyne herte, or else shalt thou remayne euermore faythlesse, fayne thou, ymagin thou: enforce thou, wrastyll with thy selfe, and do what thou wilte or canst.

- Righteousnes is euen suche fayth, and is called Godes righteousness, or
 (5) righteousness that is of valoure before God. For it is Goddis gifte, and it altereth a man and chaungeth him to a newe spirituall nature, and maketh him fre and liberall to paye euery man his dutie. For thorow fayth is a man purged of his synnes, and obteyneth lust vnto the lawe of God whereby he geueth God his honoure and payeth him that he oweth him, and vnto men hedoeth seruis
 (10) willingly wherwithsoeuer he can, and payeth eueryman his dutie. Suche righteousnes can nature, frewill, and oure awne strengthe neuer bringe to passe. For as no man can geue him silfe fayth, so can he not take awaye vnbelefe, how then can he take awaye eny synne at all. Wherfore all is false ypocrisy and synne, whatsoeuer is done with oute fayth or in vnbeleue, as it is euydentin the. xiiij
 (15) Chapter vnto the Romayns, though it appere neuer so glorious or beautyfull outwardes.

Fayth is ryghteousnes.

- Fleshe and sprite mayste thou not here vnderstond, as thoughfleshe were only that which perteyneth vnto vnchastite, and the sprite that which inwardly pertayneth to the herte: but Paule calleth fleshe here as Christe doth Iohn iij.
 (20) All that is borne offleshe, that is to wete, the whole man withlife, soule, body, witte, will, reason and what soeuer he is or doth with in and withe oute, because that these all, and all that is in man, study after theworlde and the fleshe. Call fleshe therfore whatsoeuer (as longe as we arewith oute the sprite of God) we thinke or speke of God, offaith of goodworkes and ofspirituall matters. Call fleshe also all workes which aredone with oute grace and withoute the workinge of the sprite, how soeuer good, holy and spirituall they seme to be, as thou mayst proue by the. v. Chapter vnto the Galathyans, where Paul numbrethworshepinge of ydols, witchecrafte, enuy and hate amonge thededes of the flesh, and by the. viij. vnto the Romayns, where he
 (30) sayth that the lawe by the reason of the fleshe is weake which is not vnderstond of vnchastite only, but of all synnes, and most specially, of vnbelefe which is a vyce most spirituall and grounde of all synnes.

Fleshe what it is.

And as thou callest him: which is not renewed with the sprite and borne agayne in Christ, flesshe, and all his dedes, euen the very mocyons of his hert and mynd, his lerninge, doctrine and contemplacyon of hye thinges, his preachinge teachinge and study in the scripture, bildinge of churches, foundinge of abbeyes, (5) geuinge of almes, masse, matence and whatsoeuer he doeth, though it seme spirituall and aftyr the lawes of god. So contrary wyse call him spirituall which is renewed in Christe, and all his dedes which springe of fayth, seme they neuer so grose as the wasshinge of the disciples fete, done by Christ and Peters fisshinge aftyr theresurreccion, ye and all the dedes of matrimony are pure spirituall, yf- (10) they procede of faith, and what so euer is done with in the lawes of God, though it be wrought by the body, as the very wiping of shewes and soche lyke, how soeuer grose they appere outwarde. Without such vnderstandinge of these wordes canst thou neuer vnder stond this epistell of Paull, nether any other place in the holy scripture. Take hede therfore, for whosoever vnderstandeth (15) these wordes other wyse, the same vnderstandeth not Paul, what soeuer he be. Now will we prepare oure selues vnto the pistle.

Spirituell.

For as moche as it becommeth the preacher of Christes glad tydings, first thorow opening of the lawe, to rebuke all thinges and to proue all thinges synne, that procede not of the sprit and of faith in Christe, and to proue all men synners (20) and chyl dren of wrath by inheritaunce, and howe that to synne is their nature, and that by nature they can none other wyse do than to synne, and therewith to abate the pryde of man, and to bringe him vnto the knowledge of him selfe, and of his miserye and wretchednes, that he myght desyre helpe. Euen so doeth saynct Paul and beginneth in the fyrst Chapter to rebuke vnbelefe and (25) grose synnes which all men se, as the ydolatrie, and as the grose synnes of the hethen were and as the synnes now are of all them which lyue in ignorance without fayth, and without the fauoure of God: and sayth. The wrath of God of heuen appereth thorowe the Gospell vpon all men for their vngodly and vnhol yuinge. For though it be knowen and dayly vnderstond by the (30) creatures, that ther is but one God yet is nature of hyr selfe without the sprite and grace so corrupte and so poysoned, that men nether can thanke him, neder worshippe him, nether geue him his due honoure, but blinde them selues and

The fyrst Chapter.

faule withoute ceasinge in to worse case, euen vntyll they come vnto worship-
pinge of ymages and workinge of shamefull synnes whichare abhominable and
agaynst nature, and moreouer sofre the same vnrebuked in other, hauinge
delectacion and pleasure therin.

- (5) In the seconde Chapter he proceadeth further, and rebuketh all those holy
people also which withoute luste and loue to thelawe, lyue well outwardly in
the face of the worlde and condempne other gladly, as the nature of all ypocrites
is, to thinkethem selues pure in respecte of open synners, and yet hate the lawe
inwardly and are full of couetousnes and enuye and of all vncleannes, Mat. xxij.
(10) These are they which despise the goodnes of God, and accordinge to the hardenes
of their hertes, hepe to geder for them selues the wrath of God. Furthermore
saynct Paule as atrue expounder of the lawe, suffreth noman to be withoute
synne, but declarer^t and that all they are vnder synne which of frewill of nature,
will liuewell, and suffreth them not to be better then the open synners, ye he
(15) calleth them harde herted and soche as cannot repente.

- In the thyrd Chap. he myngleth both to geder, both the Iewes and the
gentyles, and sayeth that the one is as the other, bothsynners, and no difference
betwenethem, sauein this only, that the Iewes had the worde of God committed
vnto them. And though many of them beleued not thereon, yet is goddis truth
(20) and promyse therby nether hurte ner minished: And he taketh in his waye
and allegeth the sayinge of the. I. Psal. that God myght abyde true in his wordes
and ouercome when he is iudged. After that he returneth to his purpose agayne,
and proueth by the scripture, that all men without difference or excepcion are
synners, and that by the workes of the lawe no man is iustified: but that the
(25) lawe was geuen to vtter and to declare synne only. Then he beginneth and
sheweth the rightwaye vnto rightewesnes, by what meanes men must be made
righteous and safe, and sayeth. They are all synners and without prayse before
God, and must without their awne deseruinge be made righteous thorowe fayth
in Christ, which hath deserued soche righteousness for vs, and is become vnto vs
(30) goddis mercystole for the remission of synnes thatare past, therby prouing that
Christes righteousness which commeth on vs thorowe fayth, helpeth vs only.
Which righteousness, sayth he is now declared thorowe the gospel and was

Seconde
Chapter.

Thyrde
Chapter.

The lawe
iustifieth no
but vttereth
the synne
onlye and
condemneth

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testified of before by the lawe and the Prophetes. Furthermore (sayth he) thelawe is holpe and fordered thorowe fayth, though that the workes therof with all their boste are brought to nought and proued notto iustifie.

In the. iiij. Chapter (after that nowe by the iij. fyrst Chapters, thesynnes
(5) are opened, and the waye of fayth vnto righteousnes layde) he beginneth to
answere vnto certayne obieccions and cauillacyons. And first he putteth forth
those blynd reasons, which commenly they that wylbe iustified by their awne
workes, are wont to make when they heare thatfaith only with out workes
iustifieth, sayinge, shall men do no good workes, ye and yffaith only iustifieth,
(10) what nedeth a man to stody for to do good workes? He putteth forth therfore
Abraham for an ensample, sayinge: what did Abraham with his workes? was
all in vayne? came his workes to no profet? And so concludeth that Abraham
with oute and before allworkes was iustified and made righteous. In so moche
that before the worke of circumcision hewas praysed of the scripture and called
(15) righteous by his faith only, Genesis. xv. So that he did not the worke of circum-
cision for to be holpe therby vnto righteousnes, which yet God commaunded him
to doo, and was a good worke of obedience, So in lyke wise no doute none other
workes helpe any thinge at all vnto a mans iustifynge: but as Abrahams circum-
cision was an outward signe whereby hedeclared his righteousnes whiche he had
(20) by faith, and his obedience and redynes vnto thewill of god, euen so are all other
good workes outward signes and outward frutes of faith and of the sprite,
which iustifie not a man, but that a man is iustified all redy be fore God inwardly
in the hert, thorowe fayth and thorowe the sprite purchased by christes bloud.

Here with nowe stablissheth saynt Paul his doctrine of faith afore rehersed
(25) in the thrid chapter, and bringeth also testimony of Dauid in the. xiiij. psalme,
whiche calleth, a man blessed not ofworkes, but in that his sinne is not rekened
and in that fayth is imputed forrighteousnes, though he abyde not afterwarde
without goodworkes, when he is onceiustified.

For we are iustified and receaue the sprite for to doo good workes, nether
(30) wereit otherwyse possible to do goodworkes, excepte we had first the sprite.

For how is it possible to do any thyng wel in the sight of god, while we
are yet in captiuite and bondage vnder the deuill, and the deuill possesseth vs all

Fourthe
Chapter.

Outward
workes are
signes and
witnesses of
the inwarde
fayth.

Blessed is he
that hath his
sinnes for-
geuen him.

o cxi.

together and holdeth our hertes, so that we cannot once consent vnto the will of god. No man therfore can preuent the sprite in doinge good: but the sprite mustfirst come and wake him out of his slepe and with the thunder of the lawe feare him, and shewe him his miserable estate and wretchednes, and make him
 (5) abhore, and hate him silfe and to desyre helpe, and then comforte him agayne- with the pleasant rayne of the Gospell, that is to saye, with the swete promyses of God in Christ, and stere vppe fayth in him to beleue the promises. Then when he beleueth the promyses, as God was mercyfull to promyse, so is he true to fulfill them, and will geue him the sprite and strength, both to loue the will of
 (10) god and to worke ther after. So se we that God only (which accordinge to the scripture worketh all in all thinges) worketh a mans iustifiyng, saluacion and healthe, ye and powreth fayth and beleue, luste to loue goddis will, and strength to fulfill the same, in to vs, euen as water is powred into a vessell, and that of his good will and purpose, and not of ouredeseruings and merites. Goddis
 (15) mercy in promysinge and trueth in fulfilling his promyses saueth vs and not we oure selues. And therfore is all laude, prayse and glory, to be geuen vnto God for his mercy and trueth, and not vnto vs for ouremerites and deseruings. After that, he stretcheth his ensample oute agaynste all other goodworkes of thelawe, and concludeth that the Iewes cannot be Abrahams heyres because
 (20) of bloud and kynred only, and moche lesse by theworkes of the lawe, but must enheret Abrahams fayth, yf they wilbe the right heyres of Abraham for as moche as Abraham before the lawe, bothe of Moses and also of circumcision, was thorowefayth made righteous and called the father of all them that beleue, and not of them that worke. Moreouer the lawe causeth wrath, in as mocheas
 (25) no man can fulfill it with loue and luste, and as longe as suche grudginge, hate and indignacion agaynst the lawe remayneth in the herte, and is not taken away by the sprite that commeth by fayth, so longe (no doute) the workes of the lawe, declare evidently that the wrathe of God is vpon vs and not fauoure. Wherefore fayth only receyueth thegrace promysed vnto Abraham. And these
 (30) ensamples were not written for Abrahams sake only (sayth he) but for oures also to whom yf webeleue, fayth shalbe rekened lykewyse for righteousness, as he sayth in the ende of the Chapter.

- In the. v. Chapter he commendeth the frutes and workes of fayth, as are peace, reioysinge in the conscience, inwardeloue, to God and man: moreouer, boldnes, trust, confidence and astronge and a lusty mynd and stedfaste hope in tribulacion and sufferinge. Forall suche folowe, where the rightefayth is,
- (5) for the abundante graces sake and gyftes of the sprite, which God hath geuen vs in Christe, in that he gaue him to dye for vs yet his enymies. Now haue we then that fayth only before allworkes iustifieth, and that it foloweth not yet therfore that a man shulde do no good workes but that the righte shapen workes abide not behind, but accompanye fayth, euen as brightenes doth the sunne,
- (10) and are called of Paul the frutes of the sprite. Wherethe sprite is, therit is alwayes somer and ther are alwayes good frutes, that is to saye: good workes. This is Pauls order, that good workes springe of the sprite, the sprite cometh by fayth and fayth commeth by hearinge the worde of God, when the glad tydinges and promises which god hath made to vs in Christe, are preached truly, and re-
- (15) ceaued in the grounde of the herte without waueringe or doutinge aftir that the-lawe hath passed vpon vs and hath damned oureconsciences. Where the worde of God is preached purely and receaued in the herte, thereis fayth and the sprite of God, and ther are also good workes of necessite when soeuer occasion is geuen. Where Goddis worde is not purely preached, butmens dreames, tradi-
- (20) cions, ymaginacions, inuencions, ceremonies and supersticion, there is no fayth and consequently no sprite that cometh of God. And where Goddis sprite is not, there can be no good workes, euen as where an appell treis not, there can growe no appels, but there is vnbelefe, the deuels sprite and euyll workes. Of this goddis sprite and his frutes, haue oure holy ypocrites not once knowen,
- (25) nether yet tasted how swete they are, though they fayne many good workes of their awne ymaginacion, to be iustified withall, in which is not one crome of true fayth or spirituall loue, or ofinward ioye, peace and quyetnes of conscience, for as moche as they haue not the worde of Godfor them, that suche workes please God, but they are euen the rotten frutes of a rotten tre.
- (30) After that he breaketh forth, and runneth at large, and sheweth whence both synne and righteousnes, deeth and lyfe come. And he compareth Adam and Christ to gether, thus wyse reasoninge and disputinge, that Christ must

The. v.
Chapter.

Good workes
are the
frutes of the
sprite.

neades come as a second Adam to make vs heyres of his rightewesnes, thorow a newe spirituall birth, without oure deseruinges: euen as the first Adam made vs heyres of synne, thorowe the bodely generacion, withoute oure deseruinge. Whereby is euidently knowen and proued to the vttermoste, that no man can
 (5) bringe him selfe oute of synne vnto rightewesnes, nomore then he coulde haue withstonde that he was bornebodely. And that is proued herewith, for as moche as the very lawe of God, which of righte shulde haue holpe, yf any thinge coulde haue holpe, not only came and broughtno helpe with hyr, but also encreased synne, because that the euill and poysoned nature is offended and vtterlydis-
 (10) pleasedwith thelawe, and themore she is forfed^t by the lawe, the more is she prouoked and set a fyre to fulfill and satisfie hyr lustes. By thelawe then we se clerely that we muste nedes haue Christe to iustifie vs with his grace, and to helpe nature.

In the. vj. he setteth forth the chefe and principall worke of fayth, thebatayll
 (15) of the sprite agaynst the flesshe, how the sprite laboureth and enforseth to kyll the remenaunte of synne and luste which remayne in the flesshe, after oure iustifyinge. And this chapter teacheth vs, that we are not so fre from synne thorowefayth, that we shulde henceforth goo vp and doune ydle carlesse^t and sure of oure selues, as though there were nowe no more synne in vs. yes there
 (20) is synne remayningein vs, but it is not rekened, because of fayth and of the sprite, which fighte agaynst it. Wherefore we haueynough to do all oure lyues longe, to tame oure bodies, and to compell the members to obeye the sprite and not the appetites, that therby we myghte be lyke vnto Christes deeth and resurreccion, and mighte fulfill oure baptyme, which signifieth the mortifiynge
 (25) of synnes, and the newelife of grace. For this batayle ceaseth not in vs vntill the laste breth, and vntyll that synne be vtterly slayne by the deeth of the bodye.

This thinge (I meane to tame the body and so forth) we are able to do (sayth he) seyng we are vnder grace and not vnder the lawe, what it is, not to be vnder the lawe, he him selfe expoundeth. For not to be vnder the lawe is
 (30) not so to be vnderstond, that euery man may do what him lusteth. But not to be vnder the lawe, is to haue a fre herte renewedwith the sprite, so that thou haste luste inwardly of thyne awne accorde to do that which thelawe

The. vj.
Chapter.

Baptyme is a
wytnesse
betwenegod
and vs that
we haue
promised to
mortifie the
lustes and
synne that-
remayneth
in the flesshe
and etc.

Not to be
vnder the
lawe what it
meaneth

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commaundeth, with oute compulcion, ye though therewere no lawe. For grace that is to saye Goddis fauoure bringeth vs the sprite, and maketh vs loue thelawe, so ys there nowe no moare synne, nether is the lawe nowe any moare agaynst vs, but at one and agreed with vs and we with it.

- (5) But to be vnder the lawe, is to deale with the workes of the lawe, and to worke without the sprite and grace: for so longe no doute synne raynethin vs thorowe the lawe, thatis to saye, the lawe declareth that we are vnder synne and and^t that synne hath power and dominion ouer vs, seyng we cannot fulfill the lawe, namely within in the hert, for as moche as no man of nature (10) fauoureth thelawe, consenteth there vnto and delyteth therin. Which thinge is exceadinge greate synne, that we cannot consent to the lawe which lawe is nothinge else saue the will of god.

- This is theright fredome and liberte from synne and from the lawe where of hewryteth vnto the ende of this Chapter, that it is afredome to doo good only (15) with luste, and to lyue well with oute compulcion of the lawe. Whereforethis fredomeis a spirituall fredome, which destroyeth not thelawe, but ministreth that which the lawe requyeth, and where with the lawe is fulfilled, that is to vnderstond, luste and loue, where with the lawe is stilled and accuseth vs no moare, compelleth vs no moare, nether hath oughte to craue of vs any (20) moare. Euen as though thou were in dette to an other man, and were not able to paye, two maner wayes mightest thou be losed. One waye, if he wold requyre nothinge of the, and breke thyne obligacion. An other waye, yf some other good man wolde paye for the, and geue the as moche as thou mightest satisfie thine obligacion with all. Of this wyse hath Christe made vs fre from the (25) lawe: and therforeis this no wilde flesshely liberte, that shulde doo nought, but that doeth all thinges, and is fre from the crauinge and dette of the lawe.

- In the. vij. he confirmeth the same with a similitude of the state of matrimony. As when the husbonde dyeth the wyfe is at hyr liberte, and the one lowsed and departed from the other, not that the woman shulde not haue (30) power to marie vnto an other man, but rather now fyrste of all is she fre and hath power to marie vnto an otherman which she coulde notdo before, till she was lowsed from hyr fyrst husbond. Euen so are oure consciences bound

To be vnder
the lawe
what it is.

The. vij.
Chapter.

Folio
ccxiii.

- and in daunger to the lawe vnder olde Adam the flesh, as longe as he lyueth in vs. For the lawedeclareth that oure hertes are bounde and that we cannot disconsent from him. But when he is mortified and kylled by the sprite, then is the conscience fre and at liberte: not so that the conscience shall now nought
- (5) do, but now fyrst of all cleuyth vnto an other, that is to wete Christ, and bringeth forth the frutes of lyfe. So nowe to be vnder the lawe, is not to be able to fulfill the lawe, but to be detter to it and not able to paye that which the lawe requyreth. And to belowse from the lawe, is to fulfill it and to paye that which the lawe demaundeth, so that it can now henceforth axe the nought.
- (10) Consequently Paul declareth more largely the nature of synne and of the lawe, how that thorowe thelawe synne reuyeth, moueth hyr selfe, and gadereth strenght^t. For the oldman and carrupt^t nature, themoare he is forboden and kepte vnder of the lawe, is the moare offended and displeased there with, for as moche as he cannot paye that which is requyred of the lawe. For synne is his
- (15) nature and of him selfe, he cannot but synne. Therfore is thelawe deeth to him, tormente and marterdome. Not that the lawe is euyll, but be cause that the euyll nature cannot soffre that which is good, cannot abide that thelawe shulde requyre of him any good thinge. Lyke as a sicke man cannot suffre that a man shulde desyre of him to runne, to lepe and to doo other dedes of an wholeman.
- (20) For which cause saynt Paul concludeth, that where the lawe is vnderstonde and perceaued of the bestewyse, there it doeth no moare but vtter synne, and bringe vs vnto the knowledge of oure selues, and therby kille vs and make vs bonde vnto eternall damnacion and detters of the euerlastingewrath of God, euen as he well fealeth and vnderstondeth whos conscience is truely touched
- (25) of the lawe. In suche daunger were we yer thelawe came, that we knewe not what synne mente, nether yet knowe we the wrath of God apon synners, tyll the lawe had vttered it. So seest thou that a man must haue some other thinge, ye and a gretter and a moare myghty thinge then the lawe, to make him righteous and safe. They that vnderstonde not thelawe on this wyse, are blind
- (30) and goo to worke presumptuously, supposinge to satisfie the lawe with workes. For they knowe not that the lawe requyreth a fre, a willinge, a lusty and a louinge herte. Therfore they se not Moses ryght in the face, the vayle hangeth

To be vnder
the lawe.

To belowse
from the
lawe.

between and hydeth his face so that they cannot behold the glorie of his countenance, how that the lawe is spirituall and requyareth the hert. I maye of myne awne strength refrayne that I doo myne enemye no hurte, but to loue him with all myne herte, and to put awaye wrathe cleane oute of my mynde can I not
 (5) of myne awne strength. I maye refuse money of myne awne strength, but to put awaye loue vnto riches oute of myne herte can I not do of myne awne strength. To abstayne from adultery as concerninge the uttewarde^t dede can I do of myne awne strength, but not to desyre in myne hert is as vnpossible vnto me as is to chose whether I will hongyr or thrust^t, and yet so the lawe requireth.
 (10) Wherefore of a mans awne strength is the lawe neuer fulfilled, we must haue thereunto goddis fauoure and his sprite, purchased by Christes bloude.

Neuerthelesse when I saye a man maye do many thinges vtewardly cleane agaynst his herte, we must vnderstonde that man is but dreuen of diuers appetites, and the greatest appetite ouercommeth the lesse and caryeth the
 (15) man awaye violently with hyr.

As when I desyre vengeance, and feare also the inconuenience that is lyke to folowe, yffea be greater, I abstayne and yf the appetite that desyareth vengeance be gretter, I cannot but prosecute the dede, as we se by experience in many murtherars and theues, which though they be brought in to neuer so
 (20) great perell of deeth, yet after they haue escaped, do euen, the same agayne. And comen women prosecute their lustes because feare and shame are awaye, when other which haue the same appetites in their hertes, abstayne at the leest waye vtwardly or worke secretly beyng overcome of feare and of shame, and so lykewyse is it of all other appetites.

Further moare he declareth, how the sprite and the flesshe fighte to gether in one man, and maketh an ensample of him selfe, that we myghte lerne to knowe that worke a righte, I meane to kyll synne in oure selues. He calleth both the sprite and also the flesshe a lawe, because that lyke as the nature of Goddis lawe is to dryue, to compell, and to craue euen so the flesshe dryueth, compelleth,
 (30) craueth and rageth, agaynst the sprite, and will haue her lustes satisfied.

On the other sydedryueth the sprite, cryeth and fighteth agaynst the flesshe, and will haue his luste satisfied. And this strife dureth in vs, as longe as we liue: in

Fleshe and
 spirite fight
 to ge gether^t.

olio ccxv.

some moare and in some lesse as the sprite or the flesshe is stronger, and the very man his awne selfe is both the sprite and the flesshe, which fighteth with his awne selfe vntyll synne be vtterly slayne and he all to gether spirituall.

In the. viij. Chapter he comforteth suche fighters that they dispere not
(5) because of suche flesshe, other thinke that they ar lesse in fauoure with God.

And he sheweth how that the synne remayninge in vs, hurteth not, for there is no daunger to them that are in Christ which walke not after the flesshe, but fight agaynst it. And he expoundeth more largely what the nature of the flesshe and of the sprite is, and how the sprite commethby Christ, which sprite maketh
(10) vs spirituall, tameth, subdueth and mortifieth the flesshe, and certifieth vs that we are neuerthelesse the sonnes of God, and also beloued, though that synne rage neuer so moche in vs, so longe as we folowe the sprite and fighte agaynst synne to kyll and mortife^t it. And because the chastysinge of the crosse and sufferinge are nothings plesant, he comforteth vs in oure passions and afflic-
(15) tions by the assistens of the sprite which maketh intercession to God for vs, mightely with groninges that passe mans vtteraunce, so that mans speche cannot comprehend them, and the creatures morne also with vs ofgreate desyre that they haue, that we were lowsed from synne and corrupcion of the flesshe. So se we that these thre Chapters, the. vj. vij. viij. doo none other thingeso
(20) moche as to dryue vs vnto the right worke of fayth, which is to kyll the olde man and mortifie the flesshe.

In the. ix. x. and. xj. Chapters he treateth of Goddis predestinacion, whence it springeth all to gether, whether we shall beleue or not beleue, be lowsed from synne or not belowsed. By which predestinacion oure iustifiyng and saluacion
(25) are clene taken oute of oure handes, and put in the handes of God only, which thinge is most necessary of all. For we are so weke and so vncertayne, that yf it stode in vs, there wolde of a trueth no manbe saued, the deuell no doute wolde deceaue vs. But now is Godsure, that his predestinacion cannot deceaue him, nether can eny man withstande or let him, and therforehaue we hope and trust
(30) agaynste synne.

But here muste a marke be set vnto those vnquyet, busye and hye clymyng sprites howe ferre they shall goo, which fyrst of all bringe hether therehye

The. viij.
Chapter.

The. ix. x.
and. xj.
chapters.

reasons and pregnant wittes, and begynne fyrst from an hyeto serche the botomlesse secretes of Goddis predestinacion, whether they be predestinat or not. These must nedes ether cast themselues doune hedelong in to desperacion or else commit them selues to fre chaunce carelesse. But folowe thou the order

(5) of this pistle, and noosell thyselfe with Christ, andlerne to vnderstonde what the lawe and thegospell meane, and the office of both two, that thou mayst in the oneknowe thy selfe, and how that thou hast of thy selfe no strength, but to synne: and in the other the grace of Christ. And then se thou fyghte agaynst synne and the flesshe as the. vij. fyrst chapters teache the. After that when thou

(10) arte come to the. viij. chapter, and arte vnder the crosse and sufferinge of tribulacion, the necessite of predestinacion will waxe swete and thou shalt well felehow precyouse a thinge it is. For excepte thou haue borne the crosse of aduersite and temptacion, and hast felte thy selfe brought vnto the very brymme of desperacion, ye and vnto hell gates, thou canst neuer medle with the sentence

(15) of predestinacion without thyne awne harme, and without secret wrath and grudginge inwardly agaynst God, for other wyseit shall not be possible for the to thinke that God is righteous and iuste. Therefore must Adam be well mortified and the fleshely wytte brought vtterly to nought, yer that thou mayst awaye with this thinge, and drinke so stronge wyne. Take hede therfore vnto thy selfe,

(20) that thou drinke not wyne, while thou art yet but asucklinge. For euery lerninge hathhyr tyme, measure and age, and in Christ is there acertayne childhod, in which a manmust be content with mylke for a ceason, vntyll he waxe stronge and growe vp vnto a perfecte man in Christ, and be able to eate of moare stronge meate.

(25) In the. xij. Chapter he geueth exhortacions. For this maner obserueth Paul in all his pistles, fyrst he teacheth Christ and the fayth, then exhorteth heto good-workes, and vnto continuall mortifyinge of the flesshe. So here teacheth he good workes in deade, and the true seruinge of God, and maketh all men Prestes, to offer vp not money and beastes, as the maner was in the tyme of the

(30) lawe, but their awne bodyes, with killinge and mortifyinge of the lustes of the flesshe. After that he describeth the outwarde conuersacion of Christen men, how they oughte to behaue them selues in spirituall thinges how to teache,

This do yf-
thou wilt
vnderstonde

The. xij.
Chapter

preache and rule in the congregacion of Christ, to serue one another, to suffre all thinges paciently, and to commit the wreke and vengeaunce to God, in conclusion how a Christen man oughte to behaue him selfe vnto all men, to frend, foo or what soeuer he be. These are the righte workes of a Christen man
(5) which springe oute of fayth. For fayth kepeth not holydaye, nether suffereth any man to be ydle, whersoever he dwelleth.

In the. xiiij. he teacheth to honoure the wordly^t and temporall swerde. For though that mans lawe and ordinaunce make not a man good before God, nether iustifie him in the herte, yet are they ordeyned for the furderance of the
(10) commune welth, to mayntene peace, to punishe the euyll and to defende the good. Therefore ought the good to honoure the temporall swerde and to haue it in reuerence, though as concerninge themselues they nede it not, but wolde abstayne from euyll of their awne accorde, ye and do good without mans lawe, butby thelawe of the spritewhich gouerneth the harte, and aydeth it vnto all
(15) that is the will of God. Finally he comprehendeth and knetteth vp all in loue. Loue of her awne nature bestoweth all that she hath and euen her awne selfe on thatwhich is loued. Thou neadest not to byd a kind mother to be louinge vnto her only sonne. Mochelesse spirituall loue. Which hath eyes geuen her of God, neadeth mans lawe to teache her to do hir dutie.

(20) And as in the begynninge he dyd put forth Christe as the cause and auctor of oure rightewesnes and saluacion, euen so here setteth he him forth as an ensample to counterfayte that as he hath done to vs, euen so shulde we do one to another.

In the. xiiij. Chapter he teacheth to dealesoberly with the consciences of the weke in the fayth, which yet vnderstond not the libertie of Christ perfectly ynough and to fauer them of Christen loue, and notto vse theliberte of the
(25) fayth vnto hinderaunce. But vnto the furderance and edifyinge of the weake. For where suche consideracion is not, there foloweth debate and despisinge of the Gospell. It is better therfore to forbere the weke a while, vntyll they waxe stronge, then that thelearninge of the Gospell shuld comeall to geder vnder-
(30) foote. And suche worke is singular worke of loue, and where loue is perfecte, there muste nedes be suche a respecte vnto the weake, a thinge that Christ commaunded and charged to be had aboue all thinges.

The. xiiij
Chapter.

Loue is the
fulfillinge o
the lawe.

The. xiiij
Chapter.

Folio
ccxviii.

In the. xv. Chapter he setteth forth Christ agayne to befolowed, that we also by his ensample, shulde suffre other that are yet weake, as them that are frayle, open synners, vnlearned, vnexperthe, and of lothsome maners, and not to cast them away forthwith, but to suffre them tyll they wax better and exhorte
(5) them in the meane tyme. For so dealte christ in the gospell and now dealeth with vs dayly, soffering our vnperfetnes, wekenes, conuersacion and maners, not yet fassioned after the doctrine of the Gospell, but smell of the flesshe, ye and sometyme breake forth in to outward dedes.

After that to conlude with all he wyssheth them encrease offayth, peace,
(10) and ioye of conscience, prayseth them and committeth them to god and magnifieth his office and administracion in the gospell, and soberly and with grete discrecion desyareth succur and ayde of them for the poore saynctes of Ierusalem, and it is all pure loue that he speketh or dealeth with all So fynde we in this pistle plentuously, vnto the vttmoste, what soeuer a Christen man or woman
(15) ought to knowe, that ys to wete what the lawe, the Gospell, synne, Grace, Fayth, Righteousnes, Christ, God, Good workes, Loue, Hope, and the Crosse are, and euen where in the pyth of all that pertayneth to the christen fayth stondeth and howe a christen man oughte to be haue him silfe vnto euery man, be he perfect or a synner, good or bad, stronge or weke, frend or foo, and in
(20) conclusion howe to behaue oureselues both toward god and toward oure selues also. And all thynges are profoundly grounde in the scriptures, and declared with ensamples of himsilfe, of the fathers and of the prophetes, that a man can here desyre no moare.

Wherefore it appereth euidently, that Pauls mynde was to comprehend
(25) breuely in this pistle all the hole lernynge of Christes Gospell, and to prepare an introduccion vnto all the olde testament. For without doute whosoever hath this Pistle perfectly in his herte, the same hath thelyght and the effecte of the olde testamente with him. Wherefore let euery man with oute excepcon exercyse him selfe therin diligently, and recordeit nyght and daye continually,
(30) vntyll he be full acquaynted therewith.

The last chapter is a chapter of recommendacyon, Wherin he yet myngleth a good monycyon, that weshulde beware of the tradicyons and doctryne of

The. xv.
Chapter.

This pistle
to the
Romaynes is
the dore
into all the
scripture: ye
and the keye
that openeth
it and
bryngeth
men to the
true vnder-
standynge
of it.
The last
Chapter.

Folio ccxix.

men whychebegyle the simple with sophistry and lernynge that is not after the gospell, and drawe them from Christ, and noosell the^t in weke and feble and (as Paul calleth them in the pistle to the Galathyans) in bedgerly^t cerimonyes, for the entent that they wolde lyue in fatte pastures and be in auctoryte, and be

(5) taken as Christ, ye and aboue christ, and sit in the temple of god, that is to witt in the consciences of men, where God only, his worde, and hys christ ought to sitte. Compare therfore all maner doctryne of men vnto the scripture, and se whether they agre or not. And committe thy silfe whole and all to gether vnto Christ, and so shall he with his holy sprite and with all hys fulnes dwell in thy soule.

(10) The somme and hole cause of the wrytinges of this epistle, is, to proue that a man is iustifieth^t by fayth onlye: which proposicion whoso denieth, to him is not only this epistle and all that Paul wryteth, but also the hole scripture so locked vp, that he shall neuer vnderstonde it tohis soules healthe. And to bringe a man to the vnderstandinge and felynge that fayth onlye iustifieth: Paule

(15) proueh^t that the hole nature of man is so poysoned and so corrupte, ye and so deed concerninge Godly lyuinge or Godly thinkinge, that it is impossible for hir to kepe thelawe in the sight of God: that is to saye, to loue it, and ofloue and lust to do it as naturally as a man eateth or drinketh, vntill she be quyckened agayne and healed thorow fayth.

(20) And by iustifyinge, vnderstonde none other thinge then to bereconciled to God and to be restored vnto his fauoure, and to haue thy synnes forgeuen the. As when I saye God iustifieth vs, vnderstonde therby, that God for Christes sake, merites and deseruinges only receaueth vs vnto his mercie, fauoure and grace, and forgeueth vs oure synnes. And when I saye Christ iustifieth vs,

(25) vnderstonde therby that Christ onlye hath redemed vs, bought and delyuered vs oute of thewrath of God and damnacion, and hath with his workes onlye, purchased vs themercie, thefaououre and grace of God, and the forgeuenes of oure synnes. And when I saye that fayth onlye iustifieth, vnderstonde therby that fayth and trust in the truthe of God and in the mercye promysed vs

(30) for Christes sake, and for his deseruinge and workes onlye, doth quyet the conscience and certifie hir that oure synnes be forgeuen and we in the full fauoure of God.

- Furthermore, set before thyne eyes Christes workes and thyne awne-workes. Christes workes onely iustifieth andmake satisfaccion for thy synne, and thyne awne workes not: that is to saye, quyeteth thy conscience and make the sure that thy synnes are forgeuen the, and not thyne awne workes. For
- (5) the promyse of mercie is made the for Christes workes sake, and not for thyne awne workes sake. Whereforeseinge God hath not promysed that thyne awne workes shall saue the, therfore fayth inthine awne workes can neuer quyet thy conscience nercertifie the before God (When god commeth to iudge and to take a reconnyng) that thy synnes are forgeuen the. Beyond all this, myne
- (10) awne workes can neuer satisfie the lawe or paye hir that I owe hir. For I owe the lawe to louehir with all myneheart, sowle, power and myght. Which thyng to paye I am neuer able whyle I am compased with flesshe. No, I cannot once begynne to loue thelawe, except Ibe fyrst sure by fayth that God loueth me and forgeueth me.
- (15) Finallie that we saye fayth onelye iustifyeth, ought to offende no man. For if this be true, that Christ onelye redemed vs, Christ onelyebare oure synnes, made satisfaccion for them and purchased vs thefauoure of God, then must it nedes be true, that the trust onelye in Christes deseruinge andin the promises of God the father made vs for Christes sake, doth onelye quyet the conscience and
- (20) certifie hir that the synnes are forgeuen. And when they saye, a man must repent, forsake synne, and haue apurpose to synne no more as nye as he can and loue the lawe of God: Ergo fayth alone iustifieth not. I answere, that and all lyke argumentes are nought, and lyke to this. I must repent and be sorie,
- olio ccxx.* the Gospell must be preached me, and I must beleue it or else I cannot be
- (25) partaker of the mercie which Christ hath deserued for me, Ergo Christ onelye iustifieth me not, or Christ onelye hath not made satisfaccion for my synnes. As this is a naughtie argumentso is the other.

Now goto reader, and accordinge to the order of Pauls wrytinge, euen so do thou. Fyrst beholde thy selfe dyligentlye in the lawe of God, and se there

(30) thy iust damnacion. Secundarely turne thyne eyes to Christ, and sethere the excedinge mercie of thy moost kynde andlouinge father. Thirdly remember that Christ made not this atonement that thou shuldest anger God agayne:

The Prologe to the Romainys

nether dyed he for thy synnes, that thou shuldest lyue still in them: nether
clensed he the, that thou shuldest retourne (as a swyne) vnto thyne olde podell
agayne: but that thou shuldest be a new creature and lyue a new lyfe after the
will of God and not of the flesshe. And bediligent lest thorow thyne awne
(s) necgligence and vnthankfulnes thou losethis fauoure and mercie agayne.

Farewell.

W.T.

THE EPISTLE OF THE APOSTLE S. PAUL TO THE ROMAYNS

The Fyrst Chapter. +

A

Paul the seruaunt of Iesus Christ, called to be an Apostle, put a parte to preache the Gospell of God, which he promysed afore by his Prophetes, in the holy scriptures thatmake mension of his sonne, the which was begotten of the seed of David, as pertayninge to the flesshe: and declared to be the sonne of
(5) God with power of the holy goost that sanctifieth, sence the tyme that Iesus Christ oure Lorde rose agayne from deeth, by whom we have receaved grace and apostleshyppe, to bringe all maner hethen people vnto obedience of the fayth, that is in his name: of the which hethen are ye a part also, which are Iesus christes by vocacion. +

(10) To all you of Rome beloved of God and saynctes by callinge. Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

B

Fyrst verely I thanke my God thorow Iesus Christ for you all, because youre fayth is publisshed through out all the worlde. For God is my witnes, whom I serve with my sprete in the Gospell of his sonne, that with out ceasinge

iblio ccxxi.

(15) I make mencion of you alwayes in my prayers, besechinge that at one tyme or another, a prosperous iorney (by the will of god) myght fortune me, to come vnto you. For I longe to see you, that I myght bestowe amonge you some spirituall gyfte, to strength you with all: that is, that I myght have consolacion together with you, through the commen fayth, which bothe ye and I have.

na. ij. a.
tebre. x.
la. iii.

(20) I wolde that ye shuld knowe brethren, how that I have often tymes purposed to come vnto you (but have bene let hitherto) to have some frute amonge you, as I have amonge other of the Gentylys. For I am detter both to the Grekes and to them which are no Grekes, vnto the learned and also vnto the vnlearned. Lykewyse, as moche as in me is, I am redy to preache the Gospell to you of
(25) Rome also.

For I am not ashamed of the Gospell of Christ, because it is the power of

Title. The Epistle off the Apostle Paul
to the Romaynes.

fayth which is in his name, ofthewhich
nounge are ye also,

Line (1) ...called vnto the office off an apostle,
(7) ...thattall gentiles shulde obeye to the

Line (14) ...I serve in my sprete,
(18) (thatt ys)

God vnto saluacion to all that beleve, namely to the Iewe, and also to the gentyle. For by it the rightewesnes which commeth of god, is opened, from fayth to fayth*. As it is written: The iust shall live by fayth.

C

ephe. iiij.

D

E

Folio
ccxxii.

For the wrath of God apereth from heven agaynst all vngodlynes and
 (5) vnrightewesnes of men which withholde the trueth in vnrightewesnes: seyng,
 what maye be knowne of God, that same is manifest amonge them. For God
 dyd shewe it vnto them. So that his invisible thinges: that is to saye, his
 eternall power and godhed are vnderstonde and sene, by the workes from the
 creacion of the worlde. So that they are without excuse, in as moche as when
 (10) they knewe god, they glorified him not as God, nether were thankfull, but
 waxed full of vanities in their imaginacions, and their folisshe hertes were
 blynded. When they counted them selves wyse, they became foles and turned
 the glory of the immortall god, vnto the similitude of the ymage of mortall
 man, and of byrdes, and foure footed beastes, and of serpentes. Wherefore god
 (15) lykewyse gave them vp vnto their hertes lustes, vnto vncleannes, to defyle their
 awne boddies bitwene them selves: which tourned his truthe vnto a lye, and
 worshipped and served the creatures more then the maker, which is blessed for
 ever. Amen. For this cause god gave them vp vnto shamfull lustes. For even
 their women did chaunge the naturall vse vnto the vnnaturall. And lyke wyse
 (20) also the men lefte the naturall vse of the woman, and brent in their lustes one
 on another. And man with man wrought filthynes, and receaved in them selves
 the rewarde of their erreure, as it was accordinge.

And as it semed not good vnto them to be aknowen of God, even so God
 delivered them vp vnto a leawde mynd, that they shuld do tho thinges which
 (25) were not comly, beinge full of all vnrighteous doinge, of fornicacion, wickednes,
 coveteousnes, maliciousnes, full of envie, murther, debate, disseyte, evill con-
 ditioned, whisperers, backbyters, haters of God, doers of wronge, proude,
 bosters, bringers vp of evyll thinges, disobedient to father and mother, with out
 vnderstandinge, covenante breakers, vnlovinge, trucebreakers and merciles.
 (30) Which men though they knew the rightewesnes of God, how that they which
 soche thinges commyt, are worthy of deeth, yet not only do the same, but also
 have pleasure in them that do them.

Line (4) For the wrath of god ofheven apereth
 agaynst...
 (5) ...seyng that that, which maye be
 knowne of god, is manifest amonge
 them.
 (7) For his invisible thynges (that is...
 godhed)
 (14) ...and serpentes. For this cause god
 gave them vppe...

Line (20) ...and brent in lust won on another
 amonge them selves.
 (28) ...disobedient to their fathers and
 mothers,
 (29) ...vnlovyng, stouborne and merciles.
 (31) ...yett not only did thesame, but also
 had pleasure in them that did them.

The. ii. Chapter.

A

Therefore arte thou inexcusable o man, whosoever thou be that iudget. For in the same wherein thou iudget another, thou condemnest thy selfe. For thou that iudget, doest even the same selfe thinges. But we are sure that the iudgement of God is accordinge to trueth, agaynst them which commit soche
(5) thinges. Thinkest thou this O thou man that iudget them which do soche thinges and yet doest even the very same, that thou shalt escape the iudgement of God? Ether despisest thou the riches of his goodnes, pacience and longe sufferance? and remembrest not how that the kyndnes of God ledith the to repentaunce?

threw
d.

(10) But thou after thyne harde herte that cannot repent, heapest the togedder the treasure of wrath agaynste the daye of vengeance, when shalbe openned the rightewes iudgement of god, which will rewarde every man accordinge to his dedes*: that is to saye, prayse, honoure and immortalite, to them which continue in good doynge, and seke eternall lyfe. But vnto them that are rebellious and

B

(15) disobey the trueth, yet folowe iniquytie, shall come indignacion and wrath, tribulacion and anguysshe, vpon the soule of every man that doth evyll: of the Iewe fyrst, and also of the gentyll. To every man that doth good, shall come prayse, honoure and peace, to the Iewe fyrst, and also to the gentyll. For ther is no parcialyte with god. But whosoever hath synned with out lawe, shall

t. x. d.
a. xix
B
xxvii
x. c.
. vij. d
i. d.

(20) perisse with out lawe. And as many as haue synned vnder the lawe, shalbe iudged by the lawe. For before god they are not ryghteous which heare the lawe: but the doers* of the lawe shalbe iustified. For if the gentylys which have no lawe, do of nature the thynges containned in the lawe: then they havynge no lawe, are a lawe vnto them selves, which shewe the dede of the lawe wrytten
(25) in their hertes: whyll their conscience beareth witnes vnto them, and also their thoughtes, accusynge one another or excusynge, at the daye when god shall iudge the secretes of men by Iesus Christ, accordinge to my Gospell.

C

Beholde, thou arte called a Iewe, and trustest in the lawe, and reioysist in God, and knowest his will, and hast experience of good and bad, in that thou
(30) arte informed by the lawe: and belevest that thou thy silfe arte a gyde vnto the

* The deservinge of Christ is promysed to be the rewarde of oure good dedes: which rewarde yet oure dedes deserue not.
* Dedes are an outward righteousnes before the worlde and testifie what a man is withinne: but iustifie not the hert before god: ner certifie the conscience that the fore-synnes are forgeuen.

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1525

Line (2) For in thatsame...

(5) Thynkest thou O man...

(7) Other despisest thou the riches off his goodnes and pacience,

Line (14) ...in goode doynge, sekeeternall lyfe:

(22) ...but theywhich do the lawe...

D
esa. liij. b.
ez. xxxvi

blynde, a lyght to them which are in darcknes, an informer of them which lacke discrecion, a teacher of vnlearned, which hast the ensample of that which ought to beknowen, and of the truth, in the lawe. But thou which teachest another teachest not thy selfe. Thou preacheest, a man shuld not steale: and yet thou (5) stealest. Thou sayst, a man shuld not commit advoury: and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. Thou reioycest in the lawe, and thorow breakinge the lawe dishonourest God. For the name of god is evyll spoken of amonge the Gentylys thorowe you, as it is written.

(10) Circumcision* verely awayleth, if thou kepe the lawe. But if thou breake the lawe, thy circumcision is made vncircumcision. Therefore if the vncircumcised kepe the ryght thinges contayned in the lawe: shall not his vncircumcision be counted for circumcision? And shall not vncircumcision which is by nature (yf it kepe the lawe) iudge the, which beyng vnder the letter and circumcision, (15) dost transgresse the lawe? For he is not a Iewe, which is a Iewe out warde. Nether is that thyng circumcision, which is outwarde in the flesshe. But he is a Iewe which is hid wythin and the circumcision of the herte is the true circumcision, which is in the sprete, and not in the letter whose prayse is not of men, but of god.

The. iii. Chapter.

A
ioa. iii. d.
psal. cxv.
psal. l.

B

(20) What preferment then hath the Iewe? other what a vauntageth circumcision? Surely very moche. Fyrst vnto them was committed the worde of God What then though some of them did not beleve? shall their vnbeleve make the promes of god with out effecte? God forbid. Let god be true, and all men lyars, as it is written: That thou myghtest be iustified in thy sayinge and (25) shuldest overcome when thou arte iudged.

Yf oure vnrightewesnes make the rightewesnes of God more excellent: what shall we saye? Is God vnrighteous which taketh vengeance? I speake after the maner of men. God forbid. For how then shall God iudge the worlde? Yf the veritie of God appere moare excellent thorow my lye, vnto his prayse,

Line (2) ...a teacher of the vnlearned,
(3) Nowe teachest thou another: but
teachest notthy silfe.

Line (14) ...which beyng vnder the lawe...
(24) ...in thy saynges...
(27) (Ispeake...men)

why am I hence forth iudged as a synner? and saye not rather (as men evyll speake of vs, and as some affirme that we saye) let vs do evyll, that good maye come therof. Whose damnacion is iuste.

What saye we then? Are we better then they? No, in no wyse. For we
(5) have all ready proved how that both Iewes and Gentils are all vnder synne, as it is written: There is none righteous, no not one: there is none that vnderstandith, there is none that seketh after God, they are all gone out of the waye, they are all made vnprofytable, ther is none that doeth good, no not one. Their throte is an open sepulchre, with their tounge they have disceaved: the poyson of
(10) Aspes is vnder their lippes. Whose mouthes are full of coursynge and bitternes. Their fete are swyfte to sheed bloud. Destruccion and wretchednes are in their wayes. And the waye of peace they have not knowen. There is no feare of God before their eyes.

+ Ye and we knowe that whatsoever the lawe sayth, he sayth it to them which
(15) are vnder the lawe. That all mouthes maye be stopped and all the worlde be subdued to god, because that by the dedes of the lawe*, shall no flesshe be iustified in the sight of God. For by the lawe commeth the knowledge of synne.

Now verely is the rigteswesnes that commeth of God declared without the fulfillinge of the lawe, havinge witnes yet of the lawe and of the Prophetes. The
(20) rightwesnes no dout which is good before God, commeth by the fayth of Iesus Christ, vnto all and vpon all that beleve.

Ther is no difference: for all have synned, and lacke the prayse that is of valoure before God: but are iustified frely by his grace, through the redemcion that is in Christ Iesu, whom God hath made a seate of mercy thorow faith in
(25) his bloud, to shewe the rightwesnes which before him is of valoure, in that he forgeveth the synnes that are passed, which God dyd suffre to shewe at this tyme, the rightwesnes that is alowed of him, that he myght be counted iuste, and a iustifiar of him which belevith on Iesus. -

Where is then thy reioursinge? It is excluded. By what lawe? by the lawe
(30) of workes? Naye: but by the lawe of fayth.

For we suppose that a man is iustified by fayth without the dedes of the lawe. Is he the God of the Iewes only? Is he not also the God of the Gentylys?

* The lawe iustifieth not before god, but vttereth synne onely.

Iustifyinge commeth by fayth.

Fayth iustifieth.

Line (5) ...Iewes and gentyls are vnder synne, Line (22) For there is no difference, all have
(12) ...have they nortknown. synned,
(21) ...and apon all them that beleve. (31) We suppose therfore...

ala. iiii. d
sal. xiii. a.
sal. v. c.
id. xiii. b
C
salm.
ccix. and
sal. ix. c.
ai. lix. b
i. xiii. b.

ala. ij. d

olio
xxiii^t.

D

Yes, even of the Gentyles also. For it is God only which iustifieth circumcision which is of fayth, and vncircumcision thorow faith. Do we then destroye the lawe thorow fayth? God forbid. But we rather mayntayne* the lawe.

The. iiii. Chapter.

A

What shall we saye then, that Abraham oure father as pertayninge to the
(5) flesshe, dyd finde? If Abraham were iustified by dedes*, then hath he wherin to reioyce: but not with god. For what sayth the scripture? Abraham beleved god, and it was counted vnto him for rightewesnes. To him that worketh, is the rewarde not reckened of favour: but of duty. To him that worketh not, but beleveth on him that iustifieth the vngodly, is his fayth counted for rightewesnes.

psa. xxxi.

(10) Even as David describeth the blessedfulnes of the man vnto whom god ascribeth rightewesnes without dedes. Blessed* are they, whose vnrightewesnes are forgiven, and whose synnes are covered. Blessed is that man to whom the Lorde imputeth not synne.

B

Came this blessednes then vpon the circumcised or vpon the vncircumcised?

(15) We saye verely how that fayth was rekened to Abraham for rightewesnes. How was it rekened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in tyme of circumcision: but when he was yet vncircumcised. And he receaved the signe of circumcision, as a seale of the rightewesnes which is by fayth, which fayth he had yet beyng vncircumcised: that he shuld be the father

C

(20) of all them that beleve, though they be not circumcised, that rightewesnes myght be imputed to them also: and that he myght be the father of the circumcised, not because they are circumcised only: but because they walke also in the steppes of that fayth that was in oure father Abraham before the tyme of circumcision.

Folio
ccxxv.

For the promes that he shuld be the heyre of the worlde, was not geven to
(25) Abraham or to his seed thorow the lawe: but thorow the rightewesnes which cometh of fayth. For yf they which are of the lawe, be heyres, then is fayth but vayne, and the promes of none effecte. Because the lawe causeth wrathe. For where no lawe is, there is no transgression. Therefore by fayth is the inheritaunce geven, that it myght come of faveour: and the promes myght be sure to all the

Line (1) He is noo doute, god also of the gentyls.
(3) We rather mayntayne the lawe.
(9) ...is fayth counted for...
(10) ...of a man, vnto whom good as-
cribeth...

Line (11) ...vnrightewesnes is forgeven,
(18) ...a seale of that rightewesnes...
(22) ...in the steppes of fayth, which was...
(29) ...and that the promes...

xvii.

D

xiii.
xv. b

seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham, which is the father of vs all. As it is wrytten: I have made the a father to many nacions, even before god whom thou hast beleved, which quyckeneth the deed, and called those thinges which be not, as though they were.

(5) Which Abraham, contrary to hope, beleved in hope, that he shuld be the father of many nacions, accordynge to that which was spoken: So shall thy seed be. And he faynted not in the fayth, nor yet consydered hys awne body which was now deed, even when he was almost an hondred yeare olde: nether yet that Sara was past chyldeberinge. He stackered not at the promes of God (10) thorow vnbelefe: but was made stronge in the fayth, and gave honour to God, full certified, that what he had promised that he was able to make good. And therefore was it reckened to him for rightewesnes.

It is not written for him only, that it was reckened to him for rightewesnes: but also for vs, to whom it shalbe counted for rightewesnes, so we beleve on (15) him that raysed vp Iesus oure Lorde from deeth. Which was delivered for oure synnes, and rose agayne forto iustifie vs.

Christ
iustifieth vs.

The. v. Chapter.

Because therfore that we are iustified by fayth, we are at peace with god thorow oure Lorde Iesus Christ: by whom we have awaye in thorow fayth, vnto this grace wherin we stonde and reioyce in hope of the prayse that shalbe (20) geuen of God. Nether do we so only: but also we reioyce in tribulacion. For we know that tribulacion bringeth pacience, pacience bringeth experience, experience bringeth hope. And hope* maketh not ashamed, for the love of God is sheed abrod in oure hertes, by the holy goost, which is geuen vnto vs.

Fayth setteth
vs at peace
with God.

j. b.

For when we were yet weake, accordynge to the tyme: Christ dyed for (25) vs which were vngodly. Yet scace will eny man dye for a rightewes man. Paraventure for a good man durst a man dye. + But God setteth out his love that he hath to vs, seinge that whyll we were yet synners, Christ dyed for vs. Moche more then now (seyng we are iustified in his bloud) shall we be saved from wrath, thorow him.

* We are
not ashamed
of oure hope
for we are
sure by
thedeathe of
Christ that
God loueth
vs and will
bringe oure
hope to
passe.

Line (2) ...I have ordeyned the a father to manynacions, before God...and calleth those thynges...

(8) Nether considered he the barenes off Sara.

(11) ...and stedfastly beleved, that he whych had madethe promes was able-also to make it good.

Line (19) ...vnto this faveour...

(21) ...pacience bryngeth felynge, felynge bryngeth hope. and hope maketh vs not ashamed, because the love that god hath vnto vs, is sheed abrod in oure hertes.

(28) ...shall we be preserved from wrath...

Folio
ccxxv^t.

For yf when we were enemyes, we were reconciled to God by the deeth of his sonne: moche more, seinge we are reconciled, we shalbe preservid by his lyfe. Not only so, but we also ioye in God by themeanes of oure Lorde Iesus Christ, by whom we have receavyd the attonment.

(5) Wherefore as by one man synne entred into the worlde, and deeth by the meanes of synne. And so deeth went over all men, in somoche that all men synned. For even vnto the tyme of the lawe was synne in the worlde: but synne was not regarded, as longe as ther was no lawe: neverthelesse deeth rayned from Adam to Moses, even over them also that synned not, with lyke transgression
(10) as dyd Adam: which is the similitude of him that is to come.

C But the gyfte is not lyke as the synne. For yf thorow the synne of one, many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace: which grace was geven by one man Iesus Christ.

And the gifte is not over one synne, as deeth cam thorow one synne of one
(15) that synned. For damnacion cam of one synne vnto condemnacion: but the gyft cam to iustify from many synnes. For yf by the synne of one, deeth raigned by the meanes of one, moche more shall they which receive aboundance of grace and of the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

D (20) Lykewyse then as by the synne of one, condemnacion cam on all men: even so by the iustifyinge of one commeth the rightewesnes that bringeth lyfe, vpon all men. For as by one mannes disobedience many be cam synners: so by the obedience of one shall many bemaderighteous.

But the lawe* in the meane tyme entred in, that synne shuld encrease.
(25) Neverthelater where aboundance of synne was, there was more plenteousnes of grace. That as synne had raigned vnto deeth, even so might grace raygne thorow rightewesnes vnto eternall lyfe, by the helpe of Iesu Christ. †

The. vi. Chapter.

A What shall we saye then? Shall we continue in synne, that there maye be aboundance of grace? God forbyd. How shall we that are deed as touchynge

Adams disobedience dampned vs all yer we oureselues wrought euell. And Christes obedience saueth vs all, yer we oureselues worke anye good.

* The lawe encreaseth synne and maketh oure nature more greddie to do euell: because† the lawe mynistreth no power ner lust to that she byddeth or to refrayne from that she forbyddeth.

Line (4) ...receavyd this attonment.
(10) ...that was to come.
(11) ...is not lyke as is the synne.
(12) ...was the faveoure of God and gyfte by-
faveoure: which faveoure was geven...

Line (17) ...aboundance off faveour...
(24) The lawe...
(25) And where aboundance off synne was,

la. iij. d

b. xij. a
pet. ij. a.
B
he. iij. c
ll. iij. b.

lio
xxvi.

C
viij. d.
pe. ij. d.

D

synne, live eny lenger therin? + Remember ye not that all we which are baptysed in the name of Iesu Christ, are baptysed to dye with him? We are buried with him by baptim, for to dye, that lykewyse as Christ was rayed vp from deeth by the glorie of the father: even so we also shuld walke in a
(5) newe lyfe. For yf we be graft in deeth lyke vnto him: even so must we be in the resurreccion. This we must remember, that oure olde man is crucified with him also, that the body of synne myght vtterly be destroyed, that hence forth we shuld not be seruautes of synne. For he that is deed, ys iustified from synne.

(10) Wherefore yf we be deed with Christ, we beleve that we shall live with him: remembrance that Christ once rayed from deeth, dyeth no more. Deeth hath no moare power over him. For as touchynge that he dyed, he dyed concernynge synne, once. And as touchinge that he liveth, he liveth vnto God. Lykewyse ymagen ye also, that ye are deed concernynge synne: but are alive vnto God
(15) thorow Iesus Christ oure Lorde. Let not synne raygne therfore in youre mortall bodyes, that ye shuld thervnto obey in the lustes of it. Nether geve ye youre members as instrumentes of vnrightewesnes vnto synne: but geve youre selves vnto God, as they that are alive from deeth. And geve youre membres as instrumentes of rightewesnes vnto God. Let not synne have power over you.
(20) For ye are not vnder the lawe, but vnder grace.

What then? Shall we synne, because we are not vnder the lawe: but vnder grace? God forbyd. + Remember ye not how that to whom soever ye commit youre selves as seruautes to obey, his seruautes ye are to whom ye obey: whether it be of synne vnto deeth, or of obedience vnto rightewesnes?
(25) God be thanked, that though ye were once the seruautes of synne, ye have yet obeyed with herte vnto the forme of doctryne wher vnto ye were delyvered. Ye are then made fre from synne, and are become the seruautes of rightewesnes. +
+ I will speake grossly because of the infirmitie of youre flesshe. As ye have geven youre membres seruautes to vncleannes and to iniquitie, from iniquitie
(30) vnto iniquitie: even so now geve youre membres servantes vnto rightewesnes, that ye maye be sanctified. For when ye were the seruautes of synne, ye were not vnder rightewesnes. What frute had ye then in tho thinges, wher of ye are

Line (2) ...in the nameoff Christ Iesu,
(3) ...forto dye: That as Christ...
(12) ...he died as concernynge synne once.
(14) ...ye are deed as concernynge synne:

Line (19) Synne shall not have power over you.
(25) God be thanked. Ye were once the-
servautes of synne: Butt now have
obeyed wyth youre hertes vnto...

now ashamed. For the ende of tho thynges is deeth. But now are ye delivered from synne, and made the servauntes of God, and have youre frute that ye shuld be sanctified, and the ende everlastinge lyfe. For the rewarde of synne is deeth: but eternall* lyfe is the gyfte of God, thorow Iesus Christ oure Lorde.

The. vii. Chapter. -

- A
j. co. vij.
- (5) Remember ye not brethren (I speake to them that know the lawe) how that the lawe hath power over a man as longe as it endureth? For the woman which is in subieccion to a man, is bounde by the lawe to the man, as longe as he liveth. Yf the man be deed, she is lowsed from the lawe of the man. So then yf whill the man liveth she couple her selfe with another man, she shalbe counted
- (10) a wedlocke breaker. But yf the man be deed, she is fre from the lawe: so that she is no wedlocke breaker, though she couple her selfe with another man.
- B
- Even so ye my brethren, are deed concerninge the lawe by the body of Christ, that ye shuld be coupled to another (I meane to him that is rysen agayne from deeth) that we shuld bringe forth frute vnto God. For when we were in
- (15) the fleshe, the lustes of synne which were stered vppe by the lawe, raygned in oure membres, to bringe forth frute vnto deeth. But now are we delivered from the lawe and deed, from that whervnto we werein bondage, that we shuld serve in a newe conversacion of the sprete, and not in the olde conversacion of the letter.
- Folio ccxxvii.
exo. xx. c
dute. v. b
- (20) What shall we saye then? is the lawe synne? God forbid: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant, excepte the lawe had sayde, thou shalt not lust. But synne toke an occasion by the meanes of the commaundement, and wrought in me all manner of concupiscence. For with out the lawe, synne was deed. I once lived with out lawe.
- (25) But when the commaundement came, synne revyved, and I was deed. And the very same commaundement which was ordeyned vnto lyfe, was founde to be vnto me an occasion of deeth. For synne toke occasion by the meanes of the commaundement and so disceaved me, and by the selfe commaundement slewe we†. Wherefore the lawe is holy, and the commaundement holy, iust and good.
- j. tim. j. b

Line (12) Even so my brethren, ye also are made deed as concernynge...
 (14) When we were in the fleshe,
 Line (16) ...from the lawe, and deed from hit, where vnto...
 (21) ...meant and butt by the lawe.
 (24) For verely with out the lawe synne...

C Was that then which is good, made deeth vnto me? God forbyd. Naye,
synne was deeth vnto me, that it myght appere, how that synne by the meanes
of that which is good, had wrought deeth in me: that synne which is vnder the
commandement, myght be out of measure synfull. For we knowe that the lawe
(5) is spirituall: but I am carnall, solde* vnder synne, because I wote not what I doo.
For what I wold, that do I not: but what I hate, that do I. Yf I do now that
which I wolde not, I graunte to the lawe that it is good. So then now, it is
D not I that do it, but synne that dwelleth in me. For I knowe that in me (that
is to saye in my flesshe) dwelleth nogood thinge. To will is present with me:
(10) but I fynde no meanes to performe that which is good. For I doo not that good
thinge which I wold: but that evill do I, which I wolde not. Finally, yf I do
that I wolde not, then is it not I that doo it, but synne that dwelleth in me, doeth
it. I fynde then by the lawe that when I wolde do good, evyll is present with
me. I delite in the lawe of God, concerninge the inner man. But I se another
(15) lawe in my membres rebellinge agaynst the lawe of my mynde, and subduynge
me vnto the lawe of synne, which is in my membres. O wretched man that I
am: who shall delyver me from this body of deeth? I thanke God thorow Iesus
Christ oure Lorde. So then I my silfe in my mynde serve the lawe of God, and
in my flesshe the lawe of synne.

* Solde vn-
der synne is
to be made a
bonde man
to do the-
will of synne
onlye.

The. viii. Chapter. +

A (20) Ther is then no damnacion to them which are in Christ Iesu, which walke
not after the flesshe: but after the sprete. For the lawe of the sprete that bringeth
life thorowe Iesus Christ, hath delivered me from the lawe of synne and deeth.
For what the lawe coulde not doo in as moche it was weake because of the
flesshe: that performed God, and sent his sonne in the similitude of synfull
(25) flesshe, and by synne* damned synne in the flesshe: that the rightewesnes
requyred of the lawe myght be fulfilled in vs, which walke not after the flesshe,
but after the sprete.

* Synne is
taken here
for a synne
offeringe
after the vse
of the hebrue
tongue

B For they that are carnall, are carnally mynded. But they that are spirituall,
are gostly mynded. To be carnally mynded, is deeth. But to be spirituall

Line (14) ...off God, as concernynge...

(17) I thanke God by Iesus...

(21) ..wherin is life thorowe Iesus Christ...

Line (23) ...in as moche as itt...

(28) ...carnally mynded. and they...

(29) ...and to be spirituall mynded...

mynded is lyfe and peace. — Because that the fleshly mynde is emnyte agaynst God: for it is not obedient to the lawe of God, nether can be. So then they that are geuen to the flesshe, cannot please God.

But ye are not geuen to the flesshe, but to the sprete: yf so be that the sprite
(5) of God dwell in you. If ther be eny man that hath not the sprite of Christ, the same is none of his. Yf Christ be in you, the body is deed because of synne: but the sprite is lyfe for rightewesnes sake. Wherefore if the sprite of him that raysted vppe Iesus from deeth, dwell in you: even he that raysted vp Christ from deeth, shall quycken youre mortall bodyes, because that this sprite dwelleth in you.

C (10) + Therefore brethren we are nowe detters, not to the flesshe, to live after the flesshe. For if ye live after the flesshe, ye must dye. But yf ye mortifie the dedes of the body, by the helpe of the sprite, ye shall lyve. For as many as are led by the sprete of God: they are the sonnes of god. For ye have not receaved the sprete of bondage to feare eny moare, but ye have receaved the sprite of
(15) adopcion wherby we crye Abba father. The same sprete certieth oure sprete that we are the sonnes of God. Yf we be sonnes, we are also heyres, the heyres I meane of God, and heyres anexed with Christ: if so be that we suffer* togedder, that we maye be glorified to gedder.

D + For I suppose that the afflictions of this lyfe, are not worthy of the
(20) glory which shalbe shewed vpon vs. Also the fervent desyre of the creatures abideth lokynge when the sonnes of God shall appere, because the creatures are subdued to vanyte agaynst their will: but for his will which subdueth them in hope. For the very creatures shalbe delivered from the bondage of corrupcion, into the glorious lybertie of the sonnes of God. For we knowe that every
(25) creature groneth with vs also, and travayleth in payne even vnto this tyme.

E Not they only, but even we also which have the fyrst frutes* of the sprite, morne in oureselves and wayte for the adopcion* and loke for the delivraunce of oure bodyes. — For we are savyd by hope*. But hope that is sene is no hope. For how can a man hope for that which he seyth? But and yf we hope for that
(30) we se not, then do we with pacience abyde for it.

Lyke wyse the sprite also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sprete maketh intercession mightely for vs with

Christes
sprite is in
all his, and
the sprite is
life because
it consenteth
vnto the
lawe. And
the bodye
that is deed
because it
consenteth
synne, will
that spryte
quicken at
the last:
geue him
lust to do
the lawe,
and will no
soffre him to
remayne in
synne.

The sprite
that maketh
vs sonnes
and heyres
by grace.

* We must
soffre with
Christ if we
shall raygne
with him in
glorie.

* Fyrst
frutes: a tas
and a cer-
tayne porci-
on and not the
full gyfte
of the sprite

* Adopcion
that is the
inheritaunce
promised by
grace.

* we are-
saued by
hope: that is

Line (9) ...be cause that his sprete dwelleth in you.

(13) ...sprete off God, are the sonnes of god.

Line (16) ...yf we be the sonnes, we are also the heyres (the heyres...of god)

(22) ...which subdued them in hope.

gronynges which cannot be expressid with tonge. And he that searcheth the hertes, knoweth what is the meaninge of the sprite: for he maketh intercession for the sayntes accordinge to the pleasure of god. + For we knowe that all thinges worke for the best vnto them that love God, which also are called * of purpose.

(5) For those which he knewe before, he also ordeyned before, that they shuld be lyke fashioned vnto the shape of his sonne, that he myght be the fyrst begotten sonne amonge many brethren. Moreover which he apoynted before, them he also called. And which he called, them also he iustified, which he iustified, them he also glorified.

(10) What shall we then saye vnto these thinges? yf god be on oure syde: who can be agaynst vs? which spared not his awne sonne, but gave him for vs all: how shall he not with him geve vs all thinges also? Who shall laye eny thinge to the charge of goddes chosen? it is god that iustifieth: who then shall condempne? it is Christ which is deed, ye rather which is rysen agayne, which (15) is also on the ryght honde of God, and maketh intercession for vs.

Who shall separte vs from the love* of god? shall tribulacion? or anguysshe? or persecucion? other hunger? other nakednesse? other parell? other swearde? As it is writen: For thy sake are we kylled all dayelonge, and are counted as shepe apoynted to be slayne. Neverthelesse in all these thinges we overcome (20) strongly thorow his helpe that loved vs. Ye and I am sure that nether deeth, nether lyfe, nether angels, nor rule, nether power, nether thinges present, nether thinges to come, nether heyth, nether loweth, nether eny other creature shalbe able to departe vs from the love of God, shewed in Christ Iesu oure lorde. +

The. ix. Chapter.

I saye the trueth in Christ and lye not, in that wherof my conscience beareth (25) me witnes in the holy gost, that I have gret hevynes and continuall sorowe in my hert. For I have wysshed my selfe to be cursed from Christ, for my brethren and my kynsmen as pertayninge to the flesshe, which are the Israelites. To whom pertayneth the adopcion, and the glorie, and the covenantes, and the law that was geven, and the service of God, and the promyses: whose also

we hope to be delyuered oute of the corruption of oure bodyes into the glorie that Christ now is in: and therefore faynt not in oure tribulacions.

* God choseth of his awne goodnes and mercye: calleth thorow the gospell: iustifieth thorow faith and glorifieth thorow good workes.

* He that seeth what Christ hath done for him can not but beleue that God loueth him and will loue God agayne.

What loue dothe.

Adopcion is an inheritance by grace.

Line (1) ...searchith the herte,
(3) For we knowe wele that all thynges...
(16) ...from goddes love?
(21) ...nether angell,

Line (23) ...from Goddes love, which is in Christ Iesu ourelorde.
(27) ...brethren, which are mykynsmen...
(28) ...and the testaments, and the ordinance off the lawe,

	are the fathers, and they of whome (as concernynge the flesshe) Christ came, which is God over all thinges blessed for ever Amen.
B	I speake not these thinges as though the wordes of god had take ^t none effecte. For they are not all Israelites which came of Israel: nether are they all
gen. xxj.	(5) chyldren strayght waye, because they are the seed of Abraham. But in Isaac shall thy seede be called: that is to saye, they which are the chyldren of the flesshe, are not the chyldren of god. But the chyldren of promes are counted the seede. For this is a worde of promes, aboute this tyme will I come, and Sara shall have a sonne.
Gal. iijj d ge. xvijj.	
C	(10) Nether was it so with her only: but also when Rebecca was with chylde by one, I meane by oure father Isaac, yeer the chyldren were borne, when they had nether done good nether bad: that the purpose of God which is by election, myght stonde, it was sayde vnto her, not by the reason of workes, but by grace of the caller: the elder shall serve the yonger. As it is written: Iacob he loved,
gen. xxv mala. j. a.	(15) but Esau he hated.
D	What shall we saye then? is there eny vnrightewesses ^t with God? God forbyd. For he sayth to Moses: I will shewe mercye to whom I shewe mercy: and will have compassion on whom I have compassion. So lieth it not then in a mans will or cunynge, but in the mercye of god. For the scripture sayth
ex. xxijj.	
ex. ix. d.	(20) vnto Pharao: Even for this same purpose have I stered the vp, to shewe my power on the, and that my name myght be declared thorow out all the worlde. So hath he mercye on whom he will, and whom he will, he maketh hearde herted.
E	Thou wilt saye then vnto me: why then blameth he vs yet? For who can resist his will? But o man, what arte thou which disputest with God*? Shall the
esa. xlv. c. hie. xvijj sap. xv. b	(25) worke saye to the workeman: why hast thou made me on this fassion? Hath not the potter power over the claye, even of the same lompe to make one vessell vnto honoure, and a nother vnto dishonoure? Even so, God willynge to shewe his wrath, and to make his power knowen, suffered with longe pacience the vessels of wrath, ordeyned to damnacion, that he myght declare the ryches of
osee. ij. d. i. pe. ij. d.	(30) his glory on the vessels of mercye, which he had prepayred vnto glorie: that is to saye, vs which he called, not of the Iewes only, but also of the gentylys. As he sayth in Osee: I will call them my people which were not my people: and her

beloved which was not beloved. And it shall come to passe in the place where it was sayd vnto them, ye are not my people: that there shalbe called the chyldren of the lyvyng God.

But Esaias cryeth concernynge Israel, though the number of the chyldren (5) of Israel be as the sonde of the see, yet shall a remnaunt be saved. He finyssheth the worde verely and maketh it short in ryghtwesses^t. For a short worde will god make on erth. And as Esaias sayd before: Except the Lorde of sabaoth had left vs seede, we had bene made as Zodoma, and had bene lykened to Gomorra.

(10) What shall we saye then? We saye that the gentyls which folowed not rightewesnes have overtaken rightewesnes: I meane the rightewesnes which cometh of fayth. But Israel which folowed the lawe of rightewesnes, coude not attayne vnto the lawe of rightewesnes. And wherfore? Because they sought it not by fath^t: but as it were by the workes of the lawe. For they have stombled (15) at the stomblyng stone. As it is written: Beholde I put in Syon a stomblyng stone, and a rocke which shall make men faule. And none that beleve on him, shalbe a shamed.

The. x. Chap. +

Brethren, my hertes desyre and prayer to God for Israel is that they might be saved. For I beare them recorde that they have a fervent mynde to God (20) warde, but not accordinge to knowledge. For they are ignoraunt of the rightewesnes which is alowed before God, and goo about to stablisse their awne rightewesnes and therfore are not obedient vnto the rightewesnes which is of valew before God. For Christ is the ende of the lawe, to iustifie all that beleve.

(25) Moses describeth the rightewesnes which cometh of the lawe, howe that the man which doth the thinges of the lawe, shall lyve therein. But the rightewesnes which cometh of fayth, speaketh on this wyse. Saye not in thyne hert who shall ascende into heven? (that is nothinge els then to fetch Christ doune) Other who shall descende into the depe? (that is nothinge els but to fetch vp

The lawe
dryueth to
christ to be
iustified.

Line (2) ...called thesonnes of the livynge god. Line (28) ...That is...Christ doune.
(4) ...cryeth for Israel, (29) Brackets omitted.

Christ from deeth) But what sayth the scripture? The worde is nye the, even in thy mouth and in thyn herte.

C This worde is the worde of fayth which we preache. For yf thou shalt knowledge with thy mouth that Iesus is the lorde, and shalt beleve with thyn
(5) hert that God raysed him vp from deeth, thou shalt be safe. + For the belefe of the hert iustifieth: and to knowledge with the mouth maketh a man* safe. For the scripture sayth: whosoever beleveth on him, shall not be ashamed.

D Ther is no difference bitwene the Iewe and the gentyll. For one is Lorde of all, which is ryche vnto all that call on him. For whosoever shall call on the
(10) name of the lorde, shalbe safe. But how shall they call on him, on whom they beleved not? how shall they beleve on him of whom they have not herde? how shall they heare with out a preacher? And how shall they preach except they be sent? As it is written: how beautifull are the fete of them which bringe glad tydynges of peace, and bringe glad tydynges of good thinges. But
(15) they have not all obeyed to the gospell. For Esaias sayth: Lorde who shall beleve oure sayynges? So then fayth cometh by hearynge, and hearynge cometh by the worde of God. But I axe: have they not herde? No dout, their sounde went out into all londes: and their wordes in to the endes of the worlde. +

(20) But I demaunde whether Israel dyd knowe or not? Fyrst Moses sayth: I will provoke you for to envy, by them that are no people, and by a folishe nacion I will anger you. Esaias after that, is bolde and sayth. I am founde of them that sought me not, and have appered to them that axed not after me. And agaynst Israel he sayth: All daye longe have I stretched forth my hondes
(25) vnto a people that beleveth not, but speaketh agaynst me.

The. xi. Cha.

A I saye then: hath god cast away his people? God forbyd. For even I verely am an Israelite, of the seed of Abraham, and of the tribe of Beniamin, god hath not cast awaye his people which he knew before. Ether wote ye not what the scripture sayth by the mouth of Helias, how he maketh intercession to

* Though fayth iustifieth from synne and though christ deserved the rewarde promysed yet is the promise made on the condicion that we embrace Christe doctrine and confesse him with worde and dede. So that we are iustified to do good workes, and in them to walke to the saluacion promysed.

re. xix

lio
cxxxii.

B

vj. c.
t. xiiij.
xij. f.
es.
viij. f.
l xvij

C

C

god agaynst Israel, sayinge: Lorde they have kylled thy prophetes and dygged
doun thyn alters: and I am lefte only, and they seke my lyfe. But what sayth
the answer of god to him agayne? I have reserved vnto me seven thousande
(5) remnaunt lefte thorow the eleccion of grace. Yf it be of grace*, then is it not of
workes. For then were grace no moare grace. Yf it be of workes, then is it
no moare grace. For then were deservyng no lenger deservynge.

What then? Israel hath not obtayned that, that he sought. No but yet the
election hath obtayned it. The remnaunt are blynded, accordynge as it is written:

(10) God hath geven them the sprete of vnquyetnes: eyes that they shuld not se, and
eares that they shuld not heare even vnto this daye. And David sayth: Let their
table be made a snare to take them with all, and an occasion to faule, and a
rewarde vnto them. Let their eyes be blynded that they se not: and ever bowe
doun their backes.

(15) I saye then: Have they therfore stombled that they shulde but faule only?
God forbyd: but thorowe their faule is salvacion happened vnto the gentyls,
for to provoke them with all. Wherefore yf the faule of them, be the ryches
of the worlde: and the mynysshynge of them the ryches of the gentyls: How
moche more shuld it be so, yf they all beleved. I speake to you gentyls, in as

(20) moche as I am the Apostle of the gentyls I will magnify myn office, that I myght
provoke them which are my flesshe, and myght save some of them. For yf the
castynge awaye of them, be the reconcylynge of the worlde: what shall the
receavyng of them be, but lyfe agayne from deeth? For yf one pece be holy,
the whole heepe is holy. And yf the rote be holy, the braunches are holy also.

(25) Though some of the braunches be broken of, and thou beynge a wylde
olyue tree, arte graft in amonge them, and made parttaker of the rote and fatnes
of the olyve tree, bost not thy selfe agaynst the braunches. For yf thou bost thy
selfe, remember that thou bearest not the rote, but the rote the. Thou wilt saye
then: the braunches are broken of, that I myght be grafte in. Thou sayest well:

(30) because of vnbeleve they are broken of, and thou stondest stedfast in fayth. Be
not hye mynded, but feare seynge that God spared not the naturall braunches,
lest haply he also spare not the.

* Grace and
workes
are contrarye
things.

Do it with
all dylligence.

Line (2) ...and they seke my deeth.

(4) ...bowed their knees to baal

(5) ...then is it not by the deservynge of
workes. For then were faveour no-

faveour. Yffit be by the deservynge of
workes, then is there no faveour. For
then were deservynge no deservynge.

Line (16) ...is helth happened...

Beholde the kyndnes and rigorousnes of God: on them which fell, rigorousnes: but towards the, kyndnes, yf thou continue in his kyndnes. Or els thou shalt be hewen of, and they yf they byde not still in vnbelefe, shalbe graffed in agayne. For God is of power to graffe them in agayne. For yf thou wast cut
(5) out of a naturall wilde olyve tree, and wast graffed contrary to nature in a true olyve tree: how moche more shall the naturall braunches be graffed in their awne olyve tree agayne.

D I wolde not that this secrete shuld be hyd from you my brethren (lest ye shuld be wyse in youre awne consaytes) that partly blyndnes is happened in
(10) Israel, vntyll the fulnes of the gentyls be come in: and so all Israel shalbe saved.

esa. lix. d

Folio
ccxxxiii.

As it is written: There shall come oute of Sion he that doth delyver, and shall turne awaye the vngodlynnes of Iacob. And this is my covenaut vnto them, when I shall take awaye their synnes. As concernynge the gospell, they are enemies for youre sakes: but as touchinge the election, they are loved for the
(15) fathers sakes.

For verely the gyftes and callynge of god are soche, that it cannot repent him of them: for loke, as ye in tyme passed have not beleved God, yet have now obtayned mercy thorow their vnbelefe: even so now have they not beleved the mercy which is happened vnto you, that they also maye obtayne mercy.
(20) God hath wrapped all nacions in vnbelenet, that he myght have mercie on all.

sap. ix. c.
esa. xl. d.
j. cor. ij. d.

O the depnes of the aboundaunt wysdome and knowledge of God: how vnserchable are his iudgementes, and his wayes past findyng out. For who hath knowen the mynde of the lorde? or who was his counseller? other who hath geven vnto him fyrst, that he myght be recompensed agayne? For
(25) of him, and thorow him, and for him, are all thynges To him be glorye for ever Amen.

The. xii. Chapter. +

A
phi. iiij. c

I beseche you therfore brethren, by the mercyfulnes of God, that ye make youre bodyes aquicke sacrificise holy and acceptable vnto God which is youre resonable seruyng of god. And fassion not youre selves lyke vnto this worlde:

True ser-
uyng of
God is to
bringe the
bodye vnto
the obedi-
ence of the
law of God.

Line (12) ...my testament...

(21) ...howe incomprehensible are his iudgementes, and hys wayes vnserchable.

Line (25) ...and vnto hym are all thynges.

But be ye chaunged in youre shape, by the renuyng of youre wittes that ye maye fele what thyng that good, that acceptable, and perfaycte will of god is. For I saye (thorowe the grace that vnto me geuen is) to every man amonge you that noman esteeme of him selfe moare then it becometh him to esteeme: but that (5) he discretely iudge of him selfe, accordynge as God hath dealte to every man the measure of fayth.

As we have many members in one body, and all members have not one office: so we beyng many are one body in Christ and every man (amonge oure selves) one anothers members. + Seynge that we have dyvers gyftes accordynge (10) to the grace that is geuen vnto vs: yf eny man have the gyft of prophesye*, let him have it that it be agreynge vnto the fayth. Let him that hath an office, wayte on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, geve attendaunce to his exhortacion. Yf eny man geve, let him do it with singlenes. Let him that ruleth, do it with diligence. Yf eny man shewe (15) mercy, let him do it with cherfulness.

Let love be with out dissimulacion. Hate that which is evyll, and cleave vnto that which is good. Be kynde one to another with brotherly love. In gevyng honoure, goo one before another. Let not the busynes which ye have in honde, be tedious to you. Be fervent in the sprete. Applye youre selves to (20) the tyme. Reioyce in hope. Be pacient in tribulacion. Continue in prayer. Distribute vnto the necessite of the saynctes and diligently to harbour. Blesse them which persecute you: blesse but course not. Be mery with them that are mery. Wepe with them that wepe. Be of lyke affection one towards another. Be not hye minded: but make yourselves equall to them of the lower sorte. + (25) + Be not wyse in youre awne opinions. Recompence to no man evyll fore evyll. Provyde afore honde thinges honest in the syght of all men. Yf it be possible, howbe it of youre parte, have peace with all men. Derly beloued avenge not youre selves, but geve rourne vnto the wrath of God. For it is written: vengeaunce is myne, and I will rewarde saith the lorde.

(30) Terfore† yf thyn enemy hunger, fede him: yf he thirst, geve him drinke. For in so doynge thou shalt heape coles* of fyre on his heed: Be not overcome of evyll: But overcome evyll with goodnes. +

* Prophesie is taken here for the expoundinge of scriptures: which in darcke places must be expounded that it agre to the open places and general articles of the fayth.

Folio cxxxiii.

* coles. this thou shalt kyndle him and make him to loue.

TMV

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1525

Line (18) Let not that busynes...

(21) ...necesse offthesaynctes. Blesse them...

Line (26) ...yf itt beposible, yet onyoure parte...

The. xiii. Cha. +

- A Let every soule submit him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. Whosoever therfore resysteth power, resisteth the ordinaunce of God. And they that resist, shall receave to them selfe damnacion. For rulars are not to be
- (5) feared for good workes, but for evyll Wilt thou be with out feare of the power? Do well then: and so shalt thou be praysed of the same. For he is the
- B minister of God, for thy welth. But and yf thou do evyll, then feare: for he beareth not a swearde for nought: but is the minister of God, to take vengeance on them that do evyll. Wherefore ye must nedes obeye, not for feare of ven-
- (10) geance only: but also because of conscience*. And even for this cause paye ye tribute. For they are goddes ministers, servynge for the same purpose. +
- Geve to every man therfore his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: Honoure to whom honoure pertayneth + Owe nothinge to eny man: but to love one another.
- exo. xx. c
dut. v. b.
C (15) For he that loveth another, fulfylleth the lawe. For these commaundementes: Thou shalt not commit advoutry: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not desyre and so forth (yf there be eny other commaundement) they are all comprehended in this sayinge: Love thyne neighbour as thy selfe. Love hurteth not his neighbour. Therefore is love
- (20) the fulfillynge of the lawe. +
- D + This also we knowe, I mean the season, howe that it is tyme that we shuld now awake oute of slepe. For now is oure salvacion* nearer then when we beleved. The nyght is passed and the daye is come nye. Let vs therfore cast awaye the dedes of darcknes, and let vs put on the Armour* of lyght. Let vs walke
- (25) honestly as it were in the daye lyght: not in eatynge and drinkyng: nether in chamburyng and wantannes: nether in stryfe and envyinge: but put ye on the Lorde Iesus Christ. + And make not provision for the flesshe, to fulfill the lustes of it.

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Line (2) Thereis no power...
(4) They that resist,
(8) ...for he is the minister off god,
(10) Even for this...

Line (17) ...yf there beeny other commaundement... (brackets omitted).
(18) ...commaundement, are all...
(22) ...nowe is oure helth...

The. xiiii. Chapter.

A Him that is weake in the fayth, receave vnto you, not in disputyng and
troublyng his conscience. One beleveth that he maye eate all thinge. Another
io which is weake, eateth earbes^t. Let not him that eateth, despise him that eateth
xxv. not. And let not him whiche eateth not, iudge him that eateth. For God hath
. iiij. d. (5) receaved him. What arte thou that iudgeth another mannes servaunt? Whether
he stonde or faule, that pertayneth vnto his master: ye, he shall stonde. For God
is able to make him stonde.

B This man putteth difference bitwene daye and daye. Another man counteth
all dayes alyke. Se that no man waver in his awne meanynge. He that observeth
(10) one daye more then another, doth it for the lordes pleasure. And he that ob-
serveth not one daye moare then another, doeth it to please the lorde also. He
that eateth, doth it to please the lorde, for he geveth god thanks. And he that
eateth not, eateth not to please the lorde with all, and geveth god thanks. For none
of vs lyveth his awne servaunt: nether doeth anye of vs dye his awne servaunt.
(15) Yf we lyve, we lyve to be at the lordes will. And yf we dye, we dye at the
lordes will. Whether we lyve therfore or dye, we are the lordes. For Christ
therfore dyed and rose agayne, and revived, that he myght be lorde both of
deed and quicke.

But why doest thou then iudge thy brother? Other why doest thou de-
(20) spyse thy brother? We shall all be brought before the iudgement seate of Christ.
For it is written: as truely as I lyve sayth the lorde, all knees shall bowe to
me, and all tonges shall geve a knowledge to God. So shall every one of vs
geve accomptes of him selfe to God. Let vs not therfore iudge one another
eny more.

C (25) But iudge this rather, that no man put a stomblyng blocke or an occasion
to faule in his brothers waye. For I knowe and am full certified in the Lorde
Jesus, that ther is nothinge comen of it selfe: but vnto him that iudgeth it to be
comen: to him it is comen. If thy brother be greved with thy meate, now
walkest thou not charitablye. Destroye not him with thy meate, for whom
(30) Christ dyed. Cause not youre treasure to be evyll spoken of. For the

How weake
so euer we
be we be
Christes And
therfore to be
faoured for
his sake.

Comen that
is to saye
vncleane
Oure trea-
sureis oure
knowledge.

Line (9) ...in hys awne mynde.

(14) ...and also none of vs dyeth his awne
servaunt.

(15) ...thelordes will. yf we dye,

(17) ...thathe shuldebe lorde...

Line (22) ...shall geve knowledge to god.

(26) ...and surly beleve in the lorde...

(30) Suffer ye not that youre treasure be
evyll spoken of.

kyngdome of God is not meate and drinke: but rightewesnes, peace and ioye in the holy goost. For whosoever in these thinges serveth Christ, pleaseth well God, and is commended of men.

kyngedome
of god wha
it is.

D

Let vs folowe tho thinges which make for peace, and thinges wherwith one
(5) maye edyfie another. Destroye not the worke of god for a lytell meates sake.

tit. j. d.

All thinges are pure: but it is evyll for that man, which eateth with hurte of his conscience. It is good nether to eate flesshe, nether to drincke wyne, nether eny thinge, wherby thy brother stobleth, ether falleth, or is made weake. Hast thou fayth? have it with thy selfe before god. Happy is he that condempneth
(10) not him selfe in that thinge which he aloweth. For he that maketh conscience, is dampned yf he eate: because he doth it not of fayth. For whatsoever is not of fayth, that same is synne. ✠

To do
agaynst con
science is
dampnable.
And allthat
not of
fayth is
synne.

The. xv. Chap.

A

Folio
ccxxxvi.

We which are stronge, ought to beare the fraylnes of them which are weake, and not to stonde in oure awne consaytes. Let every man please his
(15) neyghbour vnto his welth and edyfyinge. For Christ pleased not him selfe: but as it is written. The rebukes of them which rebuked the, fell on me. + Whatsoever thinges are written afore tyme, are written for oure learnynge, that we thorow pacience and comforte of the scripture, myght have hope.

He is strong
that can
beare anoth
manne
weakenes.

psal xviii

B

j. cor. j. b.

The God of pacience and consolacion, geve vnto every one of you, that ye
(20) be lyke mynded one towards another after the insample of Christ: that ye all agreynge together, maye with one mouth prayse God the father of oure Lorde Iesus. Wherefore receave ye one another as Christ receaved vs, to the prayse of God.

And I saye that Iesus Christ was a minister of the circumcision, for the trueth of god, to conferme the promyses made vnto the fathers. And let the gentyls
(25) prayse god for his mercy, as it is written: For this cause I will prayse the amonge the gentyls, and synge in thy name. And agayne he sayth: reioyse ye gentyles with his people. And agayne, prayse the Lorde all ye gentyls, and laude him all nacions. And in another place Esaias sayth: ther shalbe the rote of Iesse, and he that shall ryse to raygne over the gentyls: in him shall the gentyls trust.

psa. xvij.
ij. re. xxij.
psal. cxvj
esa. xj. c.

C

Line (18) ...shulde have hope.

(19) God which is lorde of pacience and
consolacion,

Line (20) ...afterthe insample of Iesu Christ,

(26) ...he sayth: ye gentyls reioyse with hys
people. Agayne,

The God of hope fyll you with all ioye and peace in belevynge: that ye maye be ryche in hope thorowe the power of the holy goost. 1

I my selfe am full certified of you my brethren, that ye youre selves are full of goodnes and filled with all knowledge, and are able to exhorte one
(5) another. Neverthelesse brethren I have some what boldly written vnto you, as one that putteth you in remembraunce, thorow the grace that is geven me of God, that I shuld be the minister of Iesu Christ amonge the gentyls, and shuld minister the gladde tydynges of God, that the gentyls myght be an acceptable offeringe, sanctyfied by the holy goost. I have therfore wherof I maye reioyse
(10) in Christ Iesu, in tho thinges which pertayne to God. For I dare not speake of eny of tho thinges which Christ hath not wrought by me, to make the gentyls obedient, with worde and dede, in myghty signes and wonders, by the power of the sprete of God: so that from Ierusalem and the costes rounde aboute vnto Illyricum, I have fylled all countres with the gladde tydynges of Christ.

(15) So have I enforced my selfe to preache the gospell, not where Christ was named, lest I shuld have bylt on another mannes foundation: but as it is written: To whom he was not spoken of, they shall se: and they that hearde not, shall vnderstonde. For this cause I have bene ofte let to come vnto you: but now seynge I have no moare to do in these countres, and also have bene desyrus
(20) many yeares to come vnto you, when I shall take my iorney into spayne, I will come to you. I trust to se you in my iorney, and to be brought on my waye thither warde by you after that I have somewhat enjoyed you.

Now go I vnto Ierusalem, and minister vnto the saynctes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon
(25) the poore saynctes which are at Ierusalem. It hath pleased them verely, and their detters are they. For yf the gentils be made partetakers of their spirituall thinges, their dutie is to minister vnto them in carnall thinges. When I have performed this, and have brought them this frute sealed. I will come backe agayne by you into Spayne. And I am sure when I come, that I shall come with
(30) aboundaunce of the blessinge of the gospell of Christ.

I beseche you brethren for oure Lorde Iesus Christes sake, and for the love of the sprete, that ye helpe me in my busynes, with youre prayers to God for

Line (4) ...and are able to counsell won another.
(6) ...in remembraunce, ffor the grace which is geven me off God for this purpose that I shuld...

Line (11) (to make...obedient)
(28) ...and haves Hewed them this frute, I wyll come backe...

me, that I maye be delyvered from them which beleve not in Iewry, and that this my service, which I have to Ierusalem, maye be accepted of the saynctes, that I maye come vnto you with ioye, by the will of God, and maye with you be refresshed. The God of peace be with you. Amen. ⁊

The. xvi. Chapter.

- A (5) I commende vnto you Phebe oure sister (which is a minister of the congregacion of Chenchrea) that ye receave her in the Lorde as it becommeth saynctes, and that ye assist her in whatsoever busynes she neadeth of youre ayde. For she hath suckered many, and myne awne selfe also. Grete Prisca and Aquila my helpers in Christ Iesu, which have for my lyfe layde doune their awne
(10) neckes. Vnto which not I only geve thanks but also the congregacion of the gentyls. Lyke wyse grete all the company that is in thy housse. Salute my welbeloved Epenetos, which is the fyrst frute amonge them of Achaia. Grete
B Mary which bestowed moche labour on vs. Salute Andronicus and Iunia my cosyns, which were presoners with me also, which are wele taken amonge the
(15) Apostles, and were in Christ before me. Grete Amplias my beloved in the Lorde. Salute Vrbane oure helper in Christ, and Stachys my beloved. Salute Appelles approved in Christ. Salute them which are of Aristobolus housholde. Salute Herodion my kynsman. Grete them of the housholde of Narcissus which are in the Lorde. Salute Triphena and Triphosa, which wemen dyd labour in
(20) the Lorde. Salute the beloved Persis, which laboured in the Lorde. Salute Rufus chosen in the Lorde, and his mother and myne. Grete Asincritus, Phlegon, Herman, Patrobas, Hermen, and the brethren which are with them. Salute Philologus and Iulia, Nereus and his sister, and Olimpha, and all the saynctes which are with them. Salute one another with an holy kysse. The congregacions of Christ salute you.
(25)

Fyrst frute
that is the
fyrst that
conuerted
God.

- C I beseeche you brethren, marke them which cause division and geve occasions of evyll, contrary to the doctrine which ye have learned: and avoyde them. For they that are suche serve not the Lorde Iesus Christ: but their awne bellyes, and with swete preachinges and flatteringe wordes deceive the hertes of the

Folio
ccxxxviii.

- | | |
|--|---|
| Line (2) ...maye be accepted to the sanctes, | Line (20) ...Persis, which laboured moch in the |
| (4) ...be with all you Amen. | lorde. |
| (10) ...vnto whom not I only geve thanks: | (22) ...Hermas, Patrobas, Mercurius, and |
| but also all the congregacions... | the brethren... |
| (11) ...that is in their housse. | (24) Salute won another amongeyoureselves |
| (19) ...which wemen labour in the lorde. | with an holy kysse. |
| | (29) ...And byswetepreachynges... |

innocentes. For youre obedience* extendeth to all men. I am glad no dout of you. But yet I wolde have you wyse vnto that which is good, and to be innocentes concerninge evyll. The God of peace treade Satan vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you.

D (5) Thimotheus my worke felow, and Lucius and Iason and Sopater my kynsmen, salute you. I Tertius salute you, which wrote this epistle in the Lorde. Gaius myne hoste and the hoste of all the congregacions, saluteth you. Erastus the chamberlayne of the cite saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Iesu Christ be with you all. Amen

(10) To him that is of power to stablisse you accordinge to my gospell and preachinge of Iesus Christ, in vttering of the mistery which was kept secret sence the worlde beganne, but now is opened by the scriptures of prophesie, at the commaundement of the everlastinge god, to sterve vp obedience to the faith published amonge all nacions: To the same God, which alone is wyse, be prayse

(15) thorowe Iesus Christ for ever. Amen.

To the Romayns.

Sent from Chorinthum by Phebe, she that was the minister
vnto the congregacion at Chenchrea.

* Paule wolde haue the laye people learned to iudge the prophetes and to obeye them accordinge to knowledge onlye for all, obedience that is not after true knowledge is disallowed of God.

Line (1) ...for youre obedience ys spoken off amonge allmen.

(2) And to be innocent as concernynge evyll. The God offpeace shall treade Satan vnder youre fete in short tyme.

(7) Erastus saluteth you, the chamberlayne off the cite.

Line (10) ...to my gospell, wher with I preache Iesus Christ, in openynge off the mistery which was kept close...and nowe is opened att this tyme and declared in the scripturs of prophesie, by the commaundement...

THE PROLOGE VPON THE FYRST EPISTLE OF S. PAUL TO THE CORINTHYANS.

This pistle declareth it selfe from Chapter to Chapter, that it nedeth no prologe or introduccion to declare it. When Paule had conuerted a great nombre at Corinthum, as ye reade Act. xvij. and was departed, there came immediatly false Apostles and sectemakers and drue euery man disciples after him, so that the
(5) people were whole vnquyeted, deuyded and at varyaunce amonge them selues, euerye man for the zeale of his doctoure, those new Apostles not regardynge what deuysion, what vncleennes offlyuinge, or what false opinions were amonge the people, as longe as they myght be in auctorite and well at ease in their bellies.

But Paule in the. iij. fyrst Chapters with great wysdome and sobrenes,
(10) rebuketh, fyrst the deuysyon and the auctores therof, and calleth the people to Christ agayne and teacheth how and for what the preacher is to betaken.

In the. v. he rebuketh the vncleennes that was amongst them.

In the. vj. he rebuketh the debate and goynge to lawe to gether, pleatynge^t their causes before the hethen.

(15) In the. vij. he informeth them concernynge chastite and maryage.

In the. viij. ix. x. and. xj. he teacheth the stronge to forbear the weake that yet vnderstode not the lybertie of the Gospell, and that with the ensample of him selfe. Which though he were an Apostle and had auctoryte, yet of loue he abstayned, to wyne other. And he feareth them with the ensamples of
(20) the olde testament and rebuketh dyuerse dysorders that were amonge them concernynge the Sacrament and the goynge bare hedded of maryed wemen.

x. In the. xij. xiiij. and. xiiij. he teacheth of the manyfolde gyftes of the spirite, and proueth by a symylitude of the bodye, that all gyftes are geuen that eche shuld helpe other, and thorow loue do seruyce to other, and proueth that where
(25) loue is not, there is no thinge that pleaseth God. For that one shuld loue another, is all that God requyreth of vs. And therefore yf we desyer spirituall gyftes he teacheth those gyftes to be desyred that helpe oure neyboures

In the. xv. he teacheth of the resurreccyon of the bodye.

And in the last he exhorteth to helpe the poore saynctes.

THE FYRST EPISTLE OF S. PAUL THE APOSTLE TO THE CORINTHYANS

The fyrst Chapter.

Paul by vocation an Apostle of Iesus Christ thorow the will of God, and brother Sostenes.

Vnto the congregacion of God which is at Corinthum. To them that are sanctified in Christ Iesu, saintes by callynge, with all that call on the name of
(5) oure lorde Iesus Christ in every place, both of theirs and of oures

Grace be with you and peace from God oure father, and from the lorde Iesus Christ.

+ I thanke my God all wayes on youre behalfe for the grace of God which is geuen you by Iesus Christ, that in all thinges ye are made riche by him in
B (10) all lerninge and in all knowledge even as the testimony of Iesus Christ was confermed in you, so that ye are behynde in no gyft, and wayte for the apperynge of ourelorde Iesus Christ which shall strenght^t you vnto the ende, that ye maye be blamelesse in the daye of oure lorde Iesus Christ. ffor god
. v. is faythfull, by whom ye are called vnto the fellishyppe of his sonne Iesus
(15) Christe oure lorde

Ibeseche you brethren in the name of oure lorde Iesus Christ, that ye all speake one thyng and that there be no dissencion amonge you: but be ye knyt together in one mynde and in one meanynge. It is shewed vnto me (my brethren) of you by them that are of the housse of Cloe, that ther is stryfe
(20) amonge you. And this is it that I meane: how that comenlie amonge you, one sayeth: I holde of Paul: another I holde of Apollo: the thyrde I holde of Cephas: the four^t that I holde of Christ. Ys Christ devided? was Paul crucified for you? ether were ye baptised in the name of Paul? I thanke God that I christened none of you, but Crispus and Gayus, lest eny shulde saye that I had baptised in myne
(25) awne name. I baptised also the housse of Stephana. Forthermore knowe I not whether I baptised eny man or no.

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1525

Title. The fyrst pistle of Paul the Apostle to the Corinthians. Line (17) but beye perfect in onemynde, and one meanynge.

Line (1) ...the Apostle of Iesus...

(4) ...sanctified in Iesus christ, sanctes by callynge, with all them thatt call...

(8) ...for the faveour of god...

(9) ...in all speache... (even...you)

(13) God is faythfull,

(20) ...amonge you, I speake of that which every one ofyou sayth: I holde of Paul, Another sayth: I holde of Apollo: Another sayth: I holde off Cephas: and another sayth I holde of Christ.

(24) ...that I in myn awne name had baptised.

[Chap. ii] The. i. epistle of S. Paul to the Corinthians

Folio ccxl.
esa. xxix
abdie^t. j. c.
esaic.
xxxij. c.

C

For Christ sent me not to baptyse, but to preache the gospell, not with wysdome of wordes, lest the crosse of Christ shuld have bene made of none effecte. For the preachinge of the crosse is to them that perisshe folishnes: but vnto vs which are saved, it is the power of God. For it is written: I will
(5) destroye the wysdome of the wyse, and will cast awaye the vnderstandinge of the prudent. Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folisshnes?

Preachinge
the crosse is
the power
God.

For when the worlde thorow wysdome knew not God, in the wysdome of God: it pleased God thorow folisshnes of preachinge to save them that beleve.

(10) For the Iewes requyre a signe, and the Grekes seke after wysdome. But we preache Christ crucified, vnto the Iewes an occasion of fallinge, and vnto the Grekes folisshnes: but vnto them which are called both of Iewes and Grekes, we preache Christ the power of God, and the wysdome of God. For the folisshnes of God is wyser then men: and the weakenes of God is stronger then men.

Signe.

Christ is th
power and
wisdom of
god.

(15) Brethren loke on youre callinge, how that not many wyse men after the flesshe, not many myghty, not many of hye degre are called: but God hath chosen the folysshe thinges of the worlde, to confounde the wyse. And God hath chosyn the weake thinges of the worlde, to confounde thinges which are mighty. And vile thinges of the worlde, and thinges which are despysed, hath
(20) God chosen, yee and thinges of no reputacion, for to brynge to nought thinges of reputacion, that no flesshe shulde reioyce in his presence. And vnto him partayne ye, in Christ Iesu, which of God is made vnto vs wysdome*, and also rightewesnes, and saunctifyinge and redempcion. That accordinge as it is written: he which reioyseth, shulde reioyce in the Lorde.

* Christ is
wysdome.
and etc. A
of him onl
ought we t
holde and i
him onl
reioyce.

The. ii. Chapter.

A

(25) And I brethren when I came to you, came not in gloriousnes of wordes or of wysdome, shewynge vnto you the testimony of God. Nether shewed I my selfe that I knewe eny thinge amonge you save Iesus Christ, even the same that was crucified. And I was amonge you in weaknes, and in feare, and in moche tremblinge. And my wordes and my preachinge were not with entysynge

Line (6) Whereis the wyse man?

(13) For Godly folyssshnes is wyser then men: And godly weaknes is stronger then are men.

Line (17) ...the wyse. and hath chosyn the weake thynges...

wordes of mannes wysdome: but in shewing of the sprete and of power, that youre fayth shuld not stonde in the wysdome of men, but in the power of God.

B That we speake of, is wysdome amonge them that are perfecte: not the wysdome of this worlde nether of the rulars of this worlde (which go to nought)
 (5) but we speake the wysdome of God, which is in secrete and lieth hyd, which God ordeyned before the worlde vnto oure glory: which wysdome none of the rulars of the worlde knewe. For had they knowen it, they wolde not have crucified the Lorde of glory. But as it is written: The eye hath not sene, and the eare hath not hearde, nether have entred into the herte of man, the thinges
 lxiiij. (10) which God hath prepared for them that love him.

Perfect are they that vnderstonde the lawe, fayth and workes trulye, and professe them.

C But God hath opened them vnto vs by his sprete. For the sprete searcheth all thinges, ye the bottome of Goddes secretes. For what man knoweth the thinges of a man: save the sprete of a man which is with in him? Even so the thinges of God knoweth no man, but the sprete of god. And we have not
 io cxli. D (15) receaved the sprete of the worlde: but the sprete which commeth of god, for to knowe the thinges that are geuen to vs of god, which thinges also we speake, not in the connyng wordes of mannes wysdome, but with the connyng wordes of the holy goost, makynge spretuall comparesons of spretuall thinges. For the naturall man perceaveth not the thinges of the sprete of god. For they are but
 xl. d. (20) folysshnes vnto him. Nether can he perceave them, because he is spretuall examined. But he that is spretuall, discusseth all thinges: yet he him selfe is iudged of no man. For who knoweth the mynde of the Lorde, other who shall informe him? But we vnderstonde the mynde of Christ.

The spirite vnderston- deth godly thynges. The naturall man that is not renued in Christ canot perceau the thinges of God.

The. iii. Chapter.

A And I coule not speake vnto you brethren as vnto spretuall: but as vnto
 (25) carnall, even as it were vnto babes in Christ. I gave you mylke to drinke and not meate. For ye then were not stronge, no nether yet are. Forye are yet carnall. As longe verely as ther is amonge you envyinge, stryfe, and dissencion: are ye not carnall, and walke after the manner of men? As longe as one sayth, I holde of Paul, and another, I am of Apollo, are ye not carnall? What is Paul?

<p>B</p> <p>psal lxj. d gala. v.</p>	<p>What thinge is Apollo? Only miministers* are they by whom ye beleved, even as the Lorde gave every man grace. I have planted: Apollo watred: but god gave increace. So then, nether is he that planteth eny thinge, nether he that watreth: but god which gave the increace.</p> <p>(5) He that planteth and he that watreth, are nether better then the other. Every man yet shall receave his rewarde accordynge to his laboure. We are goddis labourers, ye are goddis husbandrye, ye are goddis byldynge. Accordynge to the grace of god geven vnto me, as a wyse bylder have I layde the foundation And another bylt theron. Butlet every man take hede how he</p> <p>(10) bildeth apon. For other foundation can no man laye, then that which is layde, which is Iesus Christ. Yf eny man bilde on this foundation, golde, silver, precious stones tymber, haye or stoble: every mannes worke shall appere. For the daye shall declare it, and it shalbe shewed in fyre. And the fyre shall trye euery mannes worke, what it is. Yf eny mannes worke that he hath bylt apon,</p> <p>(15) byde, he shall receave a rewarde. If eny mannes worke burne he shall suffre losse: but he shalbe safe him selfe: neverthelesse yet as it were thorow fyre.</p>	<p>* The apostles and prelates are seruauntes to preache Christ vnto which doctriuē only ought all obedyence to be geuen.</p> <p>Christ is the foundacyon that beareth all.</p>
<p>D</p> <p>ij. cori. vj. iob. v. c. psal xciiij b. Folio ccxli^t.</p>	<p>+ Are ye not ware that ye are the temple of god, and how that the sprete of god dwelleth in you? Yf eny man defyle the temple of god him shall god destroye. For the temple of god is holy, which temple ye are. Let no man</p> <p>(20) deceave him silfe. Yf eny man seme wyse amonge you, let him be a fole in this worlde, that he maye be wyse. For the wisdom of this worlde is folysshnes with god. For it is written: he compaseth the wyse in their craftynes. And agayne, God knoweth the thoughtes of the wyse that they be vayne. Therefore let no man reioyce in men. For all thinges are youre, whether it be Paul, other</p> <p>(25) Apollo, other Cephas: whether it be the worlde, other lyfe, other deeth, whether they be present thinges or thinges to come: all are youre, and ye are Christes, and Christ is goddis. +</p>	<p>Daye.</p> <p>Temple.</p> <p>In the kyngedome of Christ w are subiecte to none sau to christ and his doctryne</p>
<p>A</p>	<p>The. iiii. Chapter. +</p> <p>Let men this wyse esteme vs, even as the ministers of Christ, and disposers of the secretes of God. Furthermore it is requyred of the disposers that they be</p>	<p>The Apostle are mynisters.</p>

Line (1) ...but ministers by whome ye beleued...
 (2) ...god gave the increace.

Line (8) ...I layde the foundation, another hath bylt theron:
 (19) ...which temple are ye.

founde faithfull*. With me is it but a very smal thinge, that I shuld be iudged of you, ether of mans daye* No I iudge not myn awne selfe. I knowe nought by my selfe: yet am I not therby iustified. It is the Lorde that iudgeth me. Therfore iudge no thinge before the tyme, vntill the Lorde come, which will
(5) lighten thinges that are hyd in darcknes and open the counsels of the hertes. And then shall every man have prayse of God. +

* faythful is he that preacheth his master and not him self.
* Mannes daye is mannes wysdome.

B These thinges brethren I have describ'd in myn awne person and Apollos, for youre sakes, that ye myght learne by vs, that no man counte of him selfe beyonde that which is above written: that one swell not agaynst another for
(10) eny mans cause. For who preferreth the? What hast thou, that thou hast not receaved? Yf thou have receaved it, why reioycest thou as though thou haddest not receaved it? Now ye are full: now ye are made rych: ye raygne as kinges with out vs: and I wold to god ye dyd raygne, that we might raygne with you.

(15) Me thinketh that God hath set forth vs which are Apostles, for the lowest of all, as it were men appoynted to deeth. For we are a gasyngestocke vnto the worlde, and to the angels, and to men. We are foles for Christes sake, and ye are wyse thorow Christ. We are weake, and ye are stronge. Ye are honorable and we are despised. Even vnto this daye we hunger and thyrst, and are naked,
(20) and are boffetted with fistes, and have no certayne dwellinge place, and laboure workinge with oure awne hondes. We are revyled, and yet we blesse. We are persecuted, and suffer it. We are evyll spoken of, and we praye. We are made as it were the filthynes of the worlde, the of scowringe of all thinges, even vnto this tyme.

The fasson of true Apostles

(25) I write not these thinges to shame you: but as my beloved sonnes I warne you. For though ye have ten thousande instructours in Christ: yet have yeno many fathers. In Christ Iesu, I have begotten you thorowe the gospell. Wherefore I desyre you to folowe me. For this cause have I sent vnto you Timotheus, which is my deare sonne, and faithfull in the Lorde, which shall put you in
(30) remembraunce of my wayes which I have in Christ, even as I teache every where in all congregacions. Some swell as though I wolde come no more at you. But I will come to you shortely, yf God will: and will knowe, not the

Folio
ccxliii.

wordes of them which swell, but the power: for the kyngdome of God is not in wordes, but in power. What will ye? Shall I come vnto you with a rodde, or els in love and in the sprete of mekenes?

The. v. Chapter.

A
collo. ij. a.

There goeth a commen sayinge that ther is fornicacion amonge you, and
(5) soche fornicacion as is not once named amonge the gentyls: that one shuld have his fathers wyfe. And ye swell and have not rather sorowed, that he which hath done this dede, myght be put from amonge you. For I verely as absent in body, even so present in sprete, have determyned all redy (as though I were present) of him that hath done this dede, in the name of oure Lorde IesuChrist, when ye
(10) are gaddered togedder, and my sprete, with the power of the Lorde Iesus Christ, to deliver him vnto Satan*, for the destruccion of the flesshe, that the sprete maye be saved in the daye of the Lorde Iesus.

C

Youre reioysinge is not good: knowe ye not that a lytle leven sowreth the whole lompe of dowe. + Pourege therfore the olde leven, that ye maye
(15) be newe dowe, as ye are swete breed. For Christ oure esterlambe is offered vp for vs. Therfore let vs kepe holy daye, not with olde leven, nether with the leven of maliciousnes and wickednes: but with the swete breed of purenes and truth. †

I wrote vnto you in a pistle that ye shuld not company with fornicatours.
(20) And I meant not at all of the fornicatours of this worlde, ether of the coveteous, or of extorsioners, ether of the ydolaters: for then must ye nedes have gone out of the worlde. But now I write vnto you, that ye company not togedder, yf eny that is called a brother, be a fornicator, or coveteous, or a worshipper of ymages, ether a raylar, ether a dronkard, or an extorcionar: with him that is
(25) soche se that ye eate not.

For what have I to do, to iudge them which are with out? Do ye not iudge them that are with in? Them that are with out, God shall iudge. Put awaye from amonge you, that evyll parson†.

The. vi. Chapter.

A

How dare one of you havinge busines with another, goo to lawe vnder the wicked, and not rather vnder the saintes? Do ye not know that the saintes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge smale trifles: knowe ye not how that we shall iudge the angels?

To goo to lawe.

B

(5) How moche more maye we iudge thinges that partayne to the lyfe? If ye have iudgementes of worldely matters, take them which are despised in the congregation, and make them iudges. This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all, that can iudge bitwene brother and brother, but one brother goeth to lawe with another: and that vnder the (10) vnbelevers?

it.

Now therfore ther is vtterly a faute amonge you, because ye goo to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not youre selves to be robbed? Naye ye youre selves do wronge, and robbe: and that the brethren. Do ye not remember how that the vnrighteous shall not inheret the kyngdome of God? Be not deceived. For nether fornicators, nether worshyppers of ymages, nether whormongers, nether weaklinges, nether abusars of them selves with the mankynde, nether thieves, nether the coveteous, nether dronkardes, nether cursed speakers, nether pillers, shall inheret the kyngdome of God. And soche ware ye verely: but ye are wessed: ye are sanctified: ye (20) are iustified by the name of the Lorde Iesus, and by the sprete of oure God.

These and soche lyke haue no parte in Christ. Sanctifienge and iustifienge come by Christ and his spirite.

C

All thinges are lawfull vnto me: but all thinges are not proffitable. I maye do all thinges: but I will be brought vnder nomans power. Meates are ordeyned for the belly, and the belly for meates: but God shall destroy bothe it and them. Let not the body be applied vnto fornicacion, but vnto the Lorde, and the Lorde (25) vnto the body. God hath raysted vp the Lorde, and shall rayse vs vp by his power. + Ether remember ye not, that youre bodyes* are the members of Christ? Shall I now take the members of Christ, and make them the members of an harlot? God forbyd. Do ye not vnderstonde that he which coupleth him selfe with an harlot, is be come one body? For two (saith he) shalbe one flesshe. But (30) he that is ioyned vnto the Lorde, is one sprete.

* Oure bodyes are the membres of Christ. He that is of christ: hath his spirite. ro. viij.

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Line (11) Nowe therfore is there vtterly a faute... Line (23) ...but God shall destroy bothe hym and them.

D Fle fornicacion. All synnes that a man dothe, are with out the body. But
 j. pe. j. d. he that is a fornicator, synneth agaynst his awne body. Ether knowe ye not
 how that youre bodyes are the temple of the holy goost, which is in you, whom
 ye have of God, and how that ye are not youre awne? For ye are dearly bought.
 (5) Therefore glorifie ye God in youre bodyes and in youre spretes, for they are
 goddes. -

The. vii. Chapter. +

A As concerning the thinges wherof ye wrote vnto me: it is good for a man,
 not to touche a woman. Neverthesse to avoyde fornicacion, let every man
 have his wyfe: and let every woman have her husbnde. Let the man geve vnto
 j. pe. iij. b (10) the wyfe due benevolence. Lykwyse also the wyfe vnto the man. The wyfe
 hath not power over her awne body: but the husbnde. And lykewyse the man
 hath not power over his awne body: but the wyfe. Withdraw not youre selves
 one from another, excepte it be with consent for a tyme, for to geve youre
 selves to fastynge and prayer. And afterwarde come agayne to the same thyng,
 (15) lest Satan tempt you for youre incontynencye. -

Ofwedlock
and
vyrgynite

B This I saye of faveour, not of commaundement. For I wolde that all men
 were as I my selfe am: but every man hath his proper gyfte of God, one after
 this manner, another after that. I saye vnto the vnmarried men and widdowes:
 it is good for them yf they abyde even as I do. But and yf they cannot abstayne,
 (20) let them mary. For it is better to mary then to burne.

mat. v. c
and. ix. b
mar. x. b
lu. xvj. d Vnto the maryed commaunde not I, but the Lorde: that the wyfe separate
 not her selfe from the man. Yf she separate her selfe, let her remayne vnmarried,
 or be reconciled vnto her husbnde agayne. And let not the husbnde put away
 his wyfe from him.

Folio cxxl

C (25) To the remnaunt speake I, and not the lorde. Yf eny brother have awyfe
 that beleveth not, yf she be content to dwell with him, let him not put her
 away. And the woman which hath to her husbnde an infidell, yf he consent
 to dwell with her, let her not put him away. For the vnbelevynge husbnde is
 sanctified by the wyfe: and the vnbelevynge wyfe is sanctified by the husbnde.

Or els were youre chyldren vncleue: but now are they pure. But and yf the vnbelevynge departe, let him departe. A brother or a sister is not in subiection to soche. God hath called vs in peace. For how knowest thou o woman, whether thou shalt save that man or no? Other how knowest thou o man, (5) whether thou shalt save that woman or no? but even as God hath distributed to every man.

D As the lorde hath called every person, so let him walke: and so orden I in all congregacions. Yf eny man be called beynge circumcised, let him adde nothinge therto. Yf eny be called vncircumcised: let him not be circumcised. (10) Circumcision is nothinge, vncircumcision is nothinge: but the keepynge of the commaundmentes of god is altogether. + Let every man abyde in the same state wherin he was called. Arte thou called a servaunt? care not for it. Neverthelesse yf thou mayst be fre, vse it rather. For he that is called in the lorde beynge a servaunt, is the lordes freman. Lykwyse he that is called beynge fre, is Christes (15) servaunt. Ye are dearly bought, be not mennes seruantes. Brethren let everye man wherin he is called, therin abyde with God. +

E As concernynge virgins, I have no commaundment of the lorde: yet geve I counsell, as one that hath obtayned mercye of the lorde to be faythfull. I suppose that it is good for the present* necessite. For it is good for a man so to be. (20) Arte thou bounde vnto a wyfe? seke not to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe. But and yf thou take a wyfe thou synnest not. Lykwyse if a virgin mary, she synneth not. Neverthelesse soche shall have trouble in their flesshe: but I faver you.

This saye I brethren the tyme is shorte. It remayneth that they which have (25) wives, be as though they had none, and they that wepe be as though they wept not: and they that reioyce, be as though they reioysed not: and they that bye be as though they possessed not: and they that vse this worlde, be as though they vsed it not. For the fassion of this worlde goeth awaye.

F I wolde have you without care: the single man careth for the thinges of the (30) lorde, how he maye please the lorde. But he that hath married, careth for the thinges of the worlde howe he maye please his wyfe. There is difference bitwene a virgin and a wyfe. The single woman careth for the thinges of the lorde, that

* If a man haue the gyfte, chastite is good, themore quyetlye to serue God. For the maryed haue oftymoch trouble: but if the mynde of the chaste be combred with other worldly busynes, what helpeth it? and if the maryed be the moare quyet mynd-ed therby, what hurteth it? Nether of it selfe is better then the other, or pleaseth god more then the other. Nether is outewarde circumcision or outewarde baptyme worth a pynne of them selues, saue that they put vs in remembrance to kepe the couenaunt made betwene vs and God.

Line (4) ...whether thou shalt save thy husbnde or not?

(5) ...whether thou shalt save the wyfe or not?

Line (18) ...as won that hath obtayned off the lorde to be faithfull.

(21) ...thou hast not sinned.

(22) ...she hath not sinned:

Folio
ccxvi.

G

ro. vij.

she maye be pure both in body and also in sprete But she that is maryed, careth for the thinges of the worlde, how she maye please her husband. This speake I for youre proffit, not to tangle you in a snare: but for that which is honest and comly vnto you, and that ye maye quyety cleave vnto the lorde with out separacion.

- (5) If eny man thinke that it is vncomly for his virgin if she passe the tyme of mariage, and if so nede requyre, let him do what he listeth, he synneth not: let them be coupled in mariage. Neverthelesse, he that purposeth surely in his herte, havynge none nede: but hath power over his awne will: and hath so decreed in his herte that he will kepe his virgin, doth well. So then he that ioyneth
(10) his virgin in maryage doth well. But he that ioyneth not his virgin in mariage doth better. The wyfe is bounde to the lawe as long as her husband liveth. If her husbände slepe, she is at liberte to mary with whom she wyll, only in the lorde. But she is happiar yf she so abyde, in my iudgment And I thinke verely that I have the sprete of God.

The. viii. Chapter.

A

- (15) To speake of thinges dedicate vnto ydols, we are sure that we all have knowledge. knowledge maketh a man swell: but love edifieth. If eny man thinke that he knoweth eny thinge, he knoweth nothyng yet as he ought to knowe. But yf eny man love god, the same is knowen of him.

- To speake of meate dedicat vnto ydols, we are sure that ther is none ydoll in
(20) the worlde and that ther is none other god but one. And though ther be that are called goddes, whether in heven other in erth (as ther be goddes many and lordes many) yet vnto vs is there but one god, which is the father, of whom are all thinges, and we in him: and one lorde Iesus Christ by whom are all thinges, and we by him.

- (25) But every man hath not knowledge. For some suppose that ther is an ydoll, vntyll this houre, and eate as of a thinge offered vnto the ydole, and so their consciences beyng yet weake, are defyled. Meate maketh vs not acceptable to god. Nether yf we eate, are we the better. Nether yf we eate not, are we the worse.

A lytle loue
is better the
moche
knowledge.

One god
One lorde.

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Line (10) And he that ioyneth not...
(12) ...she is at her liberte...

Line (22) ...but vnto vs is there one god,
(27) ...maketh vs not accepted to god:

D	<p>But take hede that youre libertie cause not the weake to faule. For yf some man se the which hast knowledge, sit at meate in the ydoles temple, shall not the conscience of hym which is weake, be boldened to eate those thinges which are offered vnto the ydole? And so thorow thy knowledge shall the weake brother (5) perisse for whom christ dyed. When ye synne so agaynst the brethren and wounde their weake consciences ye synne agaynst Christ. Wherefore yf meate hurt my brother, I will eate no flesshe whill the worlde stondest, because I will not hurte my brother.</p>	<p>In all ourededes we must haue a respecte to oure neybores-welthe.</p> <p>Charite what it doeth.</p>
	<p>The. ix. Chapter.</p>	
A o vii.	<p>Am I not an Apostle? am I not fre? have I not sene Iesus Christ oure lorde? (10) Are not ye my worke in the lorde. Yf I be not an Apostle vnto other, yet am I vnto you. For the seale of myne Apostleshippe are ye in the lorde. Myne answer to them that axe me, is this. Have we not power to eate and to drynke? Ether have we not power to leade about a sister to wyfe as wel as other Apostles, and as the brethren of the lorde, and Cephas? Ether only I and Barnabas have (15) not power this to do? who goeth a warfare eny tyme at his awne cost? who planteth a vynearde^t and eateth not of the frute? Who fedeth a flocke and eateth not of the mylke?</p>	<p>Paule proueth him selfe an apostle equall to the best: in that the spirite bereth recorde to his preachinge, and as manye were by him conuerted as by the apostles.</p>
B	<p>Saye I these thinges after the manner of men? Or sayth not the lawe the same also? For it ys written in the lawe of Moses. Thou shall not mosell the (20) mouth of the oxe that treadeth out the corne. Doth God take thought for oxen? Ether sayth he it not all to gedder for oure sakes? For oure sakes no doute this is written: that he which eareth, shuld eare in hope: and that he which throssheth in hope, shuld beparttaker of his hope. Yf we sowe vnto you spirituall thynges: is it agreate thyng yf we reepe youre carnall thynges (25) Yf other be parttakers of this power over you? wherefore are not we rather.</p>	<p>Thepreacher hath ryght to challenge a luyngge for hys laboure.</p>
	<p>Nevertheless we have not vsed this power: but suffre all thinges lest we shuld hynder the gospell of Christ. Do ye not vnderstonder^t how that they which minister in the temple, have their fyndynge of the temple? And they which wayte at the aulter, are partakers with the aulter? Even so also dyd the</p>	

lorde ordayne, that they which preache the gospell, shuld live of the gospell. But I have vsed none of these thinges.

C Nether wrote I these thinges that it shuld be so done vnto me. For it were better for me to dye, then that eny man shuld take this reioysinge from me. In (5) that I preache the gospell, I have nothinge to reioyce of. For necessite is put vnto me. Wo is it vnto me yf I preache not the gospell. If I do it with a good will, I have a rewarde. But yf I do it agaynst my will, an office is committed vnto me. What is my rewarde then? Verely that when I preache the gospell, I make the gospell of Christ fre, that I misvse not myne auctorite in the gospel

He that worketh of loue to his neyboure, hath his rewarde.

what loue maketh a man do.

D (10) For though I be fre from all men, yet have I made my silfe servaunt vnto all men, that I myght wynne the moo. Vnto the Iewes, I be came as a Iewe, to winne the Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, to wynne them that were vnder the lawe. To them that were with out lawe, be cam I as though I had bene with out lawe (when I was (15) not with out lawe as perteyninge to god, but vnder a lawe as concerninge Christ) to wynne them that were with out lawe. To the weake became I as weake, to wynne the weake. In all thinge I fassioned my silfe to all men, to save at the lest waye some. And this I do for the gospels sake, that I might have my parte therof.

E

+ Perceave ye not how that they which runne in a course, runne all, yet but (20) one receaveth the rewarde. So runne that ye maye obtayne. Euery man that proveth masteryes, abstaineth from allthinges. And they do it to obtayne a corruptible croune: but we to obtayne an vncorruptible croune: I therfore so runne, not as at an vncertayne thinge. So fyght I, not as one that beateth the ayer: but I tame my body and bringe it into subieccion, lest after that I have (25) preached to other, I my silfe shuld be a castawaye.

Folio
ccxlviii.

The. x. Chapter.

Brethren I wolde not that ye shuld be ignoraunt of this, how that oure fathers were all vnder a cloude, and all passed thorow the see, and were all baptised vnder Moses, in the cloude, and in the see: and dyd all eate of one spirituall meate, and did all drinke of one maner of spirituall drinke. And

As it went in the olde testament, so shall it do in the newe.

A
nu. ix. d
exo xiiij. d
exo xiiij. e
exo. xvj. d
exo. xvij. b.

Line (3) ...Hitwerebetter...

(7) ...I have my rewarde. yf Ido...

(11) And vnto theiewes,

Line (22) ...but we to obtayne an everlastynge croune.

(24) ...and brynge hym in to subieccion,

they dranke of that spretuall rocke that folowed them, which rocke was Christ. - But in many of them had god no delite. For they were overthrowen in the wildernes.

B
1. xx. b.
1. xxvj. g.
10. xxxij. f.
1. xxv. b.
1. xxj. b.
10. xliij. f.
di. viij. c.
(5) These are ensamples to vs + that weshuld not lust after evyll thinges, as they lusted Nether be ye worshippers of Images as were some of them accordynge as it is writen: The people sate doune to eate and drynke, and rose vp agayne to playe. Nether let vs commit fornicacion as some of them committed fornicacion, and were destroyed in one daye. xxxiii. thousande. Nether let vs tempte Christ, as some of them tempted, and were destroyed of serpentes. Nether (10) murmure ye as some of them murmured, and were destroyed of the destroyer

C
(15) All these thinges happened vnto them for ensamples, and were written to put vs in remembraunce, whom the endes of the worlde are come apon. Wherefore let hym that thynketh hestondeth, take hede least he fall. There hath none other temptacion taken you, but soche as foloweth the nature of man. But God is faythfull, which shall not suffer you to be tempted above youre strenght: but shall in the myddes of the temptacion make awaye to escape out. - Wherefore my deare beloued, fle from worshippyng of ydols.

D
(20) I speake as vnto them which have discrecion, Iudge ye what I saye. Ys not the cuppe of blessinge which we blesse, partakynge of the bloude of Christ? ys not the breed which we breake, partetakynge of the body of Christ? because that we (though webe many) yet are one breed, and one bodyein as moch as we all are partetakers of one breed. Beholde Israhell which walketh carnally. Are not they which eate of the sacrifyse, partetakers of the aultre?

E
1c. xxxvj.
(25) What saye I then? that the ymage is eny thinge? or that it which is offered to ymages is eny thinge? Nay, but I saye, that those thinges which the gentyls offer, they offer to devyls, and not to god. + And I wolde not that ye shuld have fellowship with the devils Ye cannot drincke of the cup of the lorde, and of the cup of the deuyls. Ye cannot be partetakers of the lordes table, and of the table of deuilles. Ether shall we provoke the lorde? Or are we stronger then he?

lio ccli. (30) All thynges are lafull vnto me, but all thynges are not expedient. All thynges are lawfull to me, but all thinges edifye not. Let noman seke his awne proffet: but let every man seke anothers welthe.

Cup
Breed

We haue
professed
euery man
to seke an
others
wealthe.

F What soever is solde in the market, that eate, and axe no questions for conscience sake For the erth is the lordis, and all that therein is. Yf eny of them which beleve uot^t, bid you to a feest, and yf ye be disposed to goo, what soever is seet before you: eate, axinge no question for conscience sake. But and yf eny
(5) man saye vnto you: this is dedicate vnto ydols, eate not of it for his sake that shewed it, and for hurtyng of conscience. The erth is the lordes and all that there in is. Conscience I saye, not thynne: but the conscience of that other*. For why shuld my liberte be iudged of another mannes conscience: For yf I take my parte with thankes: why am I evellspoken of for that thynge wherfore
(10) I geve thankes.

G Whether therfore ye eate or dryncke, or what soever ye do, do all to the prayse of God. Se that ye geve occasion of evell, nether to the Iewes, nor yet to the gentyls, nether to the congregacion of god: euen as I please all men in all thinges, not sekyng myne awne proffet, but the proffet of many, that they
(15) myght be saved. Folowe me as I do Christ.

The. xi. Chapter.

A I commende you brethren that ye remember me in all thinges, and kepe the ordinaunces even as I delyvered them to you. I wolde ye knew that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed. Every man prayinge or prophesyinge havynge eny thynge on his heed,
(20) shameth his heed. Every woman that prayeth or prophisieth bare hedded, dishonesteth hyr heed. For it is even all one, and the very same thinge, even as though she were shaven. If the woman be not covered, lett her also beshoren. If it beshame for a woman to be shorne or shaven, let her cover her heed.

B
gene. ij. d A man ought not to cover his heed, for as moche as he is the image and
(25) glory of God. The woman is the glory of the man. For the man is not of the woman, but the woman of the man. Nether was the man created for the womans sake: but the woman for the mannes sake For this cause ought the woman to have power* on her heed, for the angels sakes. Neverthelesse, nether is the man with oute the woman nether the woman with out the man in the

Line (8) Why shulde my liberte...

(17) ...the ordinaunces which I gave you.

(18) ...and the womans heed is the man,
and Christes heed is God.

Line (22) ...lett her also beshaven.

(28) ...power in her heed,

lorde. For as the woman is of the man, even so is the man by the woman: but all is of God.

C Iudge in youre selves whether it be comly that a woman praye vnto god bare heeded. Or els doth not nature teach you, that it is a shame for a man, if he
(5) have longe heere: and a prayse to a woman, yf she have longe heere? For her heere is geuen her to cover her with all. If there be eny man amonge you that lusteth to stryve let him knowe that we have no soche custome, nether the congregacions of God.

This I warne you of, and commende not that ye come to gedder: not after
(10) a better maner but after a worsse. Fyrst of all when ye come togedder in the congregacion, I heare that ther is dissencion amonge you: and I partly, beleve it. For ther must be sectes amonge you, that they which are perfecte amonge you, myght be knowen. + When ye come to gedder a man can not eate the lordes supper. For every man begynneth a fore to eate his awne supper. And
(15) one is hongrye, and another is dronken. Have ye not houses to eate and to drinke in? Or els despyse ye the congregacion of god and shame them that have not? What shall I saye vnto you? shall I prayse you: In this prayse I you not. +

The lordes supper.

E
threw.
g.
rke. xxiiij.
xxij.
+That which I delyvered vnto you, I receaved of the lorde. For the lorde
(20) Iesus the same nyght in which he was betrayed, toke breed: and thanked and brake, and sayde. Take ye, and eate ye: this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cup, when sopper was done, sayinge. This cup is the newe testament in my bloude. This do as oft as ye drynkeit, in the remembraunce of me. For as often
(25) as ye shall eate this breed, and drynke this cup, ye shall shewe the lordes deeth tyll he come. Wherefore whosoevere shall eate of this bred, or drynke of the cup vnworthely, shalbe giltye of the body and bloud of the Lorde Let a man therfore examen him silfe, and so let him eate of the breed and drynke of the cup. For he that eateth or drinketh vnworthely, eateth and drynketh his awne
(30) damnacion, because he maketh no difference of the lordis body. +

The institution of the sacrament.

G For this cause many are weake and sicke amonge you, and many slepe. Yf we had truly iudged oure selves, we shuld not have bene iudged. But when we

Line (7) ...no soche customes,
(9) ...after a worssemanner, and nott
after a better.

Line (12) ...which amonge you are perfaict
myght be knowen. When ye come
togedder in won place, a man...
(19) That which I gave vnto you...

are iudged of the lorde we are chastened, because we shuld not be damned with the worlde. Wherefore my brethren when ye come to gedder to eate, tary one for another. Yf eny man honger, let him eate at home, that ye come not togedder vnto condemnacion. Other thinges will I set in order when I come.

The. xii. Chapter.

A (5) In spirituall thinges brethren I wolde not have you ignoraunt. + Ye knowe that ye were gentyls, and went youre wayes vnto domme ydoles, even as ye were ledde. Wherefore I declare vnto you that no man speakynge in the sprete of god, defieth Iesus. Also no man can saye that Iesus is the lorde: but by the holy goost.

Onlye the spirite teacheth that Christ is the lorde.

(10) Ther are diversities of gyftes verely, yet but one sprete. And ther are differences of administracions, and yet but one lorde. And ther are divers maners of operacions, and yet but one God, which worketh all thinges that are wrought, in all creatures. The gyftes* of the sprete are geuen to every manto proffit the congregacion. To one is geuen thorow the spirite the vtteraunce of wisdom:

One spirite.
One lorde,
One god

* The gyfts of the spirit are geuen vnto ooure brethren.

(15) To another is geuen the vtteraunce of knowledge by the same sprete. To another is geuen fayth, by the same sprete. To another the gyftes of healyng by the same sprete. To another power to do myracles. To another prophesie: To another iudgement of spretes. To another divers tonges. To another the interpretacion of tonges. And these all worketh even the silfe same sprete,

Folio ccliij.

ro. xij. a.
ephe. iij. b

(20) devydyng to every man severall gyftes, even as he will. -

For as the body is one, and hath many membres, and all the membres of one body though they be many, yet are but one body: even so is Christ. For in one sprete are we all baptysed to make one body, whether we be Iewes or gentyls whether we be bonde or fre: and have all dronke of one sprete. For the body
B (25) is not one member, but many. Yf the fote saye: I am not the honde, therfore I am not of the body: is he therfore not of the body? And if the eare saye, I am not the eye: therfore I am not of the body: is he therfore not of the body? If all the body were an eye, where were then the eare? If all were hearynge: where were the smellynge?

But now hath god disposed the membres every one of them in the body, at his awne pleasure. If they were all one member: where were the body? Now are ther many membres, yet but one body. And the eye can not saye vnto the honde, I have no nede of the: nor the heed also to the fete. I have no nede of
(5) you. Ye rather a greate deale those membres of the body which seme to be most feble, are most necessary. And apou those membres of that body which we thinke lest^t honest, put we most honestie on. And ourevngodly parties have most beauty on. For oure honest membres nede it not. But God hath so disposed the body, and hath given most honoure to that parte which laked, lest
(10) there shuld be eny stryfe in the body: but that the membres shuld indifferently care one for another. And yf one member suffer, all suffer with him: yf one member be had in honoure, all membres be glad also.

Ye are the body of Christ, and membres one of another. And God hath also ordeyned in the congregacion, fyrst the Apostels, secondarely prophetes,
(15) thyrdly teachers, then them that do miracles: after that, the gyftes of healyng, helpers, governors, diversite of tonges.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? Have all the gyftes of healinge? Do all speake with tonges? Do all interpret? Covet after the best giftes. Amd^t yet shewe I vnto you a moare
(20) excellent waye.

The. xiii. Chapter. +

Though I spake with the tonges of men and angels, and yet had no love, I were even as soundinge brasse: or as a tynklyng Cymball. And though I coulde prophesy, and vnderstode all secretes, and all knowledge: yee, yf I had all fayth^{*} so that I coulde move mountayns oute of ther places, and yet had no
(25) love, I were nothyng. And though I bestowed all my gooddes to fede the poore, and though I gave my body even that I burned, and yet had no love, it profeteth me nothyng.

Love suffreth longe, and is corteous. Love envieth not. Love doth not frowardly, swelleth not dealeth not dishonestly, seketh not her awne, is not

* All fayth is as moche to saye as so stronge a faythe

Love.

Line (6) ...those membres of the body...
(7) And oure vngoodly parties...

Line (21) Though I speake with...
(22) ...and as a tynklyng Cynball^t.

provoked to anger, thynketh not evyll, reioyseth not in inquite: but reioyseth in the trueth, suffreth all thyng, beleveth all thynges, hopeth all thynges, endureth in all thynges. Though that prophesyng fayle, other tonges shall cease, or knowledge vanysshe awaye, yet love falleth never awaye.

For oure knowledge is vnparfet, and oure prophesyng is vnperfet. But when that which is parfet is come, then that which is vnparfet shall bedone awaye. When I was a chylde, I spake as a chylde, I vnderstode as a childe, I ymagened as a chylde. But assone as I was a man, I put awaye childesshnes. Now we se in a glasse even in a darke speakyng: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe even as I am known. Now abideth fayth, hope, and love, even these thre: but the chefe of these is love. ♀

The. xiiii. Chapter.

Labour for love and covet spretuall giftes: and most chefly forto prophesye. For he that speaketh with tonges speaketh not vnto men, but vnto god, for no man heareth him, howbeit in the sprete he speaketh misteries. But he that prophesieth, speaketh vnto men, to edifyng, to exhortacion and to comforte. He that speaketh with tonges, proffiteth him silfe: he that prophesyeth edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophisieth: then hethat speaketh with tonges, except he expounde it also, that the congregacion maye have edifyng. Now brethren if I come vnto you speakinge with tonges: what shall I profit you, excepte I speake vnto you, other by revelacion or knowledge, or prophesyng, or doctrine.

Moreover when thinges with out lyfe, geve sounde: whether it be a pype or an harpe: except they make a distincion in the soundes: how shall it be known what is pyped or harped? And also if the trompe geve an vncertayne voyce, who shall prepare him silfe to fyght? Even so lykwyse when ye speake with tonges, excepte yespeake wordes that have signification, how shall yt be vnderstonde what isspoken? For ye shall but speake in the ayer.

Line (8) ... I put awaye all childesshnes.

(15) No man heareth him: For in the sprete...

Line (16) ... speaketh vntomen, for their edifyinge and comforte.

C Many kyndes of voyces are in the worlde and none of them are with out signification. If I knowe not what the voyce meaneth, I shalbe vnto him that speaketh, an alient: and he that speaketh shalbe an alient vnto me. Even so ye (for as moche as ye covet spretuall giftes) seke that ye maye have plentye vnto (5) the edifyinge of the congregacion.

Wherefore let him that speaketh with tonges, praye that he maye interpret also. If I praye with tonges, my sprete prayeth: but my mynde is with out frute. What is it then? I will praye with the sprete, and will praye with the mynde also. I will singe with the sprete, and will singe with the mynde also.

A (10) For els when thou blessest with the sprete*, how shall he that occupieth
cclv. the rounge of the vnlearned, saye amen at thy gevinge of thanks, seynge he
D vnderstandeth not what thou sayest. Thou verely gevest thanks well, but the other is not edified. I thanke my god, I speake with tonges moare then ye all. Yet had I lever in the congregacion, to speake five wordes with my mynde to (15) the informacion of other, rather then ten thousande wordes with the tonge.

Brethren be not chyldren in witte*. How be it as concerninge maliciousnes be chyldren: but in witte be perfet. In the lawe it is written, with other tonges, and with other lyppes wyll I speake vnto this people, and yet for all that will they not heare me, sayth the Lorde. Wherefore, tonges are for a signe, not to (20) them that beleve: but to them that beleve not. Contrary wyse, prophesyinge serveth not for them that beleve not: but for them which beleve.

E Yf therfore when all the congregacion is come to gedder, and all speake with tonges, ther come in they that are vnlearned, or they which beleve not: will they not saye that ye are out of youre wittes? But and yf all prophesy, and (25) ther come in one that beleveth not, or one vnlearned, he is rebuked of all men, and is iudged of every man: and so are the secretes of his hert opened and so falleth he doune on his face, and worshippeth God, and sayth that God is with you in dede.

How is it then brethren? When ye come to gedder, every man hath his (30) songe, hath his doctryne, hath his tonge, hath his revelacion, hath his interpreta- tion. Let all thinges be done vnto edifyinge. If eny man speake with tonges, let it be two atonce or at the most thre at once and that by course: and let

* to speake with tonges or with the spirite, is to speake that other vnderstande not, as prestes saye their seruyce. To speake with the mynde is to speake that other vnderstande, as when the preacher preachetg^t.
* all dedes must be sawsed with the doctryne of God, and not with good meanynge onely

Line (8) I will praye with my sprete, and will praye with mymynde also. I will singe with my sprete, and will singe with my mynde also.

Line (16) ...in witte: as concernynge maliciousnes...

(25) ...heys reprovod off all men,

(26) ...and then falleth he...

(31) Lett all thynges be vnto edifyinge.

another interprete it. But yf ther be no interpreter, let him kepe silence in the congregacion, and let him speake to him selfe and to God.

F

Let the Prophetes speake two at once, or thre at once, and let other iudge. Yfeny revelacion be made to another that sitteth by, let the fyrst holde his-
(5) peace. For ye maye all prophesy one by one, that all maye learne, and all maye have comforte. For the spretes of the Prophetes are in the power of the Prophetes. For God is not causer of stryfe: but of peace, as he is in all other congregacions of the saynctes.

G

j. timo. ij.
gene. iij. c

Let youre wyves kepe silence in the congregacions. For it is not permitted
(10) vnto them to speake: but let them be vnder obedience, as sayth the lawe. If they will learne eny thinge, let them axe their husbendes at home. For it is a shame for wemen to speake in the congregacion. Spronge the worde of god from you? Ether came it vnto you only? Yf eny man thinke him sylfe a prophet ether spirituall: let him vnderstonde, what thinges I write vnto you.
(15) For they are the commaundementes of the Lorde. But and yf eny man be ignorant, let him be ignorant. Wherefore brethren covet to prophesye, and forbyd not to speake with tonges. And let all thinges be done honestly and in order.

The woman
must be in
subieccion to
hir husband.

The. xv. Chapter. +

A

Folio cclvi.

Brethren as pertayninge to the gospell which I preached vnto you, which ye have also accepted, and in the which ye continue, by which also ye are saved:
(20) I do you to wit, after what maner I preached vnto you yf ye kepe it, except ye have beleved in vayne.

B

esa. liij. b.
lone. ij. a.
ose. vj. a.
ioa. xx. c
act. ix. a.
ephe. iij. b

For fyrst of all I delivered vnto you that which I receaved: how that Christ dyed for oure synnes, agreinge to the scriptures: and that he was buried, and that he arose agayne the thyrd daye accordinge to the scriptures: and that he
(25) was sene of Cephas, then of the twelve. After that he was sene of moo then five hondred brethren atonce: of which many remayne vnto this daye, and many are fallen a slepe. After that appered he to Iames, then to all the Apostles.

The fyrst
prynceple of
oure fayth.

And last of all he was sene of me, as of one that was borne out of due tyme. For I am the lest^t of all the Apostles, which am not worthy to be called an

C	<p>Apostle, because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace which is in me, was not in vayne: but I labored moare abundantly then they all, not I, but the grace of God which is with me. Whether it were I or they, so we preache, and so have ye beleved.</p>	
(5)	<p>+ If Christ be preached how that he rose from deeth: how saye some that are amonge you, that ther is no resurreccion from deeth? If ther be no rysynge agayne from deeth: then is Christ not rysen. If Christ be not rysen, then is oure preachinge vayne, and youre faith is also in vayne. Ye and we are founde false witnesses of God. For we have testified of God, how that he raysyd vp Christ, (10) whom he raysyd not vp, yf it be so that the deed ryse not vp agayne. For yf the deed ryse not agayne, then is Christ not rysen agayne. If it beso that Christ rose not, then is youre fayth in vayne and yet are ye in youre synnes. And therto they which are fallen a slepe in Christ, are perished. If in this lyfe only we beleve on christ, then are we of all men the miserablest.</p>	Resurreccion.
a. j. b. iessa. iij. D	<p>(15) But now is Christ rysen from deeth, and is be come the fyrst frutes of them that slept. For by a man came deeth, and by a man came resurreccion from deeth. For as by Adam all dye: even so by Christ, shall all be made alive, and every man in his awne order. The fyrst is Christ, then they that are Christis at his commynge. Then commeth the ende, when he hath (20) delivered vp the kyngdome to God the father, when he hath put doune all rule, auctorite and power. For he must raygne tyll he have put all his enemyes vnder his fete.</p>	Fyrst frutes.
c. ix. a. e. j. d. x. c. viii c. e. ij. d	<p>The last enemye that shalbe destroyed is deeth. For he hath put all thinges vnder his fete. But when he sayth, all thinges are put vnder him, it is manifest (25) that he is excepted, which dyd put all thinges vnder him. When all thinges are subdued vnto him: then shall the sonne also him selfe be subiecte vnto him that put all thinges vnder him, that God maye be all in all thinges.</p>	
io cclvii. xcij. ij. b.	<p>Ether els what do they which are baptised over the deed, yf the deed ryse not at all? Why are they then baptised over the deed? Ye and why stonde we (30) in ieoperdy every houre? By oure reioysinge which I have in Christ Iesu oure Lorde, I dye dayly. That I have fought with beastes at Ephesus after the maner of men, what avauntageth it me, yf the deed ryse not agayne? Let vs eate and</p>	

Line (1) ...but by the faveour...
 (2) And his faveour...
 (3) ...but the faveour of God...
 (4) ...so have we preached,
 (9) For we have testified agaynste god...

Line (12) Also they whiche are fallen...
 (15) Nowe is Christ rysen...
 (21) For he must ruele...
 (29) ...Why are they baptised over the deed? And why stonde we...

E drynke, to morowe we shall dye. Be not deceived: malicious speakings corrupt good manners. Awake truly out of slepe, and synne not. For some have not the knowlege of God. I speake this vnto youre rebuke.

But some man will saye: how aryse the deed? with what bodyes come they
(5) in? Thou fole, that which thou sowest, is not quickened except it dye. And what sowest thou? Thow sowest not that body that shalbe: but bare come (I meane ether of wheet, or of some other) and God geueth it a body at his pleasure, to every seed a severall body.

+ All flesshe is not one manner of flesshe: but ther is one maner flesshe of
(10) men, another maner flesshe of beastes, another maner flesshe of fysshes, and another of byrdes. Ther are celestially bodyes, and ther are bodyes terrestriall. But the glory of the celestially is one, and the glory of the terrestriall is another. Ther is one maner glory of the sonne, and another glory of the mone, and another glory of the starres. For one starre differth⁺ from another in glory. So is the
(15) resurreccion of the deed. It is sowen in corrupcion, and ryseth in incorrupcion. It is sowen in dishonoure, and ryseth in honoure. It is sowen in weaknes, and ryseth in power. It is sowen a naturall body, and ryseth a spretuall body.

Ther is a naturall bodye and ther is a spretuall body: as it is written: the
gene. ij. b. fyrste man Adam was made a livinge soule: and the last Adam was made a
(20) quickeninge sprete. How beit that is not fyrst which is spirituall: but that which is naturall, and then that which is spretuall. -

The fyrst man is of the erth, erthy: the seconde man is the Lorde from heaven. As is the erthy, soche are they that are erthy. And as is the hevenly, soche are they that are hevenly. And as we have borne the ymage of the erthy,
(25) so shall we beare the ymage of the hevenly.

This saye I brethren, that flesshe and bloud cannot inheret the kyngdome of God. Nether corrupcion inhereth⁺ vncorruption. Beholde I shewe you a mystery. We shall not all slepe: but we shall all be chaunged, and that in a moment, and in the twinklinge of an eye, at the sounde of the last trompe. For
(30) the trompe shall blowe, and the deed shall ryse incorruptible, and we shalbe chaunged. For this corruptible must put on incorruptibilite: and this mortall must put on immortalite.

Line (4) ...howe shall the deed aryse? with Line (22) The seconde man is from heven,
what body shall they come? hevenly.
(20) ...but that is nott fyrst... (27) Beholde I shewe a mystery vnto you:

c. xiiij b
bre. ij. d

liocclviii.

When this corruptible hath put on incorruptibilite, and this mortall hath put on immortalite: then shalbe brought to passe the sayinge that is written. Deeth is consumed in to victory. Deeth where is thy styng? Hell where is thy victory? The styng of deeth is synne: and the strength of synne is the lawe. (5) But thanks be vnto God, which hath geven vs victory, thorow oure Lorde Iesus Christ. Therefore my deare brethren, be ye stedfast and vnmovable, alwayes ryche in the workes of the Lorde, for as moch as ye knowe how that youre labour is not in vayne in the Lorde.

The lawe is
the strenght
of synne.

The. xvi. Chapter.

A

Of the gadderynge for the saynctes, as I have ordeyned in the congrega- (10) cions of Galacia, even so do ye. Vpon some sondaye let every one of you put a syde at home and laye vp what soever he thinketh mete, that ther be no gaderinges when I come.

When I am come, whosoever ye shall allowe by youre letters, them will I sende to bringe youre liberalite vnto Ierusalem. And yf it be mete that I goo, (15) they shall go with me. I will come vnto you after I have gone over Macedonia. For I will goo thorowout Macedonia. With you paraventure I wyll abyde a whyle: or els winter, that ye maye brynge me on my waye whyther soever I goo.

B

I will not se you now in my passage: but I trust to abyde a whyle with you, yf God shall suffre me. I wilitary at Ephesus vntyllwhitsontyde. For a (20) greate dore and a frutefull is openned vnto me: and ther are many adversaries. If Timotheus come, se that he be with out feare with you. For he worketh the worke of the Lorde as I doo. Let no man despyse him: but convaye him forthe in peace, that he maye come vnto me. For I loke for him with the brethren.

To speake of brother Apollo: I greatly desyred him to come vnto you with (25) the brethren, but his mynde was not at all to come at this tyme. How be it he will come when he shall have convenient tyme. Watche ye, stonde fast in the fayth, quyte you lyke men, and be stronge. Let all youre busynes be done in love.

Brethren (ye knowe the housse of Stephana, how that they are the fyrst frutes of Achaia, and that they have appoynted them selves to minister vnto the

Fyrst frutes.

TMV

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Line (4) The streyngthe off synne ys the lawe: Line (25) ...at this tyme. He wollcome...
(10) In some saboth daye...

saynctes) I beseche you that ye be obedient vnto soche, and to all that helpe and laboure. I am gladde of the commynge of Stephana, Fortunatus and Achaicus: for that which was lackinge on youre parte, they have supplied. They have comforted my sprete and youre. Loke therfore that ye knowe them that are
(s) soche.

D The congregacions of Asia salute you. Aquila and Priscilla salute you moche in the Lorde, and so doeth the congregacion that is in their housse. All the brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paul with myne awne hande. Yf eny man love not the Lorde Iesus
(10) Christ, the same be anathema maranatha*. The grace of the Lorde Iesus Christ be with you all. My love be with you all in Christ Iesu. Amen.

* thesame t
accursed at
the lordes
commynge.
Oras: some
will the same
be excom-
municat an
accursed to
deathe.

The epistle vnto the Corinthyans sent from Philippos, by Stephana, and Fortunatus, and Acaichus, and Timotheus.

THE PROLOGE VPON THE SECONDE EPISTLE OF SAYNCT PAUL TO THE CORINTHYANS

As in the fyrste epistle he rebuketh the Corinthians sharplye, so in this he comforteth them and prayseth them, and commaundeth him that was excommunicat to be receaued louingly into the congregacion agayne.

And in the fyrst and seconde Chapters he sheweth his loueto them warde,
(5) how that all that he spake, dyd or soffre, was for their sakes and for their saluacion.

Then in the. iij. iiij. and. v. he prayseth the offyce of preachinge the gospell aboue the preachynge of the lawe, and sheweth that the Gospell groweth thorow persecucion and thorow the crosse, which maketh a man sure of
(10) eternall lyfe: and here and there he toucheth the false Prophetes, which studied to turne the fayth of the people from Christ vnto the workes of the lawe.

In the. vj. and. vij. Chapters he exhorteth them to soffre with the Gospell, and to lyue as it becometh the Gospell, and prayseth him in the later ende.

In the. viij. and. ix. Chapters he exhorteth them to helpe the poore sayntes
(15) that were at Ierusalem.

In the. x. xj. and. xij. he enuieth agaynst the false Prophetes.

And in the last Chapter he threateneth them that had synned and not amended them selues.

THE SECONDE EPISTLE OF S. PAUL THE APOSTLE TO THE CORINTHYANS

The fyrst Chapter.

A Paul an Apostle of Iesu Christ by the will of God, and brother Timotheus.
Vnto the congregacion of God, which is at Corinthum, with all the saynctes which are in all Achaia. Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

(5) Blessed be God the father of oure Lorde Iesus Christ, the father of mercy, and the God of all comforte, which comforteth vs in all oure tribulacion, in so moche that we are able to comforte them which are troubled, in whatsoever tribulacion it be, with the same comforte wher with we oure selves are comforted of God. For as the afflictions* of Christ are plenteous in vs even so is oure
(10) consolacion plenteous by Christ.

★ Affliccions
or passions of
Christ are
soche suffer-
inges as
Christ
suffered.

B Whether we be troubled for youre consolacion and salvacion, which salvacion sheweth her power in that ye soffre the same afflictions which we also suffre: or whether we be comforted for youre consolacion and salvacion: yet oure hope is stedfast for you, in as moch as we know how that as ye have youre
(15) parte in afflictions, so shall ye be parttakers of consolacion.

o cclx. Brethren I wolde not have you ignoraunt of oure trouble, which happened vnto vs in Asia. For we were greved out of measure passynge strength, so greatly that we despaired even of lyfe. Also we receaved an answer of deeth in oure selves, and that because we shuld not put oure trust in oure selves: but in
(20) God, which rayseth the deed to lyfe agayne, and which delivered vs from so gret a deeth, and doth delivre. On whom we trust, that yet here after he will deliver, by the helpe of youre prayer for vs: that by the meanes of many occasions, thanks maye be geven of many on oure behalfe, for the grace geven vnto vs.

C (25) Oure reioysynge is this, the testimony of oure conscience, that in synglenes and godly purenes and not in fleshly wysdome, but by the grace of God, we

Conscience.

Title. The seconde pistle off Paul...
Line (11) ...your consolacion, and helth, which helth...
(13) ...your consolacion and helth:
(19) ...and that was done be cause we shulde not...

Line (20) ...to lyfeagayne: Which delivered...
(21) ...he will deliver vs,
(25) ...that we with out doubtenes, but with godly purenes:
(26) ...grace of god, have had...

have had oure conuersacion in the worlde, and most of all to you wardes. We write no nother thinges vnto you, then that ye reade and also knowe. Yee and I trust ye shall fynde vs vnto the ende even as ye have founde vs partly: for we are youre reioysynge, even as ye are oures, in the daye of the Lorde Iesus.

D (5) And in this confidence was I mynded the other tyme to have come vnto you, that ye myght have had yet one pleasure moare: and to have passed by you into Macedonia, and to have come agayne out of Macedonia vnto you, and to have bene ledde forth to lewrye warde of you.

When I thus wyse was mynded: dyd I vse lightnes? Or thinke I carnally
(10) those thinges which I thinke? that with me shuld be ye ye, and naye naye. God is faythfull: For oure preachynge vnto you, was not ye and naye. For Goddis sonne Iesus Christ which was preached amonge you by vs (that is to saye by me and Silvanus and Timotheus) was not ye and naye: but in him it was ye. For all the promyses* of God, in him are ye: and are in him Amen, vnto the lawde of
(15) God thorow vs. For it is God which stablissheth vs and you in Christ, and hath annoynted vs, which hath also sealed vs, and hath geven the earnest of the sprete into oure hertes.

* All the promises of god are geuen vs onely for christes sake.

The. ii. Chapter. +

A I call God for a recorde vnto my soule, that forto faver you with all, I came not eny moare vnto Corinthum. Not that we be lordes over youre fayth: but
(20) helpers of youre ioye. For by fayth ye stonde. But I determened this in my silfe, that I wolde not come agayne to you in hevines. For yf I make you sorye, who is it that shuld make me glad, but the same which is made sory by me? And I wrote this same pistle vnto you, lest yf I came I shuld take hevynes of
B them of whom I ought to reioyce. Certaynly this confidence have I in you all,
(25) that my ioye is the ioye of you all. For in great affliction and anguysshe of hert I wrote vnto you with many teares: not to make you sory, but that ye myght perceave the love which I have most specially vnto you.

If eny man hath caused sorow, the same hath not made me sory, but partely: lest I shuld greve you all. It is sufficient vnto the same man that he was rebuked

o cclxi.
C of many. So that now contrary wyse ye ought to forgeve him and comforte him: lest that same persone shuld be swallowed vp with over moche hevines. Wherefore I exhorte you, that love maye have strength over him. For this cause verely dyd I write, that I myght knowe the profe of you, whether ye shuld be (5) obedient in all thinges. To whom ye forgeve eny thinge, I forgeve also. And verely if I forgeve eny thinge, to whom I forgave it, for youre sakes forgave I it, in the roume of Christ, lest Satan shuld prevent vs. For his thoughtes are not vnknown vnto vs. -

D When I was come to Troada for Christes gospels sake (and a great dore was (10) openned vnto me of the Lorde) I had no rest in my sprete, because I founde not Titus my brother: but toke my leave of them and went awaye into Macedonia. Thankes be vnto God which alwayes geveth vs the victorie in Christ, and openeth the saver of his knowledge by vs in every place. For we are vnto God the swete savoure of Christ, both amonge them that are saved, and also (15) amonge them which perisse. To the one parte are we the savoure of deeth vnto deeth. And vnto the other parte are we the savoure of lyfe vnto lyfe. And who is mete vnto these thinges? For we are not as many are which choppe and chaunge with the worde of God: but even oute of purenes, and by the power of God, and in the sight of God, so speake we in Christ.

Savoure.

The. iii. Chapter.

A (20) We begyn to prayse oure selves agayne. Nede we as some other, of pistles of recommendacion vnto you? or letters of recommendacion from you? Ye are oure pistle written in oure hertes, which is vnderstonde and reed of all men, in that ye are known, how that ye are the pistle of Christ, ministred by vs and written, not with ynke: but with the sprete of the livynge God, not in tables of (25) stone, but in fleshly tables of the herte. + Suche trust have we thorow Christ to godward, not that we are sufficient of oure selves to thinke eny thinge as it were of oure selves: but oure ablenes commeth of God, which hath made vs able to minister the newe testament, not of the letter, but of the sprete. For the letter killeth, but the sprete geveth lyfe.

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Line (6) ...verely if I forgave eny thyng,
(11) ...and went my waye...
(15) ...of deeth vnto deeth: vnto the other parte...

Line (18) ...but as they which speake off purenes, and as they which speake of God in thesight off God, so speake we in Christ.

B
Folio cclxii.

exodi.
xxxiiij.

C

Yf the ministracion of deeth thorow the letters figured in stones was glorious, so that the chyldren of Israel coulde not beholde the face of Moses for the glory of his countenance (which glory neverthesse is done awaye) why shall not the ministracion of the sprete be moche more glorious? For if the
(5) ministringe of condempnacion beglorious: moche more dothe the ministracion of rightewesnes excede in glory. For no dout that which was there glorified, is not once glorified in respecte of this excedyng glory. Then if that which is destroyed, was glorious, moche more shall that which remayneth, be glorious.

Seynge then that we have soche trust, we vse gret boldnes, and do not as
(10) Moses, which put a vayle over his face that the children of Israel shuld not se for what purpose that served which is put awaye. But their myndes were blinded. For vntill this daye remayneth the same coveringe vntaken awaye in the olde testament when they reade it, which in Christ is put awaye. But even vnto this daye, when Moses is redde, the vayle hangeth before their hertes.
(15) Neverthesse when they tourne to the Lorde, the vayle shalbe taken awaye. The Lorde no dout is a sprete. And where the sprete of the Lorde is, there is libertie*. But we all beholde the glorye of the Lorde with his face open, and are chaunged vnto the same similitude, from glory to glory, even of the sprite of the Lorde.

* Libertie
there the
herteis not in
bondage
todome cere-
monyes. but
knoweth
how to vse
all thinges,
and vnder-
stonde that
loue is the
ende and the
fullfyllinge
of all lawes.

The. iiii. Chapter.

A

(20) Therefore seinge that we have soche an office, even as mercy is come on vs, we faynte not: but have cast from vs the clokes of vn honestie, and walke not in craftines, nether corrupte we the worde of God: but walke in open trueth, and reporte oure selves to every mannes conscience in the sight of God.

+ Yf oure Gospell be yet hyd, it is hid amonge them that are lost, in whom
(25) the god of this worlde hath blynded the myndes of them which beleve not, lest the light of the glorious gospell of Christ which is the ymage of god, shuld shyne vnto them.

God of this
worlde.

B

+ For we preache not oure selves, but Christ Iesus to be the Lorde, and oure selves youre servauntes, for Iesus sake. For it is God that commaunded the light

The apostles
are servantes.

Line (5) ...moche more shall theadministra-
cion...

(6) ...that whichwas glorified was not
once glorified...

(11) ...mindes are blynded.

(17) And nowe the lordis glory apereth
in vs all, as in a glasse: and weare-

chaunged vnto the same similitude,
from glory to glory, even off the lorde-
which is asprete.

Line (25) ...lest shuldeshyne vnto them the
light...ymage off God,

(28) ...but Christ Iesus the lorde, and-
preacheoure selves...

to shyne out of darcknes, which hath shyned in oure hertes, for to geve the light of the knowledge of the glorie of God, in the face of Iesus Christ.

But we have this treasure in erthen vessels, that the excellent power of it myght appere to be of God, and not of vs. We are troubled on every side, yet
 C (5) are we not with out shyft. We are in povertie: but not vtterly without somewhat. We are persecuted: but are not forsaken. We are cast doune: nevertheless we perisse not. And we all wayes beare in oure bodyes the dyinge of the Lorde Iesus, that the lyfe of Iesu myght appere in oure bodyes. +

For we which live, are alwayes delyvered vnto deeth for Iesus sake, that the
 (10) lyfe also of Iesu myght appere in oure mortall flesshe. So then deeth worketh in vs, and lyfe in you. +

+ Seynge then that we have the same sprete of fayth, accordinge as it is
 xxv written: I beleved and therfore have I spoken. We also beleve, and therfore speake. For we knowe that he which rayzed vp the Lorde Iesus, shall rayse vp
 (15) vs also by the meanes of Iesus, and shall seet vs with you. For all thinges do I for youre sakes, that the plenteous grace by thankes geuen of many, maye redounde to the prayse of god.

Wherfore we are not wried, but though oure vttward^t man perisse, yet
 D the inwarde man is renewed daye by daye. For oure excedinge tribulacion
 (20) which is momentany^t and light prepareth an excedinge and an eternall wayght of glorye vnto vs, whill we loke not on the thynges which are sene, but on the thynges which are not sene. For thinges which are sene, are temporall: but thynges which are not sene, are eternall, +

The. v. Chapter.

We knowe suerly yfoure erthy mancion wherin we now dwell were de-
 (25) stroyed, that we have a bildinge ordeyned of god, an habitacion not made with hondes, but eternall in heven. And herefore sigh we, desyringe to be clothed with oure mansion which is from heven: so yet if that we be founde clothed, and not naked. For as longe as we are in this tabernacle, we sigh and are greved
 A
 vj. for we wold not be vnclothed but wolde be clothed apon, that mortalite myght

Line (2)...of knowledge off the glorious god,
 (13) (I beleved...spoken)
 (22) ...and thynges...

Line (27) ...yff ythapen that we be founde clothed,

be swallowed vp of lyfe. He that hath ordeyned vs for this thyng, ys god which very same hath geuen vnto vs the earnest of the sprete.

B Therefore we are alwaye of good chere, and knowe well that as longe as we are at home in the body, we are absent from God. For we walke in fayth and
(5) se not. Neverthelesse we are of good comforte, and had lever to be absent from the body and to be present with the lorde. Wherefore, whether we be at home or from home we endeuoure oure selues to please him. For we must all appere before the iudgement seate of Christ, that every man maye receave the workes of his body accordynge to that he hath done, whether it be good or bad? + Seynge
(10) then that we knowe, how the lorde is to be feared*, we fare fayre with men. For we are knowen wel ynough vnto God. I trust also that we are knowen in youre consciences.

ro. xiiij.

* Geue all-diligence th
no man be
offended or
hurt by vs
or oure
ensample.

Christes
seruauntes
seke Christe
will, and no
lyue at their
awne pleasure but at
his.

C We prayse not oure selves agayne vnto you, but geve you an occasion to reioyce of vs, that ye maye have some what agaynst them, whych reioyce in
(15) the face, and not in the hert. For yf we be to fervent, to God are we to fervent. Yf we kepe measure, for youre cause kepe we measure. For the love of Christ constrayneth vs, because we thus iudge, yf one be deed for all, that then are all deed, and that he dyed for all, that they which live, shuld not hence forth live vnto them selves but vnto hym whith^r died for them and rose agayne. †

(20) Wherefore henceforth knowe we no man after the flesshe. In somoche though we have knowen Christ after the flesshe, now hence forth knowe we hym so no more. Therefore yf eny man be in Christ, he is a newe creature. Olde thynges are passed awaye, beholde all thinges are be come newe. Neverthelesse all thinges are of god, which hath reconciled vs vnto him sylfe by Iesus Christ*,
(25) and hath geuen vnto vs the office to preach the atonement. For god was in Christ, and made agrement bitwene the worlde and hym sylfe, and imputed not their synnes vnto them: and hath committed to vs the preachynge of the atonment. Now then are we messengers in the rouse of Christ: even as though God did beseche you thorow vs: So praye we you in Christes stede,
(30) that ye be atone with God: for he hath made him to besynne for vs, which knewe no synne, that we by his meanes shuld be that rightewesnes which before God is alowed.

A new
creature.

* The aton-
ment be-
twene god
and man in
Christis the
apostles offi-
to preache.

Synne is an
offeringe fo
synne, as
afore. ro. vi

Folio
cclxiii.

Line (3) We are alwaye...

(6) ...and to be present with God. Wherefore we endevre oure selves, whether we be at home or from home, to please God. For we must all be brought...

Line (18) ...because that they which live,

(20) In somoche that though...
(32) ...before God is alowed.

The. vi. Chapter. +

A

We as helperstherfore exhorte you, that ye receave not the grace of god in vayne* For he saith: I have hearde the in a tyme accepted: and in the daye of saluacion, have I suckered the. Beholde now is that well accepted tyme: beholde now is the daye of saluacion. Let vs geve noman occasion of evyll, (5) that in oure office befounde no faute: but in all thynges let vs behave oure selves as the ministers of God.

* Vayne that the worde-sowen in your hertes: shuldbe frutelesse to youre greater dampnacion.

B
or. iij.

In moche pacience, in afflictions, in necessite, in anguysshe, in strypes, in presonment, in stryfe, in laboure, in watchinge, in fastyng, in purenes, in know-ledge, in longe sufferynge, in kyndnes, in the holy goost, in love vnfayned, in (10) the wordes of trueth, in the power of God, by the armour* of rightewesnes on the right honde and on the lyfte, in honoure and dishonoure, in evyll reporte and good reporte, as desceauers and yet true, as vnknownen, and yet knownen: as dyinge, and beholde we yet live: as chastened, and not killed: as sorowynge, and yet alwaye mery: as poore, and yet make many ryche: as havynge no thyng, (15) and yet possessynge all thynges. +

* Armour of ryghteousnes: is the worde of god with hope, loue, feare, and etc. which Paule calleth the armour of lyght. ro. xij.

C

O ye Corinthyans, oure mouth is open vnto you. Oure herte is made large: ye are in no straye in vs, but are in a straye in youre awne bowelles: I promyse you lyke rewarde with me as to my children. Set youre selues therfore at large, and + beare not a straungers yoke wyth the vnbelevs. For what (20) fellishippe hath rightewesnes with vnrightewesnes? What company hath light with darcknes? What concorde hath Christ with beliall? Ether what parte hath he that beleveth with an infidele? how agreeth the temple of god with ymages? And ye are the temple of the lyuynge god, as sayde god. I will dwell amonge them and walke amonge them, and wilbe their god: and they shalbe my people.

Temple.
Covenaut.

xxvj
lij.

(25) Wherefore come out from amonge them, and separate youre selues (sayth the lorde) and touche none vncleane thyng: so wyll I receave you, and wilbe a father vnto you, and ye shalbe vnto me sonnes and doughters, sayth the lorde almyghty.

Line (2) ...inthedaye off health,
(4) ... beholde now eis that daye off helthe.
(8) ... inwatche,
(11) ... and on the lyfte honde,
(17) ... ye are nott brought in to combraunce
by vs, though that ye vexen youre selves

off a true meanynge. I speake vnto you as vnto chyl dren, which have lyke rewarde wyth vs: stretche youre selves therfore out. beare nott the yooke wyth the vnbelevs.

Line (25) ... and separate youre selves from them

The. vii. Chapter.

A

Seynge that we have soche promeses derely beloved, let vs clense oure selves from all fylthynes of the flesshe and sprete, and growe vp to full holynes in the feare of God. Vnderstonde vs. we have hurte no man: we have corrupte no man: we have defrauded no man. I speake not this to condempne you: for
(5) I have shewed you before that ye are in oure hertes to dye and live with you. I am very bolde over you, and reioyce greatly in you. I am filled with comforte and am excadinge^t ioyouse in all oure tribulacions. For when we were come into Macedonia, oure flesshe had no rest, but we were troubled on every syde. Outwarde was fightyng, inwarde was feare. Neverthelesse God that comfortith
(10) the abiecte, comforted vs at the commynge of Titus.

Folio cclxv.

B

And not with his commynge only: but also with the consolacion wherwith he was comforted of you. For he tolde vs youre desyre, youre mornynge, youre fervent mynde to me warde: so that I now reioyce the more. Wherefore though I made you sory with a letter, I repent not: though I did repent. For I perceave
(15) that that same pistle made you sory, though it were but for a ceason. But I now reioyce, not that ye were sory, but that ye so sorowed, that ye repented. For ye sorowed godly: so that in nothyng ye were hurte by vs. For godly sorowe causeth repentaunce vnto salvacion not to be repented of: when worldly sorow causeth deeth.

j. pe. ij.

C

Beholde what diligence this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare youre selves. It caused indignacion, it caused feare, yt caused desyre, it caused a fervent mynde, it caused punysshment. For in all thynges ye have shewed youre selues that ye were cleare in that matter. Wherefore though I wrote vnto you, I did it not for his cause that did hurte,
(20) nether for his cause that was hurte: but that oure good mynde which we have towarde you in the sight of god, myght appere vnto you.

D

Therefore we are comforted, because ye are comforted: yee and excedyngly the moare ioyed we, for the ioye that Titus had: be cause his sprete was refreshed of you all. I am therfor, not now a shamed, though I bosted my sylfe to hym
(30) of you. For as all thynges which I preached vnto you are true, even so is oure

Line (7) ...my ioye isexcedynge in all oure tribulacions^t.

(9) Neverthelesse he thatt comfortith the abiecte,

(15) ...that that same Epistle...

Line (17) ...in nothyng were ye hurte by vs.

(18) ...vnto health,

(23) ...cleare in that busynes. Wherefore though I have written...

bostynge, that I bosted my silfe to Titus with all, founde true. And now is his inwarde affection more abundant towarde you, when he remembreth the obedience of every one of you: how with feare and trymblynge ye receaved hym. I reioyce that I maye be bolde over you in all thynges.

The. viii. Chapter.

A (5) I do you to wit brethren, of the grace of god which is geven in the congregacions of Macedonia, how that the aboundaunce of their reioysing is, that they are tried with moche tribulacion. And therto though they were excedinge poore, yet haue they geuen excedinge richly, and that in singlenesse. For to their powers (I beare recorde) yee and beyonde their power, they were willynge (10) of their owne accorde, and prayed vs with great instaunce that we wolde receave their benefite, and suffre them to be parttakers with other in ministrynge to the saynctes. And this they did, not as we loked for: but gave their awne selves fyrst to the lorde, and after vnto vs by the will of God: so that we coule not but desyre Titus to acomplysse the same benivolence amonge you also, even as he (15) had begonne.

B Now therfore, as ye are ryche in all parties in fayth, in worde, in knowledge, in all ferventnes, and in love, which ye have to vs: even so se that ye be plenteous in this benivolence. Thys saye I not as commaundyng: but be cause other are so fervent, therfore prove I youre love, whether it be perfait or no. Ye (20) knowe the liberalitie of oure lorde Iesus Christ, which though he were riche, yet for youre sakes be came poore: that ye thorow his povertie, myght be made ryche.

And I geve counsell hereto. For this is expedient for you, which beganne, not to do only: but also to will, a yeaere agoo. Now therfore performe the dede: that as ther was in you a redines to will, even so ye maye performe the dede, of (25) that which ye have. For if ther be fyrst a willynge mynde, it is accepted accordyng to that a man hath, and not accordinge to that he hath not.

C It is not my mynde that other be set at ease, and ye brought into combraunce: but that ther be egalnes now at this tyme, that youre aboundaunce sucker their lacke: that their aboundaunce maye supplie youre lacke: that ther

Foliodclxvi.

Line (7) And howe that their povertie, though yt be depe, yethath folowed over, and is be come vnto them ryches in synglenes.

Line (9) (I beare them recorde)
(28) ...thatt there be egalnes. Letyoure aboundaunce socker their lacke...at thispresent tyme off deerth:

exo. xvj.

maye be equalite, agreynge to that which is written. He that gaddered moche, had never the more aboundaunce, and he that gaddered lytell had never the lesse. Thankes be vnto god, which put in the hert of Titus the same good mynde toward you. For he accepted the request yee rather he was so well willynge
(5) that of his awne accorde came vnto you.

D

We haue sent with him that brother whose laude is in the gospell thorow out all the congregacions: and not so only, but is also chosen of the congregacions to be a felowe with vs in oure iorney concerninge this benivolence that is ministred by vs vnto the prayse of the lorde, and to stere vp youre prompt mynde.

(10) For thys we eschue, that eny man shuld rebuke vs in this plenteous distribution that is ministred by vs, and therfore make provision for honest thynges, not in the sight of god only, but also in the sight of men.

We have sent with them a brother of oures whom we have ofte tymes proved diligent in many thynges, but now moche more diligent. The great
(15) confidence which I have in you: hath caused me this to do: partly for Titus sake which is my felowe and helper as concernynge you, partly because of other which are oure brethren, and the messengers of the congregacions, and the glory of Christ. Wherefore shewe vnto them the proffe of youre love, and of the reioysynge that we have of you, that the congregacions maye se it.

The. ix. Chapter.

A

(20) Of the ministrynge to the saynctes, it is but superfluous for me to write vnto you: for I knowe youre redynes of minde, wherof I bost my silfe vnto them of Macedonia, and saye that Achaia was prepared a yere a goo, and youre ferventnes hath provoked many. Never thelesse yet have I sent these brethren, lest oure reioysynge over you shuld be in vayne in this behalfe, and that ye (as
(25) I have sayd) prepare youre selues, lest paraventure yf they of Macedonia come with me and fynde you vnprepared, the boost that I made in this matter, shuld be a shame to vs: I saye not vnto you.

Folio
cclxvii.

B

Wherefore I thought it necessary to exhort the brethren, to come before honde vnto you forto prepare youre good blessinge promysed a fore, that it

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Line (2) ...had neverthelesse.
(4) ...accepted ourrequest.
(5) ...that he of his awne accorde...
(8) ...as concerninge...

Line (10) And thys we eschue...inthis abound-
aunce,
(11) ...and make provision...

myght be redy: so that it be a blessinge, and not a defraudinge. + This yet remember, howe that he which soweth lytell, shall reepe lytell: and he that soweth plenteously shall reepe plenteously. And let every man do accordynge as he hath purposed in his herte, not groudgyngly, or of necessite. For god loveth

(5) a chearfull geuer.

God is able to make you ryche in all grace that ye in all thynges havynge sufficient vnto the vttmoste, maye be ryche vnto all manner good workes, as it is written: He that sparsed abroad and hath geven to the povre, his rightewesnes remaineth for ever. He that fyndeth the sower seed, shall minister breed for

(10) fode, and shall multiplie youre seed and increace the frutes of youre rightewesnes: that on all parties, ye maye be made ryche in all synglenes, which causeth thorowe vs, thanks gevyng vnto god.

For the office of this ministracion, not only supplieth the nede of the sayntes: but also is aboundaunt herein, that for this laudable ministryng, thanks myght

(15) be geven to god of many, whiche prayse god for the obedience of youre professynge the gospell of Christ, and for youre synglenes in distributyng to them and to all men: and in their prayers to God for you, longe after you, for the aboundaunt grace of God geven vnto you. Thanks be vnto God for his vn speakeable gyft.

The. x. Chapter.

I Paule my silfe beseche you by the mekenes and softnes of Christ, which when I am present amonge you, am of no reputacion, but ambolde towarde youbeinge absent. I besech you that I nede not to be bolde when I am present (with that same confidence, wher with I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. Neverthelesse though

(25) we walke compassed with the fleshe, yet we warre not fleshlye For the weapens of oure warre are not carnall thinges, but thynges myghty in god to cast doune stronge holdes, wherwith we overthrowe ymaginacyons, and every hie thyng that exalteh^t it silfe agaynst the knowledge of god and bryng into captivite all vnderstondynge to the obedience of Christ, and are redy to take

Line (8) He hath sparsed abroad...

(15) ...for youre obedience in knowledg-
ynge the gospell...

Line (19) ...ineffable gyfte.

vengeaunce on all disobedience, when youre obedience is fulfilled. Loke ye on thynges after the vtter apparence?

C

Folio
cclxviii.

Yf eny man trust in him silfe that he is Christis, let the same also conside
of him silfe, that as he is Christis, even so are we Christes. And though I shuld
(5) bost my silfe somewhat moare of oure auctorite which the lorde hath geuen vs
to edifie and not to destroye you, it shulde not be to my shame. This saye I,
lest I shuld seme as though I went a bout to make you a frayde with letters. For
the pistles (sayth he) are sore and stronge: but his bodyly presence is weake, and his
speache rude. Let him that is soche thynke on this wyse, that as we are in wordes
(10) by letters when we are absent, soche are we in dedes when we are present.

D

ephe. iiii. b.

For we cannot fynde in oure hertes to make oure selves of the nombre of
them, or to compare oure selves to them, which laude them selves neuerthelesse
whill they measure them selves with them selves, and compare them selves with
them selves, they vnderstonde nought. But we wyll not reioyce above measure:
(15) but accordynge to the quantitie of the measure which god hath distributed vnto
vs, a measure that reacheth even vnto you. For we stretche uot^t out oure selves
beyonde measure as though we had not reached vnto you. For even vnto you
have we come with the gospell of Christ, and we bost not oure selves out of
measure in other mens labours. Ye andwe hope, when youre fayth is increased
(20) amonge you, to be magnified acordynge to oure measure more largely, and to
preache the gospell in those regions which are beyonde you: and not to reioyce
of that which is by a nother mans measure prepared all redy. Let him that
reioyseth, reioyce in the lorde*. For he that prayseth him silfe, is not alowed:
but he whom the lorde prayseth.

* Le
man
intha
dyed
and
the h
of hi
work

The. xi. Cha.

A

(25) Wolde to god, ye coulde suffre me a lytell in my folysshnes: yee, and I
praye you forbear me. For I am gelous over you with godly gelousy. For I
coupled you to one man, to make you a chaste virgen to Christ. But I feare lest
as the serpent begyled Eve, thorow his sutteltie, even so youre wittes shuld be
corrupte from the singlenes that is in Christ. For if he that commeth preache

We l
mari
Chri
not t
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another Iesus then hym whom we preached: or if ye receave another sprete then that which ye have receaved: other another gospell then that ye have receaved, ye myght right wel have bene content.

I suppose that I was not behynde the chefe apostles. Though I be rude in
(5) speakynge, yet I am not so in knowledge. How be it amonge you we are
B known to the vtmost what we are in all thynges. Did I therin synne, be cause
I submitted my silfe, that ye myght be exalted, and because I preached to you the
gospell of God fre? I robbed other congregacions, and toke wages of them, to
do youservice with all. And when I was present with you and had nede, I was
(10) greuous to no man for that which was lackynge vnto me, the brethren which
came from Macedonia, supplied: and in all thynges I kept my silfe that I shuld
not be greuous to you: and so will I kepe my silfe.

Yf the trueth of Christ be in me, this icioysynge^t shall not be taken from me
C in the regions of Achaia. Wherefore? Be cause I love you not? God knoweth.

o cclxix. (15) Neverthelesse what I doo, that will I do, to cut awaye occasion from them which
desyre occasion, that they myght be founde lyke vnto vs in that wherin they
D reioyce. For these falce apostles are disceatefull workers, and fassion them selves
lyke vnto the apostles of Christ. And no marvayle, for satan him silfe is chaunged
into the fassion of an angell of light. Therfore it is no great thyng, though his
(20) ministers fassion them selves as though they were the ministers of rightewesnes:
whose ende shalbe acordynge to their dedes.

I saye agayne, lest eny man thynke that I am folishe: or els even now take
me as a fole, that I maye bost my silfe a lytell. That I speake, I speake it not after
the wayes of the lorde: but as it were folysshly, whill we are now come to
(25) bostynge. Seynge that many reioyce after the flesshe I will reioyce also. For ye
E suffre foles gladly, be cause that ye youre selves are wyse. For ye suffre even if
a man brynge you into bondage*: yf a man devoure: yf a man take: yf a man
exalt hym silfe: yf a man smyte you on the face. I speake as concernynge
rebuke, as though we had bene weake.

(30) How be it wherin soever eny man dare be bolde (I speake folisshly) I dare
be bolde also They are Ebrues, so am I: They are Israelites, even so am I. They
are the seede of Abraham, even so am I. They are the ministers of Christ

* To moche
mekenes and
obedience is
not alowed
in the
kyngedome
of god but
all must be
accordinge to
knowledge.

acto. xvj.
ac. xiiij. c
ac. xxvij

F

(I speake as a fole) I am moare: In labours moare abundant: In strypes above measure: In preson more plenteously: In deeth ofte. Of the Iewes five tymes receaved I every tyme. xl. strypes saue one. Thyrse was I beten with roddes. I was once stoned. I suffered thyrse shipwracke. Nyght and daye have I bene
(5) in the depe of the see. In iorneyinge often: In paret of waters: In paret of robbers: In ieopardies of myne awne nacion: In ieopardies amonge the hethen. I have bene in paret in cities, in paret in wildernes, in paret in the see, in paret amonge falce brethren, in laboure and travayle, in watchynge often, in honger, in thirst, in fastynges often, in colde and in nakednes.

(10) And besyde the thynges which outwardly happen vnto me, I am combred dayly, and do care for all congregacions. Who is sicke, and I am not sicke? Who is hurte in the fayth and my hert burneth not? Yf I must nedes reioyce, I will reioyce of myne infirmities.

The. xii. Chapter.

A

The God and father of oure lorde Iesus Christ, which is blessed for ever-
(15) more, knoweth that I lye not + In the cite of Damascon, the governer of the people vnder kynge Aretas, layde watche in the cite of the Damascens, and wolde have caught me, and at a wyndowe was I let doune in a basket thorowe the wall, and so scaped his hondes.

act. ix. d.

act. ix. a.

Folio cclxx.

It is not expedient for me no dout to reioyce. Neverthelesse I will come to
(20) visions and revelacions of the lorde. I knowe a man in Christ above. xiiii. yeares agone (whether he weare in the body I cannot tell, or whether he were oute of the body I cannot tell, god knoweth) which was taken vp into the thyrd heven. And I knowe the same man (whether in the body, or out of the body, I cannot tell god knoweth) howe that he was taken vp into paradise, and hearde wordes
(25) not to be spoken, which no man can vtter. Of this man will I reioyce, of my silfe will I not reioyce, except it be of myne infirmities. And yet though I wolde reioyce, I shuld not be a fole: for I wolde saye the trouthe. Neverthelesse I spare, lest eny man shuld thynke of me above that he seith me to be, or heareth of me.

B

And lest I shuld be exalted out of measure thorow the a boundance of

Line (3) ...every tyme xl. strypes, one excepte. Line (14) God the father of oure lorde Iesus Christ,
(10) Besyde the thynges... (26) ...infirmities: and though...
(11) ...and care for all... (27) ...for I will saye the trueth.

C revelations, ther was geven vnto me vnquyetnes of the flesshe, the messenger of Satan to buffet me: be cause I shuld not be exalted out of measure For this thyng besought I the lorde thryse, that it myght departe from me. And he sayde vnto me: my grace is sufficient for the. For my strength is made perfect thorow
(5) weaknes. Very gladly therfore will I reioyce of my weaknes, that the strength of Christ maye dwell in me. Therfore have I delectacion in infirmities, in rebukes, in nede, in persecucions, in anguyshe, for Christis sake. For when I am weake, then am I stronge.

I am made a fole in bostynge my silfe. Ye have compelled me: I ought to
(10) have bene commended of you. For in nothinge was I inferior vnto the chefe apostels, Though I be nothyng, yet the tokens of an apostle were wrought amonge you with all pacience: with signes, and wonders, and myghty dedes. For what is it wherin ye were inferiors vnto other congregacions except it be therin that I was not grevous vnto you. Forgeve me this wronge done vnto you.
(15) Beholde now the thyrde tyme I am redy to come vnto you: and yet will I not be grevous vnto you. For I seke not youre, but you. Also the children ought not to laye vp for the fathers and mothers: but the fathers and mothers for the children.

I will very gladly bestowe, and wilbe bestowed for youre soules: though the moare I love you, the lesse I am loved agayne. But be it that I greved you
(20) not: never the lesse I was crafty and toke you with gile. Did I pill you by eny of them which I sent vnto you? I desyred Titus, and with him I sent a brother. Did Titus defraude you of eny thyng? walked we not in one sprete? walked we not in lyke steppes? Agayne, thynke ye that we excuse oure selves? We speake in Christ in the sight of God.

E (25) But we do all thynges dearly beloved for youre edifyinge. For I feare lest it come to passe, that when I come, I shall not fynde you soche as I wolde: and I shalbe founde vnto you soche as ye wolde not: I feare lest ther befounde amonge you debate, envyinge, wrath stryfe, backbytynges, whisperynges, swellynges and discorde. I feare lest when I come agayne, God brynge me lowe
(30) amonge you, and I be constrayned to bewayle many of them which have synned all redy, and have not repented of the vncleannes, fornicacion and wantannes which they haue committed.

Paule proueth by his signes that his auctorite was as great as the auctorite of the hie Apostles.

Line (1) ...geven vnto me of god...

(15) ...nether will I begreuous...

(28) ...amonge you lawynge,

Line (29) ...swellynges, and debate.

(31) ...the vncleannes, and fornicacion,

The. xiii. Chapter.

A
dut. xix.
ma. xvii.
io. viij. cj.
hebre. x c

Now come I the thyrd tyme vnto you In the mouth of two or thre witnesses shall every thinge stonde. I tolde you before, and tell you before: and as I sayde when I was present with you the seconde tyme, so wryte I now beyng absent, to them which in tyme past have synned, and to all other: that if I come (5) agayne, I will not spare, seyng that ye seke experience of Christ which speaketh in me, which amonge you is not weake, but is myghty in you. And verely though it came of weaknes that he was crucified, yet liveth he thorow the power of God. And we no dout are weake in him: but we shall live with him, by the myght of God amonge you.

B (10) Prove youre selves whether ye are in the fayth or not. Examen youre owne selves: knowe ye not youre awne selves, how that Iesus Christ is in you excepte ye be castawayes? I trust that ye shall knowe that we are not castawayes. I desyre before God that ye do none evyll, not that we shuld seme commendable: but that ye shuld do that which is honest: and let vs be counted as leawde per-

C (15) sones. We can do no thinge agaynst the trueth, but for the trueth. We are glad when we are weake, and ye stronge. This also we wisse for, even that ye were perfect. Therefore write I these thinges beyng absent, lest when I am present, I shuld vse sharpenes accordinge to the power which the Lorde hath geven me, to edifie, and not to destroye.

D (20) Finallye brethren fare ye well, be perfect, be of good comforte, be of one mynde, lyve in peace, and the God of love and peace, shalbe with you. Grete one another in an holy kysse. All the saynctes salute you. The grace of oure Lorde Iesus Christ, and the love of God, and the fellowship of the holy goost, be with you all. Amen

The seconde epistle to the Corinthians.

Sent from Philippos a citie in Macedonia, by Titus and Lucas.

Line (2) ...shall every wordestonde...tell you
before, as I sayde...
(4) Yf I come agayne,
(8) ...by the myght that god gave vs to
you warde.

Line (20) Furthermore brethren...
(22) The faveour of oure lorde Iesus Christ,
Colophon. The secondepistle...

THE PROLOGE VPON THE EPISTLE OF S. PAUL TO THE GALATHYANS

As ye reade. Act. xv. how certen came from Ierusalem to Antioche and vexed the disciples there, affirmynge that they coulde not be saued except they were circumcised.

Euen so after Paule had conuerted the Galathyans and coupled them to
(5) Christ, to trust in him onely for the remission of synne, and hope of grace and saluacion, and was departed: therecame false apostles vnto them (as vnto the Corinthians, and vnto all places where Paule had preached) and that in the name of Peter, Iames and Ihon, whome they called the hie Apostles, and preached circumcision and the keepinge of the lawe, to be saued by and mynished
(10) pauls auctorite.

To the confoundynge of those, Paule magnifieth his office and Apostleship in the two fyrst chapters and makethhim selfe equall vnto the hye Apostles, and concludeth that euery man must be iustified with oute deseruynges, with oute workes, and with out helpe of the lawe: but alone by Christ.

(15) And in the thyrde and fourth, he proueth the samewith scripture, examples and symylitudes, and sheweth that the lawe is cause of more synne and bringeth the curse of god vpon vs, and iustifieth vs not: but that iustifyinge cometh by grace promysed vs of God thorow thedeseruinge of Christ, by whome (if we beleue) we are iustified with oute helpe of the workes of the lawe.

(20) And in the. v. and. vj. he exhorteth vnto the workes ofloue which folowe fayth and iustifyinge. So that in all his epistle he obserueth this order. Fyrst he preacheth the dampnacion of the lawe: then the iustifyinge of fayth, and thyrldy the workes of loue. For on that condycion that we loue and worke, is the mercie geuen vs.

THE EPISTLE OF S. PAUL VNTO THE GALATHYANS

The fyrst Chapter.

A Paul an Apostle, not of men, nether by man, but by Iesus Christ, and by God the father which raysted him from deeth: and all the brethren which are with me.

Vnto the congregacions of Galacia.

(5) Grace be with you and peace from God the father, and from oure Lorde Iesus Christ, which gave him selfe for oure synnes, to deliver vs from this present evyll worlde, thorow the will of God oure father, to whom be prayse for ever and ever. Amen.

B I marvayle that ye are so sone turned from him that called you in the grace
(10) of Christ, vnto another gospell: which is nothinge els, but that ther be some which trouble you, and intende to pervert the gospell of Christ. Neverthelesse though we oure selves, or an angell from heven, preache eny other gospell vnto you then that which we have preached vnto you, holde him as a cursed. As I sayde before, so saye I now agayne, yf eny man preache eny other thinge vnto
(15) you, then that ye have receaved, holde him accursed. Preache I mannes doctrine or Godes? Ether go I about to please men? If I stodyed to please men, I were not the servaunt of Christ.

C + I certifie you brethren, that the gospell which was preached of me, was not after the manner of men, nether receaved I it of man, nether wost I taught it:
(20) but receaved it by the revelacion of Iesus Christ. For ye have hearde of my conversacion in tyme past, in the Iewes wayes, how that beyonde measure I persecuted the congregacion of God, and spoyled it: and prevayled in the Iewes laye†, above many of my companions, which were of myne awne nacion, and was a moche more fervent mayntener of the tradicions of the elders.

olio
lxxiii.

(25) But when it pleased God, which seperated me from my mothers wombe, and called me by his grace, forto declare his sonne by me, that I shuld preache

Paul, though he came longe after the apostles, yet had he not his auctorite of Peter or of anye that went before him. Nether brought he with him letters of recommendation or bulles of confirmation. But the confirmation of his apostleship was the worde of god conscience of men and the power of the spirite that testified with him by miracles and manifolde gyftes of grace.

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1525

Line (4) Vnto thecongregacion off Galacia.

(7) ...prayse for ever Amen.

(15) Seke I nowethe favcours offmen, or off God?

Line (20) ...of Iesus Christ. ye have herde of my conversacion in tymes past...

(23) ...and moche more fevently† mayntayned the tradicions of the elders.

D

him amonge the hethen: immediatly I commened^t not of the matter with flesshe and bloud, nether returned to Ierusalem to them which were Apostles before me: but went my wayes into Arabia, and came agayne vnto Damasco. Then after thre yeare I returned to Ierusalem to se Peter, and abode with him. xv. (5) dayes, no nother of the Apostles sawe I, save Iames the Lordes brother. The thinges which I write, beholde, God knoweth I lye not.

After that I went into the costes of Siria and Cilicia: and was vnknownen as touchinge my person, vnto the congregacions of Iewrye, which were in Christ. But they hearde only, that he which persecuted vs in tyme past, now preacheth (10) the fayth which before he destroyed. And they glorified God on my behalffe.

The. ii. Chapter.

A

Then. xiiii. yeares after that, I went vp agayne to Ierusalem with Barnabas, and toke with me Titus also. Ye and I went vp by revelacion, and commened^t with them of the Gospell which I preache amonge the gentyls: but apart with them which were counted chefe, lest it shuld have bene thought that I shuld (15) runne or had runne in vayne. Also Titus which was with me, though he were a Greke, yet was not compelled to be circumcised, and that because of incommers beyng fals brethren, which came in amonge other to spye out oure libertie which we have in Christ Iesus, that they might bringe vs into bondage. To whom we gave no roume, no not for the space of an houre, as concerninge to be (20) brought into subieccion: and that because that the trueth of the gospell myght continue with you.

B

dut. x. d.
ij. pa. xix
iob. xxxiii.
sap. vj. b.
rom. ij. b.
ephe. vj. b
coll. iij. b.
act. x. e.
j. petr. j. c

Of them which seme to be great (what they were in tyme passed it maketh no matter to me: God loketh on no mans person) neverthelesse they which seme great, added nothyng to me. But contrary wyse, when they sawe that the gos- (25) pell over the vncircumcision was committed vnto me, as the gospell over the circumcision^{*} was vnto Peter: for he that was myghty in Peter in the Apostleshippe over the circumcision, the same was myghty in me amonge the gentyls: and therefore when they perceaved the grace that was geven vnto me, then Iames, Cephas and Iohn, which semed to be pilers, gave to me and Barnabas the

Pauls gospell was not confirmed by the auctorite of man: but by the myracles of the spirite

Paule defendeth the libertie of the gospell.

Paule is of as hie auctorite as Peter Iames or Iohn.

* Circumcision are the Iewes and vncircumcision are the gentyles.

Line (4) ...to Ierusalem vnto Peter...
(7) ...into the costes of Siria and Cicill:
(10) ...glorified god in me.
(12) ...and I went by revelacion,
(14) ...which are counted...
(26) (For he that...the gentyls)

Line (28) ...and as sone as Iames, Cephas, and Iohn, which semed to be pillares, perceaved the grace thatt was geven vnto me, they gaveto me and Barnabas their hondes,

ryght hondes, and agreed with vs, that we shuld preache amonge the Hethen, and they amonge the Iewes: warnynge only that we shulde remember the poore. Which thinge also I was diligent to do.

C And when Peter was come to Antioche, I withstode him in the face, for he
(5) was worthy to be blamed. For yerr that certayne came from Iames, he ate with the gentyls. But when they were come, he withdrew and separated him selfe, fearinge them which were of the circumcision. And the other Iewes dissembled lyke wyse, in so moche that Barnabas was brought into their simulacion also.
iiii. But when I sawe, that they went not the ryght waye after the trueth of the
(10) gospels, I sayde vnto Peter before all men, yf thou beyng a Iewe, livest after the manner of the gentyls, and not as do the Iewes: why causest thou the gentyls to live as do the Iewes? We which are Iewes by nature, and not synners of the gentyls, knowe that a man is not iustified by the dedes* of the lawe†: but by the fayth of Iesus Christ. And therefore we have beleved on Iesus Christ, that
D (15) wemyght be iustified by the fayth of Christ, and not by the dedes of the lawe: because that by the dedes of the lawe no flesshe shalbe iustified.

Yf then whill we seke to be made rightewes by Christ, we oure selves are founde synners, is not then Christ the minister of synne? God forbyd. For yf I bylde agayne that which I destroyed: then make I my selfe a treaspaser. But
(20) I thorow the lawe ame deed to the lawe: that I myght live vnto God. I am crucified with Christ. I live verely: yet now not I, but Christ liveth in me. For the lyfe which I now live in the flesshe, I live by the fayth of the sonne of God, which loved me, and gave him selfe† for me. I despyse not the grace of God. For if rightewesnes come of the lawe, then Christ dyed in vayne.

The. iii. Chapter.

A (25) O folisshe Galathyans: who hath bewitched you, that ye shuld not beleve the trueth? To whom Iesus Christ was described before the eyes, and amonge you crucified. This only wolde I learne of you: receaved ye the sprete by the dedes of the lawe, or els by preachinge of the faith? Are ye so vnwyse, that after ye have begonne in the sprete, ye wolde nowe ende in the flesshe? So many

Paule rebuketh peter in the face.
* Dedes of the lawe iustifienot: but fayth iustifieth.
The lawe vtterethmy synne and dampnacion, and maketh me fle to Christ for mercie and lyfe. As the lawe rored vnto me that I was dampned for my synnes: so fayth certifieth me that I am forgiven and shall lyue thorow Christ.

Line (4) When Peter...
(12) ...to folowe the Iewes?
(14) ...and we have beleved...

Line (16) ...be cause that noo flesshe shalbe iustified by the dedes of the lawe.
(21) The lyfe which...
(24) ...then is Christ deed in vayne.

gen. xxv.
rom. iiii a
iaco. ij. d

B
gen. xxij
cccle. xxiiij.

Folio
cclxxv.

C

D

things there ye have suffred in vayne, if that be vayne. Which ministered to you the sprete, and worketh myracles amonge you, doth he it thorow the dedes of the lawe, or by preachinge of the fayth? Even as Abraham beleved God, and it was asscribed to him for rightewesnes. Vnderstonde therfore, that they which (5) are of fayth, the same are the chyldren of Abraham.

For the scripture sawe afore honde, that God wolde iustifie the hethen thorow fayth, and therfore shewed before honde glad tydings vnto Abraham: In the shall all nacions be blessed. So then they which be of fayth, are blessed with faythfull Abraham. For as many as are vnder the dedes of the lawe, are (10) vnder malediccion. For it is written: cursed is every man that continueth not in all things which are written in the boke of the lawe, to fulfill them. That no man is iustified by the lawe in the sight of God, is evident. For the iuste shall live by fayth. The lawe is not of fayth: but the man that fulfilleth the things con-
tayne in the lawe (shall live in them). But Christ hath delivered vs from the (15) curse of the lawe, and was made a cursed* for vs. For it is written: cursed is every one that hangeth on tree, that the blessinge of Abraham might come on the gentyls thorow Iesus Christ, and that we might receave the promes of the sprete thorow fayth.

Brethren I will speake after the manner of men. Though it be but a (20) mans testament, yet no man despiseth it, or addeth eny thing ther to when it is once alowed. + To Abraham and his seed were the promes made. He seyeth not, in the seedes as in many: but in thy sede, as in one, which is Christ. This I saye, that the lawe which beganne afterwarde, beyonde. iiii. C and. xxx. yeares, doth not disanull the testament, that was confermed afore of God vnto (25) Christ ward, to make the promes of none effect. For yf the inheritaunce come of the lawe, it commeth not of promes. But God gave it vnto Abraham by promes.

Wherefore then serveth the lawe? The lawe was added because of transgression (tyll the seed cam to which the promes was made) and it was ordeyned by angels in the honde of a mediator. A mediator is not a mediator of one. But (30) God is one. Ys the lawe then agaynst the promes of God? God forbid. Howbeit ther had bene a lawe geven which coulede have geven lyfe: then no doute rightewesnes shuld have come by the lawe. But the scripture concluded all

The lawe
cursseth: but
fayth blesseth
(For fayth)
onlye make
the con-
science alye

* Christ w:
accursed fo
oure sakes.
that is he
was punys-
shed and
slayne for
oure synne

The lawe.

The lawe
geueth no
lyfe but
threateneth
deeth.

Line (1) ...thynges yehave suffred in vayne. Yf
it beso that ye have suffered in vayne.
(5) ...off fayth, are the children...
(6) Thescripture...
(7) ...fayth, and shewed...
(14) ...the lawe, shallive in them. Christ
hath delivered vs...

Line (15) (for it, ... on tree)
(17) ...Iesus Christ, that wemight...
(22) ...in thy seedes as in many:
(24) ...that was confermed of god...
(28) (till the seede cam vnto which seede
thepromes was made)
(30) God forbid. Yff there had...

things vnder synne, that the promes by the fayth of Iesus Christ shuld be geuen vnto them that beleve. Before that fayth cam, we were kept and shut vp vnder the lawe, vnto the fayth which shuld afterwarde be declared.

Wherefore the lawe was oure scolemaster vnto the tyme of Christ, that we (5) might be made rightewes by fayth. But after that fayth is come, now are we no lengervnder a scolemaster. For ye are all the sonnes* of God, by the fayth which is in Christ Iesus. For all ye that are baptised, have put on Christ. Now is ther no lewe nether gentyle: ther is nether bonde ner fre: ther is nether man ner woman: but ye are all one thinge in Christ Iesu. Yf ye be Christes, then are ye (10) Abrahams seed, and heyres by promes.

* Fayth maketh vs sonnes and of the nature of christ, and bindeth eche to haue other in the same reuerence that he hath Christ.

The. iiii. Chapter. +

A And I saye that the heyre as longe as he is a chylde, differth^t not from a servaunt, though he be Lorde of all, but is vnder tuters and governors, vntill the tyme appoynted of the father. Even so we, as longe as we were chyl dren, were in bondage vnder the ordinaunces of the worlde. But when the tyme was full (15) come, God sent his sonne borne of a woman and made bonde vnto the lawe, to redeme them which were vnder the lawe: that we thorow eleccion myght receave the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the sprete of his sonne in to oure hertes, which cryeth Abba father. Wherefore now, thou art not a servaunt, but a sonne. Yf thou be (20) the sonne, thou arte also the heyre of God thorow Christ. +

B Notwithstandinge, when ye knewe not God, ye dyd service vnto them, which by nature were no goddes. But now seinge ye knowe god (yee rather are knowen of God) how is it that ye tourne agayne vnto the weake and bedgarly^t cerimonies, whervnto agayne ye desyre afresshe to be in bondage? (25) Ye observe dayes, and monethes, and tymes, and yeares. I am in feare of you, lest I have bestowed on you laboure in vayne.

Bedgarlye^t ceremonies.

Infirmite and temptation are persecution, rebuke, and the crosse.

Brethern I besech you, be ye as I am: for I am as ye are. Ye have not hurte me at all. Ye knowe, how thorow infirmite of the flesshe, I preached the gospell vnto you at the fyrst. And my temptacion which I suffered by reason of my

Line (7) ...have put Christ on you.
(8) ...no lewe, nether greke:
(9) ...forall are one thyng in...
(14) ...vnder the ordinations...
(16) ...shulde receave...
(19) ...artesthou not a servaunt,

Line (22) ...by nature were not goddes:
(25) ...ye observe the dayes, ...and yeares.
I feare off you...
(27) ...hurte me. Ye knowe wele howe that...
(29) ...of the flesshe,

fleshe, ye despysed not, nether abhorred: but receaved me as an angell of god: ye as Christ Iesus. How happy were ye then? for I beare you recorde that yf it had bene possible, ye wolde have plucked out youre awne eyes, and have geven them to me. Am I therfore become youre enemie, because I tell you the truth?

C (5) They are gelous over you amysse. Ye, they intende to exclude you, that ye shuld be feruent to them warde. It is good alwayes to be fervent, so it be in agood thinge, andnot only when I am present with you.

My littel children (of whom I travayle in birth againe vntill Christ be fassioned in you) I wolde I were with you now, and coulede chaunge my voyce:

(10) for I stonde in a doute of you

gene. xvj
gen. xxj.

Tell me ye that desyre to be vnder the lawe have ye not hearde of the lawe? + For it is written that Abraham had two sonnes, the one by a bonde mayde, the other by a fre woman. Yee and he which was of the bonde woman was borne after the fleshe: but he which was of the fre woman, was borne by promes.

(15) Which thinges betoken mystery. For these wemen are two testamentes, the one from the mounte Sina, which gendreth vnto bondage, which is Agar. For mounte Sina is called Agar in Arabia, and bordreth vpon the citie which is now Ierusalem, and is in bondage with her chyldren.

D
esa. lv.

But Ierusalem, which is above, is fre: which is the mother of vs all. For it is (20) written: reioyce thou baren, that bearest no chyldren: breake forthe and crye, thou that travelest not. For the desolate hath many moo chyldren then she which hath an husband. Brethren we are after the maner of Isaac, chyldren of promes. But as then he that was borne carnally, persecuted him that was borne spiritually. Even so is it now. Neverthelesse what sayth the scripture: put

rom. ix. b

gen. xxj. a

(25) awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. So then brethren we are not chyldren of the bonde woman: but of the fre woman. +

The. v. Chapter.

A

Stond fast therfore in the libertie wher with Christ hath made vs fre, and wrappe not youre selves agayne in the yoke of bondage. Beholde I Paul saye

The libertie
and fredome
that we haue

folio
lxxvii.

u. ix. d.
at. xxxj
ar. xij. c
m. xlii.
co. ij. b.
pet. ij. c.

B

C

D

vnto you, that yf ye be circumcised, Christ shall proffit you nothinge at all. I testifie agayne to every man which is circumcised that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustified by the lawe, and are fallen from grace. We loke for and hope in the sprite, to be iustified
(5) thorow fayth. For in Iesu Christ, nether is circumcision eny thinge worth, nether yet vncircumcision, but faith* which by love is mighty in operacion. Ye did runne well: who was a let vnto you, that ye shuld not obey the trueth? Even that counsell that is not of him that called you. A lytell leuen doth leuen the whole lompe of dowe.

(10) + I have trust towarde you in the Lorde, that ye wyll be none other wyse mynded. He that troubleth you shall beare his iudgement, what soever he be. Brethren yf I yet preache circumcision: why do I then yet suffre persecucion? For then had the offence which the crosse geveth, ceased. I wolde to God they were seperated from you which trouble you. Brethren ye were called in to
(15) libertie* only let not youre libertie be an occasion vnto the flesshe, but in love serve one another. For all the lawe is fulfilled in one worde, which is this: thou shalt love thyne neighbour as thy selfe. Yf ye byte and devoure one another: take hede lest ye be consumed one of another.

+ I saye walke in the sprete, and fulfill not the lustes of the flesshe. For the
(20) flesshe lusteth contrary to the sprete, and the sprete contrary to the flesshe. Tese^t are contrary one to the other, so that ye cannot do that which ye wolde. But and yfye be ledde of the sprete, then are ye not vnder the lawe. The dedes of the flesshe are manyfest, whiche are these, advoutrie, fornicacion, vncleannes, wantannes, ydolatrie, witchecraft, hatred, variaunce, zeale, wrath, stryfe, sedicion,
(25) sectes, envyinge, murther, dronkennes, glottony, and soche lyke: of the which I tell you before as I have tolde you in tyme past, that they which commit soche thinges, shall not inherite, the kyngdome of God. But the frute* of sprete is, loue, ioye, peace, longesufferinge, gentlenes, goodnes, faythfulnes, meknes, temperance. Agaynst suche ther is no lawe. They that are Christis, have
(30) crucified the flesshe with the appetites and lustes: + Yf we lyve in the sprete, let vs walke in the sprete. Let vs not be vayne glorious, provokinge one another, and envyinge one another.

in Christ ought euery man to stondeby.

* Fayth which-worketh thorow loue is the true fayth and all that god requireth of vs

* christes lybertie is alybertie of conscience and not of the flesshe.

Flesshe and spirite fight together.

Dedes of the flesshe To committe soche dedes maketh vs vnder the dampnacion of the lawe.

* the frute of the sprete.

These dedes testifie that we are not vnder the dampnacion of the lawe.

Line (4) We lokefor and hope to be iustified by the sprete which commeth of fayth.
(10) ...towarde you in god,
(14) ...were sondred from you...

Line (24) ...hatred, lawynge, ...sedicion, partekynges,
(27) ...shall notbe the inheritours of the kyngdom of God:

The. vi. Chapter.

The dutie of
euerye
christen man

★ The
couenaunt of
mercie in
christ is
made onely
to them that
wyll worke.

★ Nothyng
helpeth saue
to be a new
creature.

A Brethren, yf eny man be fallen by chaunce into eny faute: ye which are spirituall helpe to amende him, in the sprete of meknes: consyderynge thy silfe, lest thou also be tempted. Beare ye one anothers burthen and so fulfill the lawe of Christ. If eny man seme to him silfe that he is somewhat when in dede he is
(5) nothyng, the same deceaveth hym silfe in his ymaginacion. Let every man prove his awne worke, and then shall he have reioysinge in his awne silfe, and not in another For every man shall beare his awne burthen.

j. co. iij. b.

B Let him that is taught in the worde minister vnto him that teacheth him in all good things. Be not deceived*, God is not mocked. For what soever a man
(10) soweth, that shall he reepe. He that soweth in his flesshe, shall of the flesshe reepe corrupcion. But he that soweth in the sprete, shall of the sprete reepe lyfe everlastinge. Let vs not be wery of well doynge. For when the tyme is come, we shall reepe with out werines. Whill we have therfore tyme, let vs do good vnto all men, and specially vnto them which are of the housholde of fayth. -

Folio
cclxxviii.
ij. thes. iij.

C (15) Beholde how large a letter I have written vnto you with myne awne honde. As many as desyre with vtwarde apperaunce to please carnally, they constrayne you to be circumcised, only be cause they wolde not suffre persecucion with the crosse of Christ. For they them selves which are circumcised, kepe not the lawe: but desyre to have you circumcised, that they myght reioyce in youre flesshe.

(20) God forbyd that I shuld reioyce but in the crosse of oure Lorde Iesu Christ, wherby the worlde is crucified as touchinge me, and I as concerninge the worlde. For in Christ Iesu nether circumcision awayleth eny thinge at all nor vncircumcision: but a new creature*. And as many as walke accordinge to this rule, peace be on them, and mercy, and vpon Israel that pertayneth to God.

D (25) From hence forth, let no man put me to busynes. For I beare in my bodye the markes of the Lorde Iesu. Brethren the grace of oure Lorde Iesu Christe be with youre sprete. Amen.

Vnto the Galathyans written from Rome.

THE PROLOGE VPON THE EPISTLE OF S. PAUL TO THE EPHESIANS

In this pistle, and namely in the. iij. fyrst Chapters Paul sheweth that the Gospell and grace therof was foresene and predestinat of God from before the beginninge, and deserued thorow Christ, and now at the last sent forth that all men shuld beleue theron, therby to be iustified, made righteous, lyuinge and
(s) happie, and to bedelyuered from vnder the dampnacion of thelawe and captiuite of ceremonies.

And in the fourth he teacheth to auoyde tradicions and mennes doctrines, and to beware of puttynge trust in any thinge saue Christ, affirminge that he onlye is sufficient, and that in him we haue all thinges, and besyde him nede
(10) nothinge.

In the. v. and. vj. he exhorteth to exercise the fayth and to declare it abroade thorow good workes, and to auoyde synne, and to arme them with spirituall armour agaynst the deuell that they myght stonde fast in tyme of tribulacion and vnder the crosse.

THE PISTLE OF S. PAUL TO THE EPHESIANS

The fyrst. Chapter.

A

Paul an Apostle of Iesu Christ, by the will of God.

To the saynctes which are at Ephesus, and to them which beleve on Iesus Christ.

Grace be with you and peace from God oure father, and from the Lorde

(5) Iesus Christ.

*olio
lxxix.*

cor. j. a
pet. j. a.

Blessed be God the father of oure lorde Iesus Christ, which hath blessed vs with all maner of spirituall blessings in heavenly thynges by Chryst, accordynge as he had chosen vs in him, before the foundation of the worlde was layde, that we shuld be saintes, and without blame before him, thorow loue. And ordeyned (10) vs before thorow Iesus Christ to be heyres vnto him silfe, accordingeto the pleasure of his will, to the prayse of the glorie of his grace where with he hath made vs accepted in the beloved.

Predestina-
cion.

A

By whom we have redemption thorow his bloude euen the forgyuenes of synnes, accordynge to the riches of his grace, which grace he shed on vs (15) abundantly in all wisdom, and perceavaunce. And hath opened vnto vs the mistery* of his will accordinge to his pleasure, and purposed the same in hym silfe to have it declared when the tyme were full come, that all thynges, bothe the thynges which are in heven, and also the thynges which are in erthe, shuld be gaddered togedder, even in Christ: that is to saye, in him in whom we are (20) made heyres, and were therto predestinate accordynge to the purpose of him which worketh all thynges after the purpose of his awne will: that we which before beleved in Christ shuld be vnto the prayse of his glory.

Redempcion
is the for-
gyuenes of
synnes.

* Myserie
is secrete
councell.

predestina-
cion.

C

In whom also ye (after that ye hearde the worde of trueth, I meane the gospell of youre saluacion, wherin ye beleved) were sealed with the holy sprete (25) of promes, which is the earnest of oure inheritaunce, to redeme the purchased possession and that vnto the laude of his glory.

TMV

401

26

1525

Title. The epistle of paul...
Line (2) ...the saynctes at Ephesus,
(8) ...chosen vs in hym throwe love,
(9) ...with out blamein his sight. And
ordeyned vs before vntohim silfe that
we shulde be chosen to heyres throwe
Iesus Christ,
(11) ...of his glorious grace,

Line (13) ...blud, that is to saye the...
(15) ...wisdom, and prudency.
(21) ...that we shuldebe vnto thepraysse off
his glory, which before hoped in Christ.
(24) ...youre health, wherin ye beleved)
were sealed with that holysprete...
(26) ...possession purchased vnto the laude
of his glory.

D

Wherefore even I (after that I hearde of the fayth which ye have in the lorde Iesu, and love vnto all the saynctes) cease not to geve thankes for you, makynge mencion of you in my prayers, that the God of oure lorde Iesus Christ and the father of glory, myght geve vnto you the sprete of wisdome, and open to you (5) the knowledge of him silfe, and lighten the eyes of youre myndes, that ye myght knowe what that hope is, where vnto he hath called you, and what the riches of his glorious inheritaunce is apou the saintes, and what is the excedynge greatnes of his power to vs warde which beleve* accordynge to the workynge of that his mighty power, which he wrought in Christ, when he (10) raysted him from deeth, and set him on his right honde in heavenly thynges, above all rule, power, and myght and dominacion, and above all names that are named, not in this worlde only, but also in the worlde to come: and hath put all thynges vnder his fete, and hath made him aboue all thynges, the heed of the congregacion which is his body and the fulnes of him that filleth all in all thynges.

Where fayth to christ is, there is loue to all that are sanctified in his bloude.

Hope.

* Fayth is the worke of god onely, euen as was the raysinge vp of Christ.

The. ii. Chapter.

A
coll. ij. b.

(15) And hath quickened you also that were deed in treaspasse and synne, in the which in tyme passed ye walked, acordynge to the course of this worlde, and after the governer that ruleth in the ayer, the sprete that now worketh in the children of vnbelefe, amonge which we also had oure conversacion in tyme past, in the lustes of oure flesshe, and fullfilled the will of the flesshe and of the (20) mynde: and were naturally* the children of wrath, even as wel as other.

* We be all by nature the children of wrath and heyres of damnacion.

Folio
cclxxx.

A

But God which is rich in mercy thorow his greates love wherewith he loved vs, even when we were deed by synne, hath quickened vs together in Christ (for by grace are ye saved) and hath raysted vs vp together and made vs sitte together in heavenly thynges thorow Christ Iesus, for to shewe in tymes to come (25) the excedynge ryches of his grace, in kyndnes to vs warde in Christ Iesu. For by grace are ye made safe thorowe fayth, and that not of youre selues. For it is the gyfte of God, and commeth not of workes, lest eny man shuld bost him silfe. For we are his worckmanshippe, created in Christ Iesu vnto good workes, vnto the which god ordeyned vs before, that we shuld walke in them.

The promyses of mercye in Christes bloude, are made vs on that condition that we kepe the lawe and loue one another as christ loued vs.

Line (6) ...what thyngethat hope is,...and howe glorious the riches of his inheritaunce is...

(14) ...and fulnes of hym,
(17) ...the sprete that worketh...
(21) ...thorow the greates love...

Line (22) ...quickened vs with Christ...

(23) ...andwith hym hath raysted vs vppe, andwith hym hath made vs sitte in heeuenly thynges, thorowe Iesus Christ,
(25) ...to vs warde, thorowe Christ Iesus.

Wherefore remember that ye beyng in tyme passed gentyls in the flesshe, and were called vncircumcision to them which are called circumcision in the flesshe, which circumcision is made by hondes: Remember I saye, that ye were at that tyme with oute Christ, and were reputed aliantes from the commen
(5) welth of Israel, and were straungers from the testamentes* of promes, and had no hope, and were with out god in this worlde. But now in Christ Iesu, ye which a while agoo were farre of, are made nye by the bloude of Christ.

* The gentyles tyll christ came were not vnder the couenaunt of mercie: but the Iewes only.

For he is oure peace, whych hath made of both one, and hath broken doune the wall* that was a stoppe bitwene vs, and hath also put away thorow his
(10) flesshe, the cause of hatred (that is to saye, the lawe of commaundementes con-
D tayned in the lawe written) for to make of twayne one newe man in him silfe, so makynge peace: and to reconcile both vnto god in one body thorow his crosse, and slewe hatred therby: and came and preached peace to you which were a farre of, and to them that were nye. For thorow him we both have an
(15) open waye in, in one sprete vnto che^r father.

* Moses lawe, that was the wall and cause of hate betwene the Iewes and gentyles: is taken awaye. In whole^t stede is loue come, to loue one another as Christ loned^t vs.

+ Now therfore ye are no moare straungers and foreners: but citesyns with the saynctes, and of the housholde of god: and are bilt apon the foundation of the apostles and prophetes, Iesus Christ beyng the heed corner stone, in whom every bilynge coupled togedder, groweth vnto an holy temple in the lorde,
(20) in whom ye also are bilt togedder, and made an habitation for god in the sprete. -

Foundacion is the worde of God.

The. iii. Chapter.

For this cause I Paul am in the bondes of Iesus christ for youre sakes which are hethen: Yf ye have hearde of the ministracion of the grace of god which is geuen me to you warde. For by revelacion shewed he this mistery vnto me,
(25) as I wrote above in feawe wordes, wher by when ye rede ye maye knowe myne vnderstandynge in the mistery of Christ, which mistery in tymes passed was not opened vnto the sonnes of men, as it is now declared vnto his holy apostles and prophetes by the sprete: that the gentyls shuld be inheritous also, and of the same body, and partakers of his promis that is in Christ, by the meanes of the

Paule was an apostle to the hethen and learned his gospell bi reuelacion

Folio
cclxxxi.

Line (2) ...off them which are...
(5) ...and were freedefrom the testa-
mentes...
(9) ...the wall in the myddes, that was a...

Line (22) ...I Paul the servaunt of Iesus am in
bondes, For youre sakes which are
gentyls.
(26) ...in the ministry of Christ,

gospell, wherof I am made a minister, by the gyfte of the grace of god geuen vnto me thorow the workynge of his power.

B Vnto me the lest of all sayntes is this grace geuen, that I shuld preache amonge the gentyls the vnsearchable ryches of Christ, and to make all mense
(5) what the felyshippe of the mistery is, which from the begynnyng of the worlde hath bene hid in God which made all thynges thorow Iesus Christ, to the intent, that now vnto the rulars and powers in heven myght be knowen by the congregacion the many folde wisdome of god, accordinge to that eternall purpose, which he purposed in Christ Iesu oure lorde, by whom we are bolde to drawe
(10) nye in that trust, which we have by faith on him + Wherefore I desire that ye faynt not because of my trybulacions for youre sakes: which is youre prayse.

C For this cause I bowe my knees vnto the father of oure lorde Iesus Christ, which is father over all that ys called father In heven and in erth, that he wolde graunt you acordynge to the ryches of his glory, that ye maye be strenghted
(15) with myght by his sprete in the inner man, that Christmaye dwell in youre hertes by fayth*, that ye beyng rote and grounded in loue, myght be able to comprehend with all sayntes, what ys that bredth and length, depth and heyth: and to knowe what is the love of Christ, which love passeth knowledge: that ye might be fulfilled with all manner of fulnes which commeth of God.

(20) Vnto him that is able to do excedyng abundantly aboue all that we axe or thynke, accordynge to the power that worketh in vs, be prayse in the congregacion by Iesus Christ, thorowout all generacions from tyme to tyme Amen. +

The. iiii. Chapter. +

A I therfore which am in bondes for the lordes sake, exhorte you, that ye walke worthy of the vocation wherwith ye are called, in all humblenes of
(25) mynde, and meknes, and longe sufferynge, forbearinge one another thorowe love, and that ye be dyligent to kepe the vnitie of the sprete in the bonde of peace, beyng one body, and one sprete, even as ye are called in one hope of youre callinge. Let ther be but one lorde, one fayth, one baptim: one god and father of all, which is above all, thorow all and in you all.

rom. xij.
j. cor. xij.

* Where true faith in Christ is, ther is loue to thy ney-boure And faith and loue maketh vs vnderstonde all thynges. Fayth vnderstonde the secretes of god and the mercie that is geuen hir in Christ And loue knoweth hir dutie to hirney-boure, and can interpret all lawes and ordinaunces and knoweth how farre forth they are to be kept and when to be dispensed with.

Thelyuyng of a true beleuer.

One god
One lorde.
One fayth.
One baptyme

Line (1) ...geuen vnto me, after the workynge...
(4) ...and to geve light to all men, that they myght knowe what is the felyshippe of the mistery,

Line (8) ...accordynge to the eternall...
(11) ...myne adversities which I suffre for you:
(29) ...and in vs all.

rom. xij.
j. co. xij.
ij. cor. x.
B
psal xvij.

+ Vnto every one of vs is geuen grace acordinge to the measure of the gyft of christ. Wherefore he sayth: He is gone vp an hie, and hath ledde captiuitie captive, and hath geuen gyftes vnto men. That he ascended: what meaneth it, but that he also descended fyrst into the lowest parties of the erth? He that
(5) descended, is even the same also that ascended vp, even above all heuens, to fulfill all thinges.

j. co. xij.
Folio
cclxxxii.

And the very same made some Apostles, some prophetes, some Evangelistes, some Sheperdes, some Teachers: that the saintes might have all thinges necessarie to worke and minister with all, to the edifyinge of the body of christ, tyll
(10) we every one (in the vnitie of fayth, and knowledge of the sonne of god) growe vp vnto a parfayte man, after the measure of age* of the fulnes of Christ. That we hence forth be no moare chyl dren, wauerynge and caryed with every wynde of doctryne, by the wylynes of men and craftynes, wherby they laye a wayte for vs to deceave vs.

B (15) But let vs folowe the trueth in loue, and in all thynges growe in him which is the heed, that ys to saye Christ, in whom all the body ys coupled and knet togedder in every ioynt wherwith one ministrerth to another (acordinge to the operacion as every parte hath his measure) and increaseth the body, vnto the edifyinge of it silfe in love.

(20) + This I saye therfore and testifie in the lorde, that ye hence forth walke not as other gentyls walke, in vanitie of their mynde, blynded in their vnderstandyng, beyng straungers from the lyfe which is in god thorow the ignorancy that is in them, because of the blyndnes of their hertes: which beyng past repentaunce, have geuen them selves vnto wantannes, to worke all manner of

C

(25) vnclennes, even with gredynes. But ye have not so learned Christ, if so be ye have hearde of him, and are taught in him, even as the trueth is in Iesu. So then as concernyng the conversacion in tyme past, laye from you that olde man, which is corrupte thorow the deceavable lustes + and be ye renued in the sprete of youre myndes, and put on that newe man, which after the ymage of God is
(30) shapen in ryghtewesnes and true holynes. Wherefore put away lyinge, and speake every man truth vnto his neighbour, for as moche as we are members one of another. Be angrye but synne not let not the sonne go doune upon youre

rom. vj. a
coll. iij. b.
hebr. xij.
j. pe. ij. a.
and. iij. a.

F

* Wherefore the true ministers of the congregacion serue. Euen to make vs perfect men in the full knowledge of Christ.

Ignorance is cause of euell lyuinge.

Advenge not.

Line (11) ... of age which is in the fulnes...
(20) This I saye herfore...
(21) ... in vanities of...

Line (26) ... so as concernyng...
(29) ... which after a godly wyse,

psa. iij. b

wrathe nether geue place vnto the backbyter. Let him that stole, steale no moare, but let him rather laboure with his hondes some good thinge that he maye haue to geve vnto him that nedeth.

Steale not.

Let no filthy comunicacion procede out of youre mouthes: but that
(5) which is good to edefye with all, when nede ys: that it maye haue faveour with the hearers. And greue not the holy sprete of God, by whome ye are sealed vnto the daye of redempcion. Let all bitternes fearsnes and wrath, rorynge and cursyd speakyng, be put awaye from you, with all maliciousnes. Be ye courteouse one to another, and mercifull, forgevyng one another, even as god for Christes sake
(10) forgave you.

Fylthecom-
municacion.

They that
haue the
spirite of god
shalbe greued
to heare
soche
thinges.

The. v. Chapter. +

A

Be ye folowers of god as dere children, and walke in love even as Christ loved vs and gave him silfe for vs, an offerynge and a sacrificy of a swete saver to god. So that fornicacion and all vnclennes, or coveteousnes be not once named amonge you, as it be commeth sayntes: nether filthynes, nether folishe
(15) talkyng, nether gestinge which are not comly: but rather gevyng of thanks For this ye knowe, that no whormonger, other vnclene person, or coveteous person which is the worshipper of ymages, hath eny inheritaunce in the kyngdome of Christ and of God.

Vngodlie
communica-
cion strenght-
henneth the
bodye
agaynst
the spirite.

These haue
no parte with
Christ.

Folio
cclxxxiii.

B
ij. the. ij. a
mat. xxij
mar. xij.
luc. xxj. b

Let no man deceive you with vayne wordes. For thorow soche thinges
(20) commeth the wrath of God vpon the chyl dren of vnbelefe. Be not therfore companions with them. Ye were once dercknes, but are now light in the Lorde.

Walke as chyl dren of light. For the frute of the sprete is in all goodnes, rightewesnes and trueth. Accept that which is pleasinge to the Lorde: and have no fellowshipe with the vnfrutfull workes of dercknes: but rather rebuke them.

C

(25) For it is shame even to name those thinges which are done of them in secrete: but all thinges, when they are rebuked of the light, are manifest. For whatsoever is manifest, that same is light. Wherefore he sayth: awake thou that slepest, and stond vp from deeth, and Christ shall geve the light.

Ignoraunce is
cause of euell
doynge.

+Take hede therfore that ye walke circumspectly: not as foles: but as

Line (1) ...wrathe, geve noplac vnto theback-
byter,
(9) ...be mercifull...

Line (11) Be ye counterfeters of god...
(17) (which is...ymages)

D
coll. iij.
rom. vij.
j. thes. iij.
Collo. iij

E
j. cor. xj. a
collo. iij. c
j. pet. iij.

F

G
gene. ij. d
mat. xix.
mar. x. a.
j. co. vj. d

A
coll. iij. d.
exo. xx.

B
deu. vj. c.
eccle. iij. b.
mat. xj.
mar. vij.

wyse redemyng the tyme*: for the dayes are evyll. Wherefore, be ye not vnwyse, but vnderstonde what the will of the Lorde is, and be not dronke with wyne, wherein is excesse: but be fulfilled with the sprete, speakyng vnto youre selves in psalmes, and ymnes, and spretuall songes, synginge and makinge melodie to
(5) the Lorde in youre hertes, gevinge thanks all wayes for all thinges vnto God the father, in the name of oure Lorde Iesu Christ: submittinge youre selves one to another in the feare of God. ⁊

Wemen submit youre selves vnto youre awne husbandes, as vnto the Lorde. For the husbnde is the wyves heed, even as Christ is the heed of the congregacion,
(10) and the same is the saveoure of the body. Therfore as the congregacion is in subieccion to Christ, lykwyse let the wyves be in subieccion to their husbandes in all thinges. Husbandes love youre wyves, even as Christ loved the congregacion, and gave him silfe for it, to sanctifie it, and censed it in the fountayne* of water thorow the worde, to make it vnto him selfe, a glorious congregacion with oute
(15) spot or wrynckle, or eny soche thinge: but that it shuld be holy and with out blame.

So ought men to love their wyves, as their awne bodyes. He that loveth his wyfe, loveth him sylfe. For no man ever yet, hated his awne flesshe: but norisseth and cherisseth it even as the lorde doth the congregacion. For we are members of his body, of his flesshe, and of his bones. For this cause shall a man
(20) leave father and mother, and shall continue with his wyfe, and two shalbe made one flesshe. This is a great secrete, but I speake bitwene Christ and the congregacion. Neverthesse do ye so that every one of you love his wyfe truely even as him silfe. And let the wyfe se that she feare her husbnde.

The. vi. Cha.

Chyldren obey youre fathers and mothers in the Lorde: for so is it right.
(25) Honoure thy father and mother, that is the fyrst commaundement that hath eny promes, that thou mayst be in good estate, and lyve longe on the erthe. And ye fathers, move not youre children to wrath: but bringe them vp with the norter and informacion of the Lorde. Servauntes be obedient vnto youre carnall masters, with feare and trimblinge, in singlenes of youre hertes, as vnto Christ: not with

* Redemyng
the tyme:
that is
spendyng
the tyme
well.

Husbandes.
* Baptyme-
saueth
thorow the
worde: that
is thorow
faith in
theworde
accordyng
to the cou-
naunt made
in Christ.

Chyldren.

Folio
cclxxxiii.
Fathers.

Line (4) ...syngyng and playng to the lorde...
(5) ...for all thynges in the name of oure lorde Iesu Christ to god the father:
Line (25) Honoure father and mother,
(26) ...the erthe. Fathers, move...

coll. iij. d.
titus. ij. c
j. pet. ij. c

C

service in the eye sight, as men pleasers: but as the servauntes of Christ, doynge the will of God from the herte with good will servinge the Lorde, and not men. And remember that whatsoever good thinge eny man doeth, that shall he receave agayne of the Lorde, whether he be bonde or fre. And ye masters, do even the

Masters.
Christ hath
purchased a
rewarde for
all thinges.

(5) same thinges vnto them, puttinge awaye threatenings: and remember that even youre master also is in heaven, nether is ther eny respecte of person with him.
+ Finally my brethren, be stronge in the Lorde, and in the power of his myght. Put on the armour of God, that ye maye stonde stedfast agaynst the crafty assautes of the devyll. For we wrestle not agaynst flesshe and bloud: but agaynst

D

(10) rule, agaynst power, and agaynst worldly rulars of the darckenes of this worlde, agaynst spretuall wickednes for heavenly thinges.
For this cause take vnto you the armour* of God, that ye maye be able to resist in the evyll daye, and to stonde perfect in all thinges.

* The ar-
mour of god
foloweth:
veryte, the
shoes of a
stedfast pur-
pose to
folow the
gospell:
fayth, the
helmet^t of
saluacion: the
worde of god
which is the
swerde. and.
etc.

Stonde therfore and youre loynes gyrd aboute with veritie, haveinge on the
(15) brest plate of rightewesnes, and shood with shoves prepared by the gospell of peace. Above all take to you the shelde of fayth, wherwith ye maye quenche all the fyrie dartes of the wicked. And take the helmet of salvacion, and the swerde of the sprete, which is the worde of God. And praye all wayes with all manner prayer and supplicacion: and that in the sprete: and watch thervnto with all
(20) instance and supplicacion for all saynctes, and for me, that vtraunce maye be geven vnto me, that I maye open my mouth boldly, to vtter the secretes of the gospell, wherof I am a messenger in bondes, that therin I maye speake frely, as it becommeth me to speake.

D

But that ye maye also knowe what condicion I am in and what I do,
(25) Tichicus my deare brother and faythfull minister in the Lorde, shall shewe you of all thinges, whom I sent vnto you for the same purpose, that ye myght knowe what case I stonde in, and that he myght comfort youre hertes.

Peace be with the brethren, and love with fayth, from God the father and from the Lorde Iesu Christ. Grace be with all them which love oure lorde
(30) Iesus Christ in puernes. Amen

Sent from Rome vnto the Ephesyans by Tichicus.

Line (2) ...with goodwill, even as though ye served the lorde, and not men.

Line (11) ...spretuall wickednes in heavenly thynges.

(17) ...the helmet off heelth,

THE PROLOGE VPON THE EPISTLE OF S. PAUL TO THE PHILIPPIANS

Paule prayseth the philippians, and exhorteth them to stande fast in the true fayth, and toencrease in loue. And because that false prophetes studye all wayes to impunge and destroye the true fayth, he warneth them of soche worke-lerners or teachers ofworkes, and prayseth Epaphroditus. And all this dothe
(5) he in the fyrst and second Chapters.

v.

In the thyrde he reproueth faythlesse and mannes ryghteousnes, which false prophetes teache and mayntemet. And he setteth him for an ensample, how that he him selfe had liued in soche false rightewesnes and holynes vnrebukable, that was so that no man coulde complayne on him, and yet now setteth nought
(10) therby, for Christes righteousnes sake. And finallye affyrmeth that soche false Prophetes are the enemyes of the crosse, and make their bellyes their God. Forther then they maye safelie and withoute all perell and soffering, wyll they not preache Christ.

THE EPISTLE OF S. PAUL VNTO THE PHILIPPIANS

The fyrst Chapter.

A Paul and Timotheus the servauntes of Iesu Christ To all the saintes in Christ Iesu which are at Philippos, with the Bisshops and Deacons.

Bisshopes.
Deacones.

Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

(5) I thanke my God with all remembraunce of you, all wayes in all my prayers for you and praye with gladnes, because of the fellowship which ye have in the gospell from the fyrst daye vnto now: + and am suerly certified of this, that he which beganne a good worke in you, shall go forthe with it vntyll the daye of Iesus Christ, as it becommeth me so to iudge of you all, because I
(10) have you in my herte, and have you also every one companions of grace with me, even in my bondes, as I defende and stablysshe the gospell.

B For God beareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. And this I praye, that youre love maye increace more and more in knowledge, and in all feelinge, that ye myght accepte thinges
(15) most excellent, that ye myght be pure and soche as shuld hurte no mannes conscience, vntyll the daye of Christ, filled with the frutes of rightewesnes, which frutes come by Iesus Christ vnto the glory and laude of God. +

I wolde ye vnderstode brethern that my busynes is happened vnto the greater furtherynge of the gospell. So that my bondes in Christ are manyfest
(20) thorow out all the iudgement hall and in all other places: In so moche that many of the brethren in the lorde are boldned thorow my bondes, and dare more largely speake the worde with out feare. Some ther are which preache Christ of envie and stryfe, and some of good wyll. The one parte preacheth Christ of stryfe and not purely, supposinge to adde more adversitie to my bondes. The
(25) other parte oflove, because they se that I am set to defend the gospell.

What then? So that Christ be preached all maner wayes, whether it be by

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1525

Tide. The pistle ofpaul to the Phillip- Line (26) What thyng is this? Notwithstond-
pyans. ynge by all maner wayse, whether it

Line (5) ...in my prayers for you all,

(8) ...shall performe it...

(12) God beareth me recorde...

be by occasion or of trueth, yet Christ

is preached: and therefore I ioye.

olio
lxxxvi.

C

occasion, or of true meaninge, I therin ioye: ye and will ioye. For I knowe that this shall chaunce to my salvacion, thorow youre prayer and ministringe of the sprete of Iesu Christ, as I hertely loke for and hope, that in nothings I shalbe ashamed: but that with all confidence, as all wayes in tymes past, even so now
(5) Christ shal be magnified in my body, whether it be thorowe lyfe, or els deeth. For Christ is to me lyfe, and deeth is to me a vauntage.

D Yf it chaunce me to live in the flesshe, that is to me frutefull forto worke, and what to chose I wote not. I am constrayned of two thinges: I desyre to be lowsed and to be with Christ, which thinge is best of all. Neverthesse to abyde
(10) in the flesshe is moare nedfull for you. And this am I sure of, that I shall abyde, and with you all continue, for the furthuraunce and ioye of youre fayth, that ye maye moare abundantly reioyce in Iesus Christ thorowe me, by my com-
minge to you agayne.

Only let youre conversacion be, as it be commeth the gospell of Christ: that
(15) whether I come and se you, or els be absent, I maye yet heare of you, that ye contynue in one sprete, and in one soule, labouringe as we do, to mayntayne the fayth of the gospell, and in nothyng fearinge youre adversaries: which is to them a token of perdition, and to you of salvacion, and that of God. For vnto you it is geven, that not only ye shulde beleve on Christ: but also suffre* for his
(20) sake, and have even the same fight which ye sawe me have and now heare of me.

* Tribula-
cion is a
token of
saluacion to
the true
beleuers.

The. ii. Chapter.

A If ther be amonge you eny consolacion in Christ, yf ther be eny comfortable love, yf there be eny fellowshipe of the sprete, yf ther be eny compassion or mercy: fulfyll my ioye, that ye drawe one waye, havinge one love, beyng of one accorde, and of one mynde, that nothings be done thorow stryfe or wayne
(25) glory, but that in mekenes of mynde every man esteme other better then him selfe, and that no man consyder his awne, but what is mete for other.

+ Let thesame mynde be in you that was in Christ Iesu: Which beyng in the shape of god, and thought it not robbery to be equall with god. Neverthesse he made him silfe of no reputacion, and toke on him the shape of a

Line (2) ...this shalbe for my health,
(18) ...and toyou a signe of health,
(25) ...but in meknnes of mynde. Letevery
person thynke every other man better

then hym silfe, sothatye considreevery
man, not what is in hym silfe: But
what is in wother men.

Line (27) ...in you the which was in...

B
:br. ij. b
:m. xiiij
a. xlv.

olio
lxxxvii.

C

D

D

servaunte, and became lyke vnto men, and was founde in his aparell as a man. He humbled him silfe and became obedient vnto the deeth, even the deeth of the crosse. Wherefore god hath exalted him, and geuen him a name above all names: that in the name of Iesus shuld every knee bowe, bothe of thinges in
(5) heven and thinges in erth and thinges vnder erth, and that all tonges shuld confesse that Iesus Christ is the lorde vnto the prayse of God the father. -

Wherefore my dearly beloved, as ye have always obeyed, not when I was present only, but now moche more in myne absence, even so worke out youre awne saluacion* with feare and tremblynge. For it is god which worketh in
(10) you, both the will and also the dede, even of good will

Do all thyng with out murmuryng and disputyng, that ye maye be faute lesse and pure, and the sonnes of God with out rebuke, in the middes of a croked and a perverse nacion, amonge which se that ye shyne as lightes in the worlde, holdinge fast the worde of lyfe, vnto my reioysyng in the daye
(15) of Christ, that I have not runne in vayne, nether have labored in vayne. Yee and though I be offered vp vpon the offeryng and sacrifice of youre fayth: I reioyce, and reioyce with you all. For the same cause also, reioyce ye, and reioyce ye with me.

I trust in the lorde Iesus for to sende Timotheus shortly vnto you, that I also
(20) maye be of good comforte, when I knowe what case ye stonde in. For I have noman that is so lyke mynded to me, which with so pure affeccion careth for youre matters. For all other seke their awne, and not that which is Iesus Christes Ye knowe the proffe of him, howe that as a sone with the father, so with me bestowed he his labour apon the gospell. Him I hope to sende
(25) assone as I knowe how it will go with me. I trust in the lorde I also my silfe shall come shortly.

I supposed it necessary to sende brother Epaphroditus vnto you, my companion in laboure and felowe soudier, youre Apostel and my minister at my nedes. For he longed after you and was full of hevines, because that ye had
(30) hearde saye that he shuld be sicke. And no doute he was sicke, and that nye vnto deeth. But god had mercy on him: not on him only, but on me also, lest I shuld have had sorowe apon sorowe.

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1525

Line (8) ...even so performe youre owne health...

(16) ...I be offered vppon youre sacrifice and youre servinge of god in the fayth:

Line (24) Hym trust I to sende...

(25) ...lorde that I also...

To folowe christ is oure profession and so to vmbles oure selues, that we maye be so exalted

* As ye be saued from synne thorow faith so worke accordyng to the counaunt vntyll ye come to the saluacion of glory. For yf ye cease workinge, the spirite quencheth agayne, and ye ceaseto be partakers of the promes.

I sent him therfore the diligentliar, that when ye shuld se him, ye myght reioyce agayne, and I myght be the lesse sorowfull. Receave him therfore in the lorde with all gladnes, and make moche of soche: because that for the worke of Christ he went so farre, that he was nye vnto deeth, and regarded not his lyfe, to fulfill that service which was lackynge on youre parte towarde me.

The. iii. Chap.

Morover my brethren, reioyce in the lorde. It greveth me not to write one thinge often to you. For to you it is asure thyng. Beware of dogges, beware of evyll workers. Beware of dissencion. For we are circumcision which worshippe god in the sprete*, and reioyce in Christ Iesu, and have no confidence in the flesshe: though I have wher of I myght reioyce in the flesshe. Yf eny other man thynketh that he hath wherof he myght trust in the flesshe: moche moare I: circumcised the eyght daye, of the kynred of Israhell, of the trybe of Beniamyn, an Ebrue borne of the Ebrues: as concernynge the lawe, a pharisaye, and as concernynge ferventnes, I persecuted† the congregacion, and as touchynge the rightewesnes which is in the lawe I was vnrebukable.

But the thynges that were vauntage vnto me I counted losse for Christes sake. Ye I thinke all thynges but losse for that excellent knowledges sake of Christ Iesu my lorde. For whom I have counted all thyng losse, and do iudge them but donge, that I myght wyne Christ, and myght befounde in him, not havynge myne awne rightewesnes which is of the lawe: But that which spryngeth of the fayth which is in Christ. I meane the rightewesnes which cometh of God thorowe fayth in knowynge him and the vertue of his resurreccion, and the fellowshippe of his passions, that I myght be conformable vnto his deeth* yf by eny meanes I myght attayne vnto the resurreccion from deeth.

Not as though I had all redy attayned to it, Ether were all redy perfect: but I folowe, yf that I maye comprehend that, wherin I am comprehended of Christ Iesu. Brethren I counte not my silfe that I have gotten it: but one thyng I saye: I forget* that which is behynde and stretche my silfe vnto that which is before and preace vnto that marke apoynted, to obtayne the rewarde of the hye

Line (6) Morover brethren myne,
(7) ...the very same thynges vnto you.
(15) ...I was soche a won as no man coulede
complayne on.

Line (16) ...that were wynnynge vnto me...
(25) ...all redy receaved it,
(28) ...which is behynde me,...is before
me and preace vnto themarke...

callynge of god in Christ Iesu. Let vs therfore as many as be perfect bethus wyse minded: and yf ye be other wyse mynded, I praye God open even this vnto you. Neverthelesse in that wher vnto we are come, let vs procede by one rule, that we maye be of one acorde.

- D
xvij. (5) + Brethren be folowers of and me^t loke on them which walke even so, as ye have vs for an ensample. For many walke (of whom I have tolde you often, and now tell you wepyng) thatthey are the enemyes of the crosse of Christ, whose ende is dampnacion, whose God is their bely, and whose glory is to their shame, which are worldly mynded. But oure conversacion is in
(10) heven, from whence we loke for a saveour enent^t the lorde Iesus Christ, which shall chaunge oure vile bodies, that they maye be fassioned lyke vnto his glorious body, acordinge to the workynge wherby he is able to subdue all thinges vnto hym silfe. +

workes that I hauedone, but what I lacke of the perfectnes of christ.

If we be lyke christ in conuersacion, we shalbe lyke him in glorye.

The. iiii. Chapter.

- A
(15) Herfore my brethren dearly beloved and longed for, my ioye and croune, so continue in the lorde ye beloved. I praye Evodias, and beseche Sintiches that they be of one accorde in the lorde. Yee and I beseche the faythfull yockfelowe, helpe the wemen which labored with me in the gospell, and with Clement also, and with other my labour felowes, whose names are in the boke of lyfe. + Reioyce in the Lorde alwaye, and agayne I saye reioyce. Let youre softenes be known
(20) vnto all men. The lorde is even at honde. Be not carfull: but in all thynges shewe youre petition vnto god in prayer and suplicacion with gevyng of thanks. And the peace of god which passeth all vnderstandinge, kepe youre hertes and myndes in christ Iesu. +

- B
xix. Furthermore brethren, what soever thinges are true, whatsoever thynges
(25) are honest, what soever thynges are iust, whatsoever thynges are pure, whatsoever thynges pertayne to love, whatsoever thynges are of honest reporte: yf ther be eny verteous thyng, yf there be eny laudable thyng, those same have ye in youre mynde, which ye have both learned and receaved, herde and also sene in me: those thynges do, and the god of peace shalbe with you. I reioyce in the

- Line (5) Brethren counterfayteme, shall chaunge into another fassion
(8) ...and glory to their shame, oure vile bodies,
(10) ...for the saveour Iesus Christ, which Line (15) ...socontinue beloved in the lorde.
(29) ...I reioysed in the lorde...

lorde greatly, that now at the last ye are revived agayne to care for me, in that wherein ye were also carefull, but ye lacked oportunitie. I speake not because of necessitie. For I have learned in whatsoever estate I am therewith to be content. I can both cast doune my silfe, I can also excede. Every where and in all
(5) thynges I am instructed, both to be full, and to be hongry: to have plenty, and to suffre nede. I can do all thynges thorow the helpe of Christ which strengtheth[†] me. Not wistondynge[†] ye have well done, that ye bare parte with me in my tribvlacion.

D

Ye of Philippos knowe that in the begynnyng of the gossell, when I
(10) departed from Macedonia, no congregacion bare parte with me as concernyng gevyng and receavyng, but ye only. For when I was in Tessalonica, ye sent once and afterwarde agayne vnto my nedes: not that I desyre gyftes: but I desyre abundant frute on youre parte. I receaved all, and have plentie. I was even filled after that I had receaved of Epaphroditus, that which came from you,
(15) an odour that smelleth swete, a sacrifice accepted and plesaunt to God. My god fulfill all youre nedes thorow his glorious riches in Iesu Christ. Vnto God and oure father be prayse for ever more. Amen. Salute all the saintes in Christ Iesu. The brethren which are with me grete you. All the saynctes salute you: and most of all they which are of the Emperours honsholde[†]. The grace of oure
(20) lorde Iesu Christ be with you all. Amen

rom. xij.

Sent from Rome by Epaphroditus.

THE PROLOGE VPON THE EPISTLE OF S. PAUL TO THE COLOSSYANS

As the pistle to the Galathyans holdeth the maner and fassion of the epistle to the Romyans, breflye comprehendinge all thatis therin at length disputed: Euen so this pistle foloweth the ensample of the pistle to the Ephesians, con-
tayninge the tenor of the same pistle with fewer wordes.

- (5) In the fyrst Chapter, he prayseth them and wyssheth that they continew in the fayth, and growe perfecter therin, and then describeth he the Gospell, how that it is a wysdome that confesseth Christ to be the Lorde and God, crucified for vs, and awysdome that hath bene hyd in Christ sence a fore the beginninge of the worlde, and now fyrst begonne to be opened thorow the preachynge of
(10) the Apostles.

In the seconde, he warneth them of mennes doctryne, and describeth the false prophetes to the vttermost and rebuketh them accordinge.

folio ccxc.

- In the thyrde, he exhorteth to be frutefull in the pure fayth with all maner of good workes one to another, and descrybeth all degrees and what their
(15) dutyes are.

In the fourth heexhorteth to praye, and also to praye for him, and saluteth them

THE PISTLE OF S PAUL TO THE COLOSSYANS

The fyrst Chapter.

A Paul an Apostle of Iesu Christ by the wyll of God, and brother Timotheus.
To the sayntes which are at Colossa, and brethren that beleve in Christ.
Grace be with you and peace from God oure father, and from the Lorde
Iesus Christ.

(5) We geve thanks to God the father of oure Lorde Iesus Christ, alwayes
prayege for you, sence we hearde of youre faith* which ye have in Christ Iesu
and of the love which ye beare to all sayntes for the hopes sake which is layde
vp in store for you in heven, of which hope ye have herde before by the true
worde of the gospels, which is come vnto you, even as it is in to all the worlde,
(10) and is frutefull, as it is amonge you, from the fyrst daye in the which ye herde of
it, and had experience in the grace of God in the trueth, as ye learned of Epaphra
oure deare felowe servaunt, which is for you afaythfull minister of Christ, which
also declared vnto vs youre love which ye have in the sprete.

B + For this cause we also, sence the daye we herde of it have not ceasyd
(15) prayenge for you and desyringe that ye myght be fulfilled with the knowledge
of his will, in all wisdome and spretuall vnderstondynge, that ye myght walke
worthy of the lorde in all thynges that please, beyng frutfull† in all good workes
and encreasyng in the knowledge of God, strengthed with all myght, thorowe
hys glorious power, vnto all pacience and longe sufferynge with ioyfulnes +
(20) gevyng thanks vnto the father which hath made vs mete to be part takers of
the enheritaunce of saintes in light.

C Which hath delivered vs from the power of dercknes, and hath translated
vs in to the kyngdome of his dere sone, in whom we have redempcion thurow†
his bloud, that is to saye the forgevenes of synnes, which is the ymage of the
(25) invisible god, fyrst begotten of all creatures. For by him were all thynges
created, thynges that are in heven, and thynges that are in erth: thynges visible

* Where the
fayth of
christ is:
there is loue
to the
brethren.

Oure redem-
cion isthe
forgevenes of
oure synnes.

Title. The pistle offpaul...
Line (5) ...alwayes for you in oure prayers,
(8) ...ye have herde by the true worde...
(11) ...of the grace of god...

Line (12) ...minister in Christ,
(24) ...to saye forgevenes of synnes,
(25) ...begotten before all creatures:

Folio ccxci.

and thynges invisible: whether they be maieste or lordshippe, ether rule or power. All thinges are creatyd by hym, and in him, and he is before all thinges, and in him all thynges have their beyng.

And he is the heed of the body, that is to wit of the congregacion: he is the
(5) begynnynge and fyrst* begotten of the deed, that in all thynges he might have the preeminence. For it pleased the father that in him shuld all fulnes dwell, and by him to reconcile all thyng vnto him silfe, and to set at peace by him thorow the bloud of his crosse, both thynges in heven and thynges in erth.

And you (which were in tymes past straungers and enymes, because youre
(10) myndes were set in evyll workes) hath he now reconciled† in the body of his flesshe thorowe deeth, to make you holy vnblameable and with out faut in his awne syght, yf ye continue grounded and stablysshed in the fayth, and be not moved awaye from the hope of the gospell, wher of ye have herde, howe that it is preached amonge all creatures which are vnder heven, wher of I Paul am
(15) made a minister.

D

Now ioie I in my soferinges* which I suffre for you, and fulfill that which is behynde of the passions of Christ in my flesshe for his bodies sake, which is the congregacion, wherof I am made a minister acordynge to the ordinaunce of god, which ordinaunce was geven me vnto you warde, to fulfill the worde
(20) of god, that mistery hid sence the world beganne, and sence the begynnynge of generacions: but now is opened to his saynctes, to whom god wolde make knowen the glorious riches of this mistery amonge the gentyls, which riches is Christ in you, the hope of glory, whom we preach, warnynge all men, and teachinge all men in all wisdome, to make all men perfect in Christ Iesu.
(25) Wherin I also laboure and stryve, even as farforth as hys workynge worketh in me myghtely.

The. ii. Chapter.

A

I wolde ye knewe what fyghtinge I have for youre sakes and for them of Laodicia, and for as many as have not sene my parson in the flesshe, that their hertes myght be comforted and knet togedder in love, and in all ryches of full

Line (11) ...holy, and soche as no man coulede
complayne on, and with outfaut...
(16) ...inmy passions...

Line (17) ...off the affliccions off Christ...
(22) ...of his mistery...

cor. v. b

vnderstandynge, for to knowe the mistery of God the father and of Christ, in whom are hid all the treasures of wisdom and knowledge. This I saye lest eny man shuld begyle you with entysinge wordes. For though I be absent in the flesshe, yet am I present with you in the sprete, ioyinge and beholdinge the order (5) that ye kepe, and youre stedfast fayth in Christ. As ye have therfore receaved Christ Iesu the Lorde, even so walke, roted and bylt in him and stedfaste in the fayth, as ye have learned: and therin be plenteous in gevyng thanks.

B

+ Beware lest eny man come and spoyle you thorow philosophy and disceatfull vanitie, thorow the tradicions of men, and ordinaunces after the worlde, (10) and not after christ. For in him dwelleth all the fulnes of the godheed bodyly, and ye are complete in him which is the heed of all rule and power, in whom also ye are circumcised with circumcision made mith^t out hondes, by puttinge of the sinfull boddy of the flesshe, thorow the circumcision that is in Christ, in that ye are buryed with him thorow baptim, in whom ye are also rysen agayne thorowe (15) fayth, that is wrought by the operation of god which rayed him from deeth.

olio cxcii.

he. ij. a.

C

And ye which weare deed in synne thorow the vncircumcision of youre flesshe, hath he quyckened with him and hath forgiven vs all oure trespases⁺ and hath put out the handwritinge^{*} that was agaynst vs, contayned in the lawe written, and that hath he taken out of the waye and hath fastened it to his crosse, (20) and hath spoyled rule and power and hath made a shewe of them openly, and hath triumphed over them in his awne persone.

Let noman therfore trouble youre consciences aboute meate and drynke or for a pece of an holydaye, as the holydaye of the newe mone or of the sabboth dayes, which are nothinge but shaddowes of thynges to come: but the body is in (25) Christ. Let no man make you shote at a wronge marke^{*}, which after his awne ymaginacion walketh in the humblenes and holynes of angels, thinges which he never sawe: causlesse pufte vp with his fleshly mynde, and holdeth not the heed, wherof all the body by ioyntes and couples receaveth norisshment, and is knet to gedder, and encreaseth with the in creasyng that commeth of god.

D

(30) Wherefore if ye be deed with Christ from ordinaunces of the worlde, why as though ye yet lived in the worlde, are ye ledde with tradicions of them that saye? Touche not, tast not, handell not: which all perysshe with the vsinge of

Philosophye and tradicions of men

Christ is sofficiant

Fayth is the workinge of god.

* The lawe is oure hande writtinge in that the conscience setteth to hir seale, subscribe and consenteth that the lawe is iust and we sinners, which lawe concerninge damnacion is taken awaye-thorow faith in christ.

* marke There is none other marke then christ, ner other name to be saued by

Line (9) ...ordinacions after the worlde,

(11) ...and ye are full in him,

(16) And hath with hym quyckened you also which^t were deed in synne and in the vncircumcision of youre flesshe, and hath forgiven vs oure trespases,

Line (18) ...put out the obligation that was agaynst vs, made in the lawe...

(19) ...fastened it on his crosse,

(23) ...of the sabboth daye,

(26) ...walketh in the humblenes of angels,

(30) ...from doctrine of the worlde:

them and are after the commaundmentes and doctryns of men which thynges have the similitude of wisdome in chosen holynes and humblenes, and in that they spare not the body, and do the flesshe no worshype vnto his nede.

The. iii. Chapter: +

A If ye be then rysen agayne with christ, seke those thynges which are above, (5) where Christ sitteth on the right honde of god. Set youre affeccion on thynges that are above, and not on thynges which are on the erth. For ye are deed, and youre lyfe is hid with Christ in god. When Christ which is oure lyfe, shall shewe him silfe, then shall ye also appere with him in glory. +

Mortifie therfore youre membres which are on the erth, fornicacion, vn- (10) clennes, vnnaturall lust, evyll concupiscence, and coveteousnes which is worshippinge of ydols: for which thynges sakes the wrath of God cometh on the chyldren of vnbeleve. In which thynges ye walked once. when ye lived in them.

B But now put ye also awaye from you all thynges, wrath, fearsnes, malicious- nes, cursed speakynge, filthy speakynge out of youre mouthes. Lye not one to (15) another that the olde man with his workes be put of, and the new put on, which is renued in knowledge after the ymage of him that made him, where is nether gentile ner Iewe, circumcision nor vncircumcision, Barbarous or Sithian, bonde or fre: but Christe is all in all thynges.

rom. vj. b
ephe. iiij.
heb. xii.
j. pet. ij. a.

ephe. iiij b
Folio
ccxciii.

+ Now therfore as electe of god, holy and beloved, put on tender mercie, (20) kyndnes, humblenes of myndes, meknes, longe sufferynge, for bearynge one another, and forgevyng one another, if eny man have a quarrell to a nother, even as Christ forgave you, even so doye. Above all these thynges put on love, which is the bonde of perfectnes. And the peace of god rule in youre hertes, to the which peace ye are called in one body. And se that ye be thankfull. Let the (25) worde of Christ dwell in you plenteously in all wisdome. Teache and exhorte youre awne selves, in psalmes, and hymnes, and spretuall songes which have favour with them syngynge in youre hertes to the lorde. And all thynges (whatsoever ye do in worde or dede) do in the name of the lorde Iesu, gevinge thanks to god the father by him. +

cor. x. g

All the
mercie that
is set forth in
the two vp-
per chapters,
is promysed
to them
onlye that
will folowe
christ and
lyue as
hereafter
foloweth.

These mem-
bres must be
salyne.

Euery man i
christ to
another

Christes
ensample, of
lowt.

Line (11) ... falleth on the chyldren off vnbeleve.
(14) ... to another, seyng that yehave put
off the olde man with his workes, and
have putt on thenue, which is renued
in knowledge of god, after the ymage

of hym that made hym, where is nether
greke ner iewe,

Line (20) ... humblenes of mynde,
(21) (if eny man... nother)
(25) ... worde of god...

ephe. v. e.
j. pet. iij. a
D
ephe. vj. a.
titu. ij. e.
j. pet. ij. c.

Wyves, submit youre selves vnto youre awne husbandes, as it is comly in the Lorde. Husbandes love youre wyves and be not bitter vnto them. Children, obey youre fathers and mothers, in all thinges, for that is wel pleasyng vnto the lorde. Fathers, rate not youre children, lest they be of a desperate mynde.

(5) Servauntes, be obedient vnto youre bodyly masters in all thynges: not with eye service as men pleasers, but in synglenes of herte, fearynge god. And whatsoever ye do, do it hertely as though ye did it to the lorde, and not vnto men for as moche as ye knowe that of the lorde ye shall receave the rewarde of inheritaunce, for ye serve the lorde Christ. But he that doth wronge, shall receave for the

(10) wronge that he hath done: for there is no respect of persons. Ye masters, do vnto youre servauntes that which is iust and egall seinge ye knowe that ye also have a master in heven.

Wyves.
Husbandes.
Children and
fathers

ap. vj. b.
rom. ij. b.

Masters

The. iiii. Chapter.

A
ephe. v. d.

Continue in prayer and watch in the same with thankes gevyng, prayenge also for vs, that God open vnto vs the dore of vtteraunce, that we maye speake

(15) the mistery of Christ, wherfore I am in bondes: that I maye vtter it, as it becommeth me to speake. Walke wysely to them that are with out, and redeme the tyme. Let youre speache be all wayes well favoured and be powdred with salt*, that ye maye know how to answer every man.

* Salt is the
wisdome of
godes worde.

B

The deare brother Tichicos shall tell you of all my busynes, which is a

(20) faythfull minister and feloweservant in the Lorde, whom I have sent vnto you for the same purpose, that he myght knowe how ye do, and myght comfort youre hertes, with one Onesimus a faythfull and a beloved brother, which is one of you. They shall shewe you of all thinges which are adoyne here.

C

Aristarchus my preson felowe saluteth you, and Marcus Barnabassis systers

(25) sonne: touchinge whom, ye receaved commaundementes. Yf he come vnto you receave him: and Iesus which is called Iustus, which are of the circumcision. These only are my workefelowes vnto the kyngdome of God, which were vnto my consolacion. Epaphras the servaunt of Christ, which is one of you, saluteth you, and all wayes laboreth fervently for you in prayers, that ye maye stonde

Marke the
evangelist

Line (7) ...vnto men, remembryng that of the lorde ye shall receave the rewarde of inheritaunce,
(11) ...remembryng that ye have also a master in heven.

Line (15) (wherfore... bondes)
(17) Let your speache alwaye have faveoure with it and be salted,
(25) ...as touchyng whom,

Folio
ccxciii.

D
ij. tim. iiij

perfect and full in all that is the will of god. I beare him recorde that he hath a fervent mynde towarde you and towarde them of Laodicia and them of Hierapolis. Deare Lucas the Phisicion greteth you, and Demas. Salute the brethren which are of Laodicia, and salute Nymphas and the congregacion which is in his
(5) housse. And when the pistle is reed of you, make that it be reed in the congregacion of the Laodicians also: and that ye lyke wyse reade the epistle of Laodicia. And saye to Archippus: take hede to the office that thou hast receaved in the Lorde, that thou fulfill it. The salutacion by the honde of me Paul. Remember my bondes. Grace be with you. Amen.

Luke the
Evangelist.

Sent from Rome by Tichicus, and Onesimus.

A PROLOGE TO THE FYRST EPISTLE OF S. PAUL TO THE THESSALONYANS

This pystledyd Paul wryte of exceedynge loue and care: and prayseth them in the. ij. fyrst Chapters, because they dyd receaue the gospell earnestly, and had in tribulacion and persecucion continued therin stedfastlye, and were become an ensample vnto all congregacions, and hath therto soffred of their
(5) awne kynsmen as Christ and his Apostles dyd of the Iewes, puttinge them therto in mynde, how purelye and godlye he had lyued amonge them to their ensample, and thanketh God that his gospell had brought forthsoche frute amonge them.

In the thyrd Chapter, he sheweth his diligence and care, lest his so great-
(10) laboure and their so blessed a begynnynge shuld haue been in vayne, Satan and his Apostles vexinge them with persecucion, and destroyenge their fayth with mennes doctryne. And therfore he sent Timothe to themto comforte them and strength them in the fayth, and thanketh God that they had so constantly endured, and desyred God to encrease them.

(15) In the fourth he exhorteth them to kepe them selues from synne, and to do good one to another. And therto he informeth them concerninge the resurreccion.

In the fyueeth he wryteth of the last daye, that it shuld come sodenlye, exhortinge to prepare them selues therafter and to kepe a good order con-
(20) cerninge obedience and rule.

THE FYRST EPISTLE OF S. PAUL VNTO THE TESSALONYANS

The fyrst Chapter.

Paul, Syluanus and Timotheus.

Vnto the congregacion of the Tessalonyans, in God the father, and in the Lorde Iesus Christ.

Grace be with you, and peace from God oure father, and from the Lorde
(5) Iesus Christ.

We geve God thanks all waye for you all, makingemension of you in oure prayers with out ceasyng, and call to remembraunce youre worke in the faythe, and labour in love and perseveraunce in the hope of oure lorde Iesus Christ, in the sight of God oure father: because we knowe brethren beloved of god, how
(10) that ye are electe. For oure gospell came not vnto you in worde only, but also in power, and also in the holy gost and in moche certayntie, as ye knowe after what maner we behaued oure selves amonge you, for youre sakes.

And ye became folowers of vs and of the lord, and receaved the worde in moche affliction, with ioye of the holy gost: so that ye were an ensample to all
(15) that beleve in Macedonia and Achaia. For from you sounded out the worde of the lorde, not in Macedonia and in Achaia only: but youre fayth also which ye have vnto god, spred her silfe abroad in all quartars, so greatly that it nedeth not vs to speake eny thyng at all. For they them selves shewe of you what maner of entrynge in we had vnto you and how ye tourned to God from ymages, for to
(20) serve the livyng and true god, and for to loke for his sonne from heven, whom he raysed from deeth: I mean Iesus which delivereth vs from wrath to come.

The. ii. Chapter.

For ye youre selves knowe brethren of oure entraunce in vnto you, howe that it was not in vayne: but even after that we had suffered before and were

Title. The fyrstpistle offpaul to the Tesselonyans.

Line (11) ...as ye knowe howe that we behaved...

Line (13) And ye counterfaieted vs, and the lorde:
(22) ...yeyoureselues brethren knowe of oure...

shamfully entreated at Phillippos (as ye well knowe) then were we bolde in oure God to speake vnto you the gospell of God, with moche stryvynge. Oure exhortacion was not to brynge you to erreure, nor yet to vnclennes, nether was it with gyle: but as we were alowed of God, that the gospell shuld be committed
(5) vnto vs: even so we speake, not as though we entended to please men, but God, which trieth oure hertes.

B Nether was oure conversacion at any tyme with flatteryng wordes, as ye well knowe nether in cloked coveteousnes, God is recorde: nether sought we prayse of men, nether of you, nor yet of any other, when we myght have bene
(10) chargeable, as the apostles of Christ but we were tender amonge you, even as a norse cheresseth her children, so was oure affeccion towarde you, oure good will was to have dealte vnto you, not the gospell of God only: but also oure awne soules, because ye were deare vnto vs.

+Ye remember brethren oure laboure and travayle. For we laboured daye
(15) and nyght, be cause we wolde not be greveous vnto eny of you, and preached vnto you the gospell of God. Ye are witnesses, and so is god, how holyly and iustly and vnblameable we behaved oure selves amonge you that beleve: as ye knowe how that we exhorted and comforted and besought every one of you, as a father his children, that ye wolde walke worthy of God, which hath called
(20) you vnto his kyngdome and glory.

actu. xx.
j. cor. iij.
ij. thes. iij

A sure tok
of a true
apostle.

C
Folio
ccxcvi.

For this cause thanke we god with out ceasynge, because that when ye received of vs the worde wherwith God was preached, ye received it not as the worde of man: but even as it was in dede, the worde of God, which worketh in you that beleve. For ye brethren became folowers of the congregacions of god
(25) which in Iewry are in Christ Iesu: for ye have suffered lyke thynges of youre kynsmen as we oure selves have suffered of the Iewes. Which as they kylled the lorde Iesus and their awne prophetes, even so have they persecuted vs, and God they please not, and are contrary to all men and forbid vs to preache vnto the gentyls, that they myght besaved, to fulfill their synnes all waye. For the wrath
(30) of God is come on them, even to the vtmost.

D

For as moch brethren as we are kept from you for a season, as concernynge the bodyly presence, but not in the herte, we enforced the more to se you

Line (7) (as yewe knowe)
(15) ...preached you the gospell...
(17) (that noman coulde blame vs) we behaved...

Line (19) ...worthy of the lorde,
(24) ...ye brethren did counterfaite the congregacions...
(29) ...their synnes: For the wrath...

personally with great desire. And therefore we wolde have come vnto you, I paul once and agayne: but Satan with stode vs. For what is oure hope or ioye, or croune of reioysynge? are not ye it in the presence of oure lorde Iesus Christ at his commynge? yes ye are oure glory and ioye.

The. iii. Chapter.

A (5) Wherfore sence we coulde no lenger forbear, it pleased vs to remayne at
xvj Athens alone, and sent Timotheus oure brother and minister of god, and oure
laboure felowe in the gospell of Christ, to stablysshe you and to comforte you
B over youre fayth, that no man shulde be moved in these afflictions. For ye youre
selves knowe that we are even apoynted therevnto. For verely when I was with
(10) you, I tolde you before that we shulde suffre tribulacion, even as it came to
passe, and as ye knowe. For this cause, when I coulde no lenger forbear, I sent,
that I myght have knowledge of youre fayth, lest haply the tempter had tempted
you, and that oure laboure had bene bestowed in vayne.

C But now lately when Timotheus came from you vnto vs, and declared to
(15) vs youre fayth and youre love and how that ye have good remembraunce of vs
all wayes, desyringe to se vs as we desyre to se you. Therefore brethren we had
consolacion in you, in all oure adversite and necessite, through youre fayth.
For now are we alyve, yf ye stonde stedfast in the lorde. For what thanks
can we recompence to god agayne for you, over all the ioye that we ioye for
(20) youre sakes before oure god, whyle we, nyght and daye praye exceedingly
that we myght se you presently, and myght fulfill that wich is lackynge in
your fayth.

D God him silfe oure father and oure lorde Iesus Christ gyde oure iorney vnto
you: and the lorde increace you and make you flowe ouer in love one towarde
(25) another, and towarde all men, even as we do towarde you, to make youre hertes
stable and vnblameable, in holynes before God oure father, at the commynge
of oure Lorde Iesus Christ, with all his saintes.

The. iiii. Chapter. +

A
Folio
ccxcvii.

rom. xij.
ephe. v. a.

Further more we beseche you brethren, and exhorte you in the lorde Iesus, that ye increace more and more, euen as ye have receaved of vs, how ye ought to walke and to please god. Ye remember what commaundmentes we gave you in oure lorde Iesu Christ. For this is the will of god, even that
(5) ye shuld be holy, and that ye shuld abstayne from fornicacion, that every one of you shuld knowe how to kepe his vessell in holynes and honoure, and not in the lust of concupiscence, as do the hethen which knowe not god, that noman goo to farre and defraude his brother in bargayninge: because the lorde is a venger of all suche thinges as we tolde you before tyme and testified.
(10) For god hath not called vs vnto vncleennes: but vnto holynes. He therefore that despiseth, despiseth not man, but God, which hath sent his holy sprete amonge you. +

B
io. xiiij. d.
and xv. b
j. io. ij. b
j. io. iij. b

But as touchynge brotherly love, ye nede not that I wryte vnto you. For ye are taught of God to love on^t another. Ye and that thinge verely ye do vnto
(15) all the brethren which are thorow oute all Macedonia. We beseche you brethren that ye encrease more and more, and that ye studye to be quyete, and to medle with youre awne busynes, and to worke with youre awne hondes, as we commaunded you: that ye maye be have youre selves honestly towarde them that are with out, and that nothinge be lackynge vnto you.

C
j. co. xv. d

+ I wolde not brethren have you ignoraunt concerninge them which are fallen a slepe, that ye sorowe not as other do which have no hope. For yf we beleve that Iesus dyed and rose agayne: even so them also which slepe by Iesus, will God brynge agayne with him. And this saye we vnto you in the worde of the Lorde, that we which live and are remayninge in the comminge of the
(25) Lorde, shall not come yerre they which slepe. For the Lorde him selfe shall descende from heven with a showte and the voyce of the archangell and trompe of God. And the deed in Christe shall aryse fyrst: then shall we which live and remayne, be caught vp with them also in the cloudes, to mete the Lorde in the ayer. And so shall we ever be with the Lorde. Wherefore comforte youre selves
(30) one another with these wordes +

Line (4) ...in thename ofthe lorde Iesu. For
this is the will of god, which is youre
sanctifynge, thatye shulde...
(6) ...in sanctifynge and honoure,
(8) ...noman goo beyonde,

Line (9) ...and testified vnto you.
(10) ...but vnto sanctifynge.
(15) ...all brethren,
(20) ...ignoraunt as concernynge...

The. v. Chapter.

A

pet. iij.
ro. iij. a.
id. xvj.

Of the tymes and seasons brethren ye have no nede that I write vnto you: for ye youre selves knowe perfectly, that the daye of the Lorde shall come even as a thefe in the nyght. When they shall saye peace and no daunger, than com-meth on the^t soden destruccion, as the travalyng of a woman with childe, and (5) they shall not scape. But ye brethren are not in darcknes, that that daye shuld come on you as it were a thefe. + Ye are all the children of light, and the children of thedaye. We are not of the nyght nether of darcknes.

B

a. lix. c.
ih. vj. c.
olio
xcviii.

Therefore let vs not slepe as do other: but let vs watch and be sober. For they that slepe slepe in the nyght: and they that be dronken, are dronken in the (10) nyght. But let vs which are of the daye, be sober, armed with the brest plate of fayth and love, and with hope of salvacion as an helmet. For god hath not apoynted vs vnto wrath: but to obtayne salvacion by the meanes of oure lorde Iesu Christ which died for vs: that whether we wake or slepe, we shuld lyve togedder with him.

Faythis the
brest plate
and hope is
the helmet.

C

(15) Wherefore comforte youre selves togedder, and edifie one another, even as ye do. +

We beseche you brethren, that ye knowe them which laboure amonge you and have the oversight of you in the Lorde and geve you exhortacion, that ye have them the more in love, for their workes sake, and be at peace with them. (20) + We desyre you brethren, warne them that are vnruely, comforte the feble mynded, for beare the weake, have continuall pacience towarde all men. Se that none recompence evill for evyll vnto eny man: but ever folowe that which is good, both amonge youre selves, and to all men. Reioyce ever. Praye continually. In all thinges geve thanks. For this is the wyll of God in Christ Iesu (25) towarde you.

* The spirite
wherby we
beleue in
christ and
consento the
lawe, is
quenched
agayne
witheuell
conuersacion
and lewde
communy-
cacion.
Examyn all
maner of-
learninge.

Quenche not the sprete*. Despise not prophesyinge. Examen all thinges, and kepe that which is good. Abstayne from all suspicious thinges. The very God of peace sanctifie you thorow out. And I praye God that youre whole sprete, soulse^t and body, be kept faultlesse vnto the commynge of oure Lorde (30) Iesus Christ. Faythfull is he which called you: which will also do it. Brethren,

co. j. b.

Line (11) ...hope of health,
(12) ...to obtayne health...
(26) ...all thynges. Kepe that...

Line (27) ...from all suspicious thynges.
(29) ...sprete, soule, and body,

praye for vs. Grete all the brethren with an holy kysse. I charge you in the Lorde, that this pistle be reed vnto all the holy brethren. The grace of the Lorde Iesus Christ be with you. Amen.

The fyrst pistle vnto the Tessalonyans
sent from Athens.

THE PROLOGE TO THE SECONDE EPISTLE OF S. PAUL TO THE TESSALONYANS

Because in the forepistle he had sayde that the last daye shuld come sodenly, the Thessalonians thought that it shuld haue come shortlye. Wherefore in this epistle he declareth him selfe.

And in the fyrst Chapter he comforteth them with the euerlastinge re-
(5) warde of their fayth and pacyence in sofferinge for the gospell, and with the punyshement of their persecutours in euer lastinge payne.

In the seconde he sheweth that thelast daye shuld not come, tyll there were fyrst adepartinge (as some men thynke) from vnder the obedyence of the Emperour of Rome, and that Anti christ shuld set vp him selfe in the same
(10) place, as God: and deceaue the vnthankfull worlde with false doctrine, and with false and lyenge myracles wrought by the workinge of Satan, vntill Christ shuld come and slee him with his glorious commynge and spirituall preachinge of the worde of God.

In the thyrde he geueth them exhortacion and warneth them to rebuke
(15) the ydle that wolde not laboure with their handes, and auoyde their companie, yf they wolde not mende.

THE SECONDE EPISTLE OF S. PAUL TO THE TESSALONYANS

The fyrst Chapter.

A

Paul, Syluanus and Timotheus.

Vnto the congregacion of the Tessalonyans which are in God oure father,
and in the Lorde Iesus Christ.

Grace be with you and peace from God oure father, and from the Lorde
(5) Iesus Christ.

B

We are bounde to thanke God all wayes for you brethren, as it is mete,
because that youre fayth groweth excedyngly, and every one of you swymmeth
in love towarde another betwene youre selves, so that we oureselves reioyce of
you in the congregacions of God over youre pacience and fayth in all youre

(10) persecucions and tribulacions that ye suffre, which is a token* of the ryghtewes
iudgement of god that ye are counted worthy of the kyngdom of god, for
which ye also suffre. It is verely a rightewes thinge with God to recompence

C

tribulacion to them that trouble you: and to you which are troubled, rest
with vs, when the lorde Iesus shall shewe him silfe from heven with his

(15) myghty angels, in flammyng fyre, rendrynge vengeaunce vnto them that
knowe not God, and to them that obeye not vnto the gospel of oure Lorde

Iesus Christ, which shalbe punysshed with everlastyng damnacion, from the
presence of the lorde, and from the glory of his power, when he shall come
to be glorified in his saintes, and to be made marvelous in all them that

D

(20) beleve: because oure testimonye that we had vnto you, was beleved even the
same daye that we preached it. Wherefore we praye all wayes for you that oure

god make you worthy of the callynge, and fulfill all delectacion of goodnes and
the worke of fayth, with power: that the name of oure lorde Iesus Christ maye
be gloryfied in you, and ye in him, thorowe the grace of oure God, and of

(25) the lorde Iesus Christ.

* Tribula-
cion is a
token of
saluacion.

The. ii. Chapter.

A We beseeche you brethren by the commynge of oure lorde Iesu Christ, and in
that we shall assemble vnto him, that ye be not sodenly moved from youre mynde,
and be not troubled, nether by sprete, nether by wordes, nor yet by letter which
shuld seme to come from vs, as though the daye of Christ were at honde. Let no
ephe. v. b (5) man deceave you by eny meanes, for the lorde commeth not, excepte ther come
a departynge fyrst, and that that synfull man be opened, the sonne of perdition
which is an adversarie, and is exalted a bove all that is called god, or that is wor-
shipped: so that he shall sitt as God in temple of god, and shew him silfe as god.
B Remember ye not, that when I was yet with you, I tolde you these thynges?
Folio ccc. (10) And now ye knowe what with holdeth: even that he myght be vttered at his
tyme. For the mistery of that iniquitie doeth he all readie worke which onlie
loketh, vntill it be taken out of the waye. And then shall that wicked be vttered,
whom the lorde shall consume with the sprete of hys mouth, and shall destroye
esa. xj. a. C with the aparaunce of his commynge, even him whose commynge is by the
(15) workynge of Satan, wyth all lyeinge* power, signes and wonders: and in all
deceavablenes of vnrightewesnes, amonge them that perysshe: because they
receaved not the love* of the truth, that they myght have bene saved. And
therfore god shall sende them stronge delusion, that they shuld beleve lyes: that
all they myght be damned which beleved not the trueth but had pleasure in
(20) vnrightewesnes.
But we are bounde to geve thanks alwaye to god for you brethren beloved
of the lorde, for because that God hath from the begynnynge chosen you to
saluacion, thorow sanctifyinge of the sprete, and thorowe belevynge the trueth:
whervnto he called you byoure gospell, to obtayne the glorye that commeth of
(25) oure lorde Iesu Christ.
D + Therfore brethren stonde fast and kepe the ordinaunces which ye have
learned: whether it were by oure preachynge, or by pistle. Oure lorde Iesu
Christ hym silfe, and God oure father which hath loved vs and hath geven vs
everlastynge consolacion and good hope thorowe grace, comferte youre hertes,
(30) and stablysshe you in all doctrine and good doynge.

Antichrist.

* Lyenge
myracles be
cause they
testifye a
false fayth.

* where no
loue is to th
trueth on
them dothe
god let
slype false
prophetes to
deceave
them.

Line (8) ...sitt in temple of god,
(11) For alredy themisteryoff iniquytie
worketh. Only he that holdeth, let
him nowe holde, vntill hit be taken...
(16) ...be cause they have nott receaved...

Line (21) We are bounde...
(22) ...chosen you to health,
(26) ...kepethe ordinacions,
(27) ...or by oure pistle:
(30) ...in allsayinge, and goode doynge.

The. iii. Chapter.

A Furthermore brethren praye for vs, that the worde of god maye have fre passage and be gloryfied, as it is with you: and that we maye be delivered from vnreasonable and evyll men. For all men have not fayth: but the lorde is faythfull, which shall stablysshe you, and kepe you from evyll. We have confidence
(5) thorow the lorde to you warde, that ye both do, and will do, that which we commaunde you. And the lorde gyde youre hertes vnto the love of God and pacience of Christ. ⁊

B We requyre you brethren in the name of oure lorde Iesu Christ, that ye with drawe youre selves from every brother that walketh in ordinatly, and not
(10) after the institucion which ye receaved of vs. Ye youre selves knowe how ye ought to folowe vs. For we behaved not oure selves inordinatly amonge you. Nether toke we breed of eny man for nought: but wrought with laboure and travayle nyght and daye, because we wolde not be grevous to eny of you: not but that we had auctoritie: but to make oure selves an insample vnto you, to
(15) folowe vs. For when we were with you, this we warned you of, that yf ther were eny which wolde not worke, that the same shuld not eate.

C We have hearde saye no doute that ther are some which walke amonge you inordinatly and worke not at all, but are besy bodies. Them that are soche, we
o ccci. commaunde and exhorte by oure lorde Iesu Christ, that they worke with quyet-
(20) nes, and eate their awne breed. Brethren be not wery in well doynge. Yf eny man obey not oure sayinges, sende vs worde of him by a letter: and have no companie with him that he maye be ashamed. And count him not as an enemy: but warne him as a brother.

Excom-
municacion.

D The very lorde of peace geve you peace all wayes, by all meanes. The lorde
(25) be with you all. The salutacion of me Paul with myne awne honde. This is the token in all pistles. So I write. The grace of ourelorde Iesus Christ be with you all Amen.

Sent from Athens.

Line (11) ...ought to counterfayte vs:

(14) ...to counterfayte vs.

(19) ...exhorte inthe name off oure lorde Iesu Christe,

Line (20) ...eate their breed.

(26) ...of oure lorde Iesus be with you...

THE PROLOGE VPON THE FYRST EPISTLE OF S. PAULE TO TIMOTHE

A

This pistle wryteth S. Paule to be an ensample vnto all bisshops, what they shuld teache, and how they shuld gouerne the congregacion of Christ in all degrees, that it shuld be no nede to gouerne Christes flocke with the doctrine of their awne goodmeaninges.

(5) In the fyrst Chapter, he commaundeth that the bysshope shall mayntene the ryght fayth and loue, and resist false preachers which make the lawe and workes equall with Christ and his Gospell. And he maketh a shorte conclusion of all Christen learninge, wherto the lawe serueth and what the ende therof is, also what the gospell is, and setteth him selfe for a comfortable ensample vnto
(10) all synners and troubled consciences.

In the seconde he commaundeth to praye for all degrees, and chargeth that the women shall not preache ner were costlye apparell, but to be obedyent vnto the men.

In the thyrd he descrybeth, what maner persons the bysshope or preste
(15) and their wyues shuld be, and also the deacones and their wyues: and commendeth it, if anye man desyer to be a bysshope after that maner.

In the fourth he prophisieth and sheweth before of the false bysshopes and spirituall offycers that shuld aryse amonge the christen people, and be, do and preache cleane contrary to the fore descrybed ensample, and shuld departe from
(20) the fayth in Christ and forbyd to mary and to eate certen meates, teachynge to put trust therin, bothe of iustifienge and forgeuenes of synnes and also of deseruinge of eternall lyfe.

In the fyfth he teacheth how a bysshope shuld vse him selfe towarde younge and olde and concernynge widowes what is to be done, and which
(25) shuld be founde of the comen cost: and teacheth also how men shuld honoure the verteous bysshopes and prestes, and how to rebuke the euell.

In the sixte he exhorteth the Bisshope to cleaue to the gospell of Christ and true doctrine, and to auoyde vayne questions and superfluous disputynges which gender stryfe and quenchethe truthe, and by which also the false pro-
(30) phetes get them auctorite and seke to satisfie their insaciable couetousnes.

THE FYRST EPISTLE OF S. PAUL VNTO TIMOTHEUS

o ccii.

The fyrst Chapter.

A Paul an Apostle of Iesus Christ, by the commaundement of God oure
savioure, and Lorde Iesus Christ, which is oure hope.

Hope.

xvj Vnto Timothe his naturall sonne in the fayth.

Grace, mercy and peace from God oure father and Lorde Iesus Christ oure
(5) Lorde.

As I besought the to abyde styll in Ephesus when I departed into Macedonia,
even so do, that thou commaunde some that they teache no nother wise: nether
geve hede to fables and genealogies which are endlesse, and brede doutes more
then godly edyfyinge which is by fayth: for the ende of the commaundement is
(10) love* that commeth of a pure herte and of a good conscience, and of fayth vn-
fayned: from the which thinges some have erred, and have turned vnto vayne
iangeling, because they wolde be doctours the scripture†, and yet vnderstonde
not what they speake, nether wherof they affirme.

* Loue is
the ende
of the com-
maundement
and must
interpret it

B + We knowe that the lawe is good, yf a man vse it lawfully, vnderstandinge
vij. (15) this, how that the lawe is not geven vnto a righteous man, but† vnto the
vnrighteous and disobedient, to the vngodly and to synners, to vnholly and
vnclean, to murtherers of fathers and murtherers of mothers, to mansleas and
whormongers: to them that defile them selves with mankynde: to menstealers:
to lyars and to periured, and so forth yf ther be eny other thinge that is contrary
(20) to holsome doctrine, accordinge to the gospell of the glory of the blessed God,
which gospell is committed vnto me.

C And I thanke Christ Iesu oure Lorde which hath made me stronge: for he
counted me true, and put me in office, when before I was a blasphemar, and a
persecuter, and a tyraunt. But I obtayned mercy, because I dyd it ignorauntly
(25) thorow vnbelefe. Neverthelater the grace of oure Lorde was more aboundaunt
with fayth and love which is in Christ Iesu. †

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1525

Title. The fyrst pistle off Paul...
Line (2) ...and of the lorde Iesu Christ,
(4) ...and from the lorde Iesu Christ.
(7) ...that thou warne some...
(12) ...doctours in the scripture,
(14) ...the lawe is god,
(17) ...mothers, to manquellars...

Line (20) ...accordynge to the glorious gospell
off the holy god,
(22) And I thanke hym that hath made me
stronge in Christ Iesu oure lorde:
(24) Neverthelesse I obtayned...
(25) ...in vnbelefe: but the grace of oure
lorde...

mat. ix. b
mar. ij. c.

+This is a true sayinge and by all meanes worthy to be receaved, that Christ Iesus came into the world to save synners, of whom I am chefe. Notwith stondinge for this cause was mercy geven vnto me that Iesus Christ shuld fyrst shewe on me all longe pacience, vnto the ensample of them which shall in tyme
(5) to come beleve on him vnto eternall lyfe. So then vnto god, kynge everlastinge, immortall, invisible, and wyse only, be honoure and prayse for ever and ever Amen.

D

Folio ccciii.

This commaundement commit I vnto the sonne Timotheus, accordynge to the prophesies which in tyme past were prophesied of the, that thou in them
(10) shuldest fyght a good fyght, havinge fayth and good conscience which some have put awaye from them, and as concerninge fayth have made shipwracke. Of whose nombre is Himeneus and Alexander which I have delivered vnto Satan, that they myght be taught not to blaspheme

The. ii. Chapter. +

A

I exhorte therfore, that above all thynges, prayers, supplicacions interces-
(15) sions, and gevyng of thanks behad for allmen: for kynge, and for all that are in auctorite, that we maye live a quyet and a peasable life, in all godlines and honestie. For that is good and accepted in the sight of god oure savioure, which will* have all men saved, and to come vnto the knowledge of the trueth. For ther
B is one god, and one mediator* bit wene god and man, which is the man Christ
(20) Iesus which gave him silfe a raunsome for all men, that it shuld be testified at his tyme, where vnto I am ordayned a preacher and an apostle: I tell the trueth in Christ and lye not, beyng the teacher of the gentyls in fayth and veritie. +

C

j. pe. iij. a.
j. cor. xiiij

I wyll therfore that the men praye every where, lifyng vpon pure hondes without wrath, or dowtinge. Lykwys also the women that they araye them
(25) selves in comlye aparell with shamfastnes and discrete behaveour, not with broyded heare, other golde, or pearles, or costly araye: but with suche as becommeth women that professe the worshippyng of God thorow good workes. Let the woman learne in silence with all subieccion. I suffre not a woman to teache, nether to have auctoricie† over a man: but forto be in silence. For Adam

Line (2) Notwithstandynge vnto me was mercy geven,	Line (21) ...I am apoynted a preacher,...(I tell ...not)
(14) ...supplicacions, petitions,	(24) ...without wrath, or arguynge.
(15) ...are in preeminence,	(25) in manerly aparell...and honest be- haveour,
(17) ...which wolde have...	
(20) ...preached at his tyme,	

was fyrst formed, and then Eve. Also Adam was not deceived, but the woman was deceived, and was in transgression. Notwithstandynge thorow bearinge of chyl dren they shal be saved, so they continue in fayth, love and holynes with discrecion.

The. iii. Chapter.

- A (5) This is a true sayinge. Yf a man covet the office of a bysshope, he desyreth a good worke. Ye and a bisshope must be fautlesse, the husband of one wyfe, sober, discrete, honestly aparelled, harberous, apt to teache, not dronken, no fighter, not geven to filthy lucre: but gentle, abhorrynge fightynge, abhorrynge coveteousnes, and one that rueleth his awne housse honestly, havynge chyl dren
- B (10) vnder obedience, with all honeste. For yf a man cannot rule his owne housse, how shall he care for the congregacion of God. He maye not be a yonge skoler, lest he swell and faule into the iudgement of the evyll speaker. He must also be well reported of amonge them which are with outforth, lest he fall into rebuke and snare of the evyll speaker.
- (15) Lykwyse must the deacons be honest, not double tonged, not geven vnto moche drynkinge, nether vnto filthy lucre: but havynge the mistery of the fayth in pure conscience. And let them fyrst be proved, and then let them minister, yf they be founde fautlesse.
- C Even so must their wyne^t be honest, not evyll speakers: but sober and fayth-
(20) full in all thinges. Let the deacons be the husbantes of one wyfe, and suche as rule their chyl dren well, and their awne housholdes. For they that minister well, get them selves good degre and greate libertie in the fayth, which is in Christ Iesu.
- D These thinges write I vnto the, trustinge to come shortly vnto the: but and yf I tarie longe, that then thou mayst yet have knowledge how thou oughtest to
(25) behave thy silfe in the housse of God, which is the congregacion of the livinge God, the pillar and grounde of trueth. And with out naye great is that mistery of godlines: God was shewed in the flesshe, was iustified in the sprete, was sene of angels, was preached vnto the gentyls, was beleved on in erth and receaved vp in glory.

A bisshop or
anouersear
what he
ought to be.

deacons

The wyne^t
of the prestes
and deacones.

olio ccciiii.

Line (2) Notwithstandynge they shalbe saved
thorow bearyngeoff children, yff they
continue in the fayth and in love, and in
sanctifyinge.

Line (7) sober, of honest behaveoure,
(11) ... a yonge man,
(14) ... and into the snare...
(23) And yff I come not, that thou mayst...

The. iii. Chapter.

A
ij. tim. iij.
ij. pe. iij.
iude. ii. f.

B

ij. tim. iij.
titu. iij. c.

The sprete speaketh evydently that in the latter tymes some shall departe from the fayth, and shall geve hede vnto spretes of erreure, and dyvelyshe doctrine of them which speake falce thorow ypocrisie, and have their consciences marked with an hote yron, forbyddinge to mary, and commaunding (5) to abstayne from meates which God hath created to be receaved with gevynges thanks, of them which beleve and knowe the trueth. For all the creatures of God are good and nothyng to be refused, yf it be receaved with thanks gevynges. For it is sanctyfyed by the worde of God and prayer. Yf thou shalt put the brethren in remembraunce of these thynges, thou shalt be a good (10) minister of Iesu Christ, which hast bene norissed vp in the wordes of the fayth and good doctryne, which doctryne thou hast continually followed. But cast away vngostly and olde wyves fables.

Exercyse thy silfe vnto godlines. For bodely exercise proffiteth lyttl: But godlines is good vnto all thynges, as a thyng which hath promyses of the lyfe (15) that is now, and of the lyfe to come. This is a sure sayinge and of all parties worthy to be receaved. For therfore we laboure and suffre rebuke, because we beleve in the livyng god, which is the savioure of all men: but specially of those that beleve. Suche thynges commaunde and teache. Let no man despise thy youth: but be vnto them that beleve, an insample, in worde in conversacion, in (20) love, in sprete, in fayth and in purenes.

D

Till I come, geve attendaunce to redyng, to exhortacion and to doctryne. Despyse not the gyfte that is in the, which was geven the thorow prophesye and with layinge on of the hondes of an elder. These thynges exercyse, and geve thy silfe vnto them, that it maye be sene how thou profetest in all thinges. Take (25) hede vnto thy silfe and vnto learnyng, and continue therin. For if thou shalt so do, thou shalt save thy silfe and them that heare the.

The. v. Chapter.

A

Rebuke not an elder: but exhorte him as a father, and the yonger men as brethren, the elder wemen as mothers, the yonger as sisters, with all purenes.

Line (6) ...andhave known the trueth,
(10) ...thewordes of fayth,
(23) ...of a seniour.

Line (24) ...that all men maye se howe thou
proffetes. Take hede...
(27) Rebuke not a seniour:

folio cccv.

Honoure widdowes which are true wyddowes. Yf eny wyddowe have chyl dren or neves, let them learne fyrst to rule their awne houses godly, and to recom pence their elders. For that is good and acceptable before God. She that is a very wyddowe and frendlesse, putteth her trust in god, and continueth in (5) supplicacion and prayer nyght and daye. But she that liveth in pleasure, is deed even yet alive. And these thynges commaunde, that they maye be without faut, Yf ther be eny that provideth not for his awne, and namly for them of his housholde, the same denyeth the fayth, and is worsse then an infyde ll.

widowes

B

Let no wyddowe be chosen vnder threscore yere olde, and soche a one as (10) was the wyfe of one man, and well reported of in good workes: yf she have noresshed children, yf she have bene liberall to straungers, yf she have wessed the saynctes fete, yf she have ministred vnto them which were in adversite, yf she were continually geven vnto all maner good workes. The yonger widdowes refuse. For when they have begone to wexe wantone, to the dishonoure of (15) Christ, then will they mary, havynge damnacion*, because they have broken their fyrst fayth. And also they learne to goo from housse to housse ydle, ye not ydle only, but also tryflynge and busybodyes, speakynge thynges which are not comly.

widowes

* Whatso euer be vsed amongst vs, yf god be therby dishonoured it ought to bebroken.

C

I will therfore that the yonger wemen mary and beare children, and gyde (20) the housse, and geve none occasion to the adversary to speake evill For many of them are all redy turned bake, and are gone after Satan. And yf eny man or woman that beleveth have widdowes, let them minister vnto them, and let not the congregacion be charged: that yt maye have sufficient for them that are widdowes in dede.

(25) The elders that rule wel, are worthy of double honoure, most specially they which laboure in the worde and in teachinge. For the scripture sayth: Thou shalt not mousell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst an elder receave none accusacion: but vnder two or thre witnesses. Them that synne, rebuke openly, that other (30) maye feare.

u. xxv
cor. ix a
at. x. b.
c. x. b.

D

I testifie before god and the lorde Iesus Christ, and the electe angels, that thou observe these thynges with out hasty iudgement, and do nothyng

parcially. Laye hondes sodenly on no man nether be partaker of other mens synnes: kepe thy silfe pure. Drynke no lenger water, but vse a lytell wyne, for thy stommakes sake and thyne often diseases.

Some mennes synnes are open before honde and goo before vnto iudge-
(5) ment: some mennessynnes folowe after. Lykwyse also good workes are many-
fest before honde and they that are other wyse, cannot be hid.

The. vi. Chapter

A Let as many servautes as are vnder the yoke, counte their masters worthy
of all honour, that the name of god and his doctryne be not evyll spoken of.
Se that they which have belevyng masters, despyse them not because they are
Folio ccvi. (10) brethren: but so moche the rather do service, for as moche as they are belevyng
and beloved and partakers of the benefite.

Servautes.

B These thynges teache and exhorte. Yf eny man teache other wise, and is not
content with the wholsome wordes of oure lorde Iesu christ, and with the doc-
tryne of godlines, he is pufte vp and knoweth nothyng: but wasteth his braynes
(15) aboute questions and stryfe of wordes, wherof spryng envie, stryfe, raylinges,
evyll surmysinges and vayne disputacions of men with corrupte myndes and
destitute of the trueth, which thynke that lucre is godlines. From soche
seperate thy silfe. Godlines is great ryches, yf a man be content with that he
hath. For we brought nothyng into the worlde, and it is a playne case that
(20) we can cary nothyng out.

iob. j. d.
eccle. v. c.

Covetousnes

C When we have fode and rayment, let vs ther with be content. They that
wilbe ryche, faule into temptation and snares, and into many folysshe and
noysome lustes, which droune men in perdition and destruccion. For cove-
teousnes is the rote of all evyll, which whill some lusted after, they erred from
(25) the fayth, and tanglyd them selves with many sorowes. But thou which arte
the man of god, flye soche thynges Folowe rightewesnes, godlines, love,
paciencie and meknes. Fyght the good fyght of fayth. Laye honde on eternall
lyfe, where vnto thou arte called, and hast professed a good profession before
many witnesses.

O that we at
a lawfull age
myght con-
fesse and
professe

I geve the charge in the sight of God, which quickneth all thinges, and before Iesu Christ which vnder Poncius Pilate witnessed a good witnessinge, that thou kepe the commaundement, and be with out spotte and vnrebukeable, vntyll the apperynge of oure lorde Iesus Christ, which aperyng (when the
(5) tyme ys come) he shall shewe that is blessed and myghty only, kynge of kynges and lorde of lordes, which only hath immortalite, and dwelleth in light that no man can attayne, whom never man sawe, nether can se: vnto whom be honoure and rule everlastynge. Amen.

Openlye the
fayth and
lyfe of a
Christen
man.

Charge them that are ryche in this worlde, that they be not excedynge
(10) wyse, and that they trust not in the vncertayne ryches, but in the livynge god, which geveth vs aboundantly all thynges to enioye them, and that they do good and be ryche in good workes, and redy to geve and to distribute, layinge vp in store for them selves a good foundation agaynst the tyme to come that they maye obteyne eternall lyfe

Ryche.

(15) O Timothe save that which is geven the to kepe, and avoyde vngostly vanities of voyces and oppositions of science falsly so called, which science whyll some professed, they have erred as concernynge the fayth. Grace be with the Amen.

Sent from Laodicea, which is the chefest
cite of Phrigia Pacaciana.

THE PROLOGE TO THE SECONDE EPISTLE OF S. PAUL VNTO TIMOTHE

In this epistle Paul exhorteth Timothe to goo forward as he had begonne, and to preache the Gospell with all diligence, as it nede was, seinge many were fallen awaye, and manyefalse spirites and teachers were spronge vp all readie. Wherefore a Bysshopes parte is, euer to watche and to laboure in the Gospell.

- (5) In the thyrde and fourth he sheweth before and that notablye, of the ieopardous tyme toward the ende of the worlde, in which a false spirituall lyuinge shuld deceaue the hole worlde with outwarde ypocresie and apparence of holynes, vnder which all abominacions shuld haue their fre passage and course, as we (alas) haue sene this prophesie of S. Paul fulfilled in oure spiri-
(10) tualtie vnto the vttermost Iote.

THE SECONDE EPISTLE OF S. PAUL VNTO TIMOTHE

The fyrst Chapter.

A Paul an Apostle of Iesu Christ, by the will of God, to preache the promes of lyfe, which lyfeis in Christ Iesu.

To Timothe his beloved sonne.

Grace, mercy and peace, from God the father, and from Christ Iesu oure
(5) Lorde.

I thanke god, whom I serve from myne elders with pure conscience, that with out ceasyng I make mencion of the in my prayres^t nyght and daye, desyrynge to se the, myndfull of thy teares: so that I am filled with ioye, when I call to remembrance the vnfayned fayth that is in the, which dwelt fyrst in thy graunmoder
(10) Lois, and in thy mother Eunica: and am assured that it dwelleth in the also.

B
viiiij

Wherfore I warne the that thou stere vp the gyfte of god which is in the, by the puttyng on of my hondes. For god hath not geuen to vs the sprete of feare: but of power, and of love, and of sobrenes of mynde. Be not a shamed to testyfy oure lorde, nether be a shamed of me, which am bounde for his sake:

Puttyng on
of handes.

d.
C

(15) but suffre aduersite with the gospell also thorow the power of god, which saved vs and called vs with an holy callinge, not acordinge to oure dedes, but accordyng to his awne purpose and grace, which grace was geuen vs thorowe Christ Iesu before the worlde was, but is nowe declared openly by the appearyng of oure savioure Iesu Christ, which hath put away deeth, and hath brought lyfe

Purpose and
grace.

(20) and immortalite vnto light thorow the gospell, whervnto I am apoynted a preacher, and an Apostle, and a teacher of the gentyls: for the which cause I also suffre these thinges. Neverthelesse I am not a shamed For I knowe whom I have beveled, and amsure that he is able to kepe that which I have committed to his kepyng, agaynst that daye.

D.
ij. b

(25) Se thou have the ensample of the holsome wordes which thou heardest of me, in fayth and love which is in Iesu Christ. That good thinge, whiche was

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Title. The seconde pistle off Paul...
Line (4) ...from Iesus Christ...

(13) ...and of honest behaveour. Be not a
shamed to testyfy of oure lorde,

Line (16) ...not after oure dedes, but for his
purpose and grace,

(22) ...suffre this.

Folio
cccviii.

committed to thy kepyng, kepe in the holy goost which dwelleth invs. This thou knowest, how that all they which are in Asia, be turned from me. Of which sorte are Phigelos and hermogenes. The lorde geve mercie vnto the housse of Onesiphoros, for he ofte refreshed me, and was not a shamed of
(5) my chayne: but when he was at Rome, he sought me out very diligently, and founde me. The lorde graunt vnto him that he maye fynde mercie with the lorde at that daye. And in how many thynges he ministred vnto me at Ephesus thou knowest very wel.

The. ii. Chapter. +

A Thou therfore my sonne, be stronge in the grace that is in Christ Iesu.
(10) And what thynges thou hast hearde of me many bearynge witnes, the same diliver to faythfull men, which are apte to teache other Thou therfore suffre affliction as a good soudier of Iesu Christ. No man that warreth, entanglith him silfe with worldely busynes, and that be cause he wolde please him that hath chosen him to be asoudier. And though a man strive for a mastery, yet ys
(15) he not crowned, except he strive lafully. The husbandman that laboreth must fyrst receave of the frutes. Consyder what I saye. The lorde geve the vnderstondynge in all thynges. -

B Remember that Iesus Christ beyng of the sede of David, rose agayne from deth accordynge to my gospell, wherin I suffre trouble as an evyll doar,
(20) even vnto bondes. But the worde of god was not bounde. Herefore I suffre all thinges, for the electes sakes, that they myght also obtayne that saluacion which is in Christ Iesu, with eternall glory.

Electe.

It is a true sayinge, if we be deed with him, we also shall live with him. Yf we be pacient, we shall also raigne with him. If we denye him, he also
(25) shall denye vs. Yf we beleve not, yet abideth he faithfull. He cannot denye him silfe. Of these thynges put them in remembraunce, and testifie before the lorde, that they stryve not about wordes which is to no proffet, but to pervert the hearers.

Coven

C Study to shewe thy silfe laudable vnto god a workman that nedeth not to

be a shamed, dividynge the worde of trueth iustly. Vngostly and vayne voyces passe over. For theyshall encrease vnto greater vngodlynnes, and their wordes shall fret even as doeth a cancre: of whose nombre ys Hymeneos and Philetos, which as concernynge the trueth have erred, sayinge that the resurreccion is past (5) all redy, and do destroye the fayth of divers persones.

Himenes
Philetos

But the sure grounde of god remayneth, and hath this seale: the lorde knoweth them that are his, and let every man that calleth on the name of Christ, departe from iniquite. Not withstandinge in a greate housse are not only vesselles of golde and of silver: but also of wood and of erthe, some for honoure, (10) and some vnto dishonoure. But Yf a man purdge him silfe from suche felowes, he shalbe a vessell sanctified vnto honoure, mete for the lorde and prepared vnto all good workes.

olio ccix.

D

Lustes of youth avoyde, and folowe rightwesnes, fayth, love and peace, with them that call on the lorde with pure herte. Folisshe and vnlearned ques- (15) tions put from the, remembrynge that they do but gendre stryfe. But the servaunt of the lorde must not stryve: but must be peasable vnto all men, and apte to teache, and one that can suffre the evyll in meknes, and can informe them that resist, yf that god at eny tyme will geve them repentaunce for to knowe the trueth: that they maye come to them selves agayne out of the snare of the devyll, (20) which are now taken of him at his will.

tim. j. c.
.. iij. c.

The. iii. Chapter.

This vnderstonde, that in the last dayes shall come parelous tymes. For the menshalbe lovers of their awneselves, coveteous, bosters, proude, cursed speakers, disobedient to father and mother, vnthankfull, vnholly, vnkinde, trucebreakers, stubborn, falceaccusars, ryatours, fearce despisers of them which are good, tray- (25) tours, heddy, hye mynded, gredy apon voluptuousnes more then the lovers of god, havynge a similitude* of godly lyvyng, but have denyed the power ther of and soche abhorre. Of this sorte are they which entre in to houses, and brynge into bondage wymmen laden with synne, which wemen are ledde of divers lustes, ever learnynge and never able to come vnto the knowledge of the trueth.

A
tim. iij.
pet. iij.
de. j. f.

* This was
prophesied of
them that
shuld
pretende-
holines.

Line (10) ...dishonoure. Yf a man...
(15) ...they do but make stryfe.
(16) ...and redy to teache,

Line (19) ...thatt they maye wake out of slepe
agayne, out off...
(23) ...vnholly, churlisshe, stubborn,
(27) Soche abhorre. For of this...

C
exo. vij. b. As Iannes and Iambres with stode Moses, even so do these resist the trueth, men they are of corrupt myndes, and leawde as concernynge the fayth: but they shall prevayle no lenger. For their madnes shalbe vttered vnto all men as theirs was. But thou hast sene the experience of my doctrine, fassion of lyuynge, purpose,
(5) fayth, longe sufferynge, love, pacience, persecucions, and afflictions which happened vnto, me^t at Antioche, at Iconium and at lystra: which persecucions I suffered patiently. And from them all the lorde delivered me. Ye and all that will live godly in Christ Iesu, must suffre persecucions. But the evyll men and disceavers shall wexe worse and worse, whill they deceave and are deceived them selves.

D
(10) But continue thou in the thynges which thou hast learned, which also were committed vnto the seynge thou knowest of whom thou hast learned them and for as moche also as thou hast known holy scripture of a chylde, which is able to make the wyse vnto saluacion thorowe the fayth which ys in Christ Iesu. For
ij. pet. j. d. all scripture given by inspiracion of god, is profitabile to teache, to improve, to
(15) amende and to instruct in rightewesnes, that the man of god maye be perfect and prepared vnto all good workes.

The. iiii. Chapter.

A
Folio cccx. I testifie therfore before god, and before the lorde Iesu Christ, which shall iudge quicke and deed at his aperyng in his kyngdom, preache the worde, be fervent, be it in season or out of season. Improve, rebuke, exhorte with all longe
(20) sufferinge and doctryne. For the tyme will come, when they wyll not suffer wholsome doctryne: but after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers, and shall turne their eares from the trueth, and shalbe geven vnto fables. But watch thou in all thynges, and suffre adversitie, and do the worke of an evangelist, fulfill thyne office vnto the vtmost.

B
(25) For I am now redy to be offered, and the tyme of my departynge is at honde. I have fought a good fight, and have fulfilled my course, and have kept the fayth. From hence forth is layde vp for me a croune of rightewesnes which the lorde that is a righteous iudge shall geve me at that daye: not to me only but vnto all them that love his commynge. Make spede to come vnto me atonce.

Line (4) ...of my doctryne, ordinaunce, purpose,
(13) ...to make thewyse vnto health...

Line (14) ...toimprove, toinforme, and toinstruct...
(19) ...longe sufferinge. For the tyme-will...

C
collo. iiii.

Luke the
euangelist

For Demas hath left me and hath loved this present worlde, and is departed into Tessalonica. Crescens is gone to Galacia, and Titus vnto Dalmacea. Only Lucas is with me. Take Marke and bringe him with the, for he is necessary vnto me for to minister. And Tichicus have I sent to Ephesus. The cloke that I lefte
(5) at Troada with Carpus, when thou comest, brynge with the, and the bokes, but specially the partchement. Alexander the coppersmyth did me moche evyll, the lorde rewarde him accordynge to his dedes, ofwhom be thou ware also. For he withstode oure preachynge sore.

At my fyrst answeyng, no man assisted me, but all forsoke me. I praye
(10) God, that it maye not be layde to their charges: + not withstandinge the Lorde assisted me, and strenghted me, that by me the preachinge shuld be fulfilled to the vtmost, and that all the gentyls shuld heare. And I was delivered out of the mouth of the lyon. And the Lorde shall delivre me from all evyll doynge, and shall kepe me vnto his heavenly kyngdome. To whom be prayse for ever and
(15) ever. Amen. -

Salute Prisca and Aquila, and the housholde of Onesiphorus. Erastus abode at Corinthum. Trophimos I lefte at Miletum sicke. Make spede to come before winter. Eubolus gretith the, and Pudes, and Linus, and Claudia, and all the brethren. The Lorde Iesus Christ be with thy sprete. Grace be with you. Amen.

The seconde pistle written from Rome vnto Timothe, when Paul was presented the seconde tyme vp before the Emperoure Nero.

THE PROLOGE VNTO THE PISTLE OF S. PAULE TO TITUS

A

This is a shorte pistle: wherin yet is containd all that is nedefull for a Christen to knowe.

folio cccxi.

In the fyrst Chapter he sheweth what maner a man a bysshope or curat ought to be: that is to wyt, verteous and learned, to preache and defende the (5) Gospell, and to confounde the doctryne of trustynge in workes and mennes tradicions which euer fyght agaynst the fayth and carye awaye the conscience captiue from the fredome that is in Christ into thebondage of their awne ymaginations and inuencions, as though tho thinges shuld make a man good in the syght of God which are to no proffyt at all.

(10) In the secondehe teacheth all degrees, olde, younge, men, wemen, masters, and seruauntes how to behaue them selues, as they which Christ hath bought with his bloude, to be his proper or peculyer people, to glorifie God with good workes.

In the thyrde he teacheth to honoure temporall rulars and to obeye them, (15) and yet bringeth to Christ agayne and to the grace that he hath purchased for vs, that no man shuld thinke that the obedience of princes lawes or anye other worke shuldiustifie vs before God. And last of all he chargeth to auoyde the companie of the stobourne and of the heretikes.

THE PISTLE OF S. PAUL VNTO TITUS

The fyrst Chapter.

A Paul the seruauant of God, and an Apostle of Iesu Christ, to preache the fayth of goddis electe, and the knowledge of that trueth, which is after godlynes vpon the hope of eternall lyfe, which lyfe God that cannot lye, hath promised before the worlde beganne: but hath opened his worde at the tyme apoynted
(5) thorow preachynge, which preachynge is committed vnto me, by the commaundement of god oure saveoure.

To Titus his naturall sonne in the commen fayth.

Grace mercie and peace from God the father, and from the lorde Iesu Christ oure saveoure.

B (10) For this cause left I the in Creta, that thou shuldest performe that which was lackynge, and shuldest ordeyne elders in every citie as I apoynted the. Yf eny be fautelesse, the husbnde of one wyfe, havyng faythfull children, which are not scandred of royote, nether are disobedient. For a bisshophe* must be faute lesse, as it be commeth the minister of God: not stubborne, not angrie, no
(15) dronkarde, no fyghter, not geuen to filthy lucre: but herberous, one that loveth goodnes, sobre mynded righteous, holy, temperat, and suche as clevech vnto the true worde of doctryne, that he maye be able to exhorte with wholsom learnynge, and to improve them that saye agaynst it.

Elders which Timotheus calleth ouersears.

* Bysshopes and elders is all one and an officer chosen to gouerne the congregacion in doctryne and liuinge.

C For ther are many disobedient and talkers of vanite and disceauers of
(20) myndes, namely they of the circumcision, whose mouthes must be stopped, which pervert whole houses teachinge thinges which they ought not, because of filthy lucre. One beyng of them selves, which was a poyet of their awne, sayde: The Cretayns are all wayes lyars, evyll beastes, and slowe belies. This witnes is true, wherfore rebuke them sharply, that they maye be sounde in the fayth, and
lio cccxii. D (25) not takynge hede to Iewes fables and commaundmentes of menthat turne from the trueth. Vnto the pure, are all thynges pure: but vnto them that are

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Title. Thepistle of paul vnto Titus.
Line (2) ...knowledge off the trueth, which
truth is in servyng god in hope of...
(4) ...but hath at the tyme apoynted opened...

Line (11) ...ordeyne seniours... Yf eny be soche
as no man can complayne on,
(13) ...must be soche as no man can com-
playne on,
(16) ...of honest behaveour, righteous,

rom. xiiij

defiled and vnbelevynge, is nothyng pure: but even the very myndes and consciences of them are defiled. They confesse that they knowe god: but with the dedes they denye hym, and are abhominable and disobedient, and vnto all good workes discommendable.

The. ii. Chapter.

- A (5) But speake thou that which becommeth wholsome learninge. That the elder men be sober, honest, discrete, sounde in the fayth in love and in pacience. And the elder wemen lykewyse, that they be in soche rayment as becommeth holynes, not falce accusars, not geven to moche drinkynge, but teachers of honest thynges, to make the younge wemen sobremynded, to love their hus-

Olde

Olde

Yonge
wemen

Younge

- D Above all thynges shewe thy silfe an insample of good workes with vn-corrupt doctryne, with honestie, and with the wholsome worde which cannot
- (15) berebuked, that he which withstondeth, maye be a shamed, havynge no thinge in you that hemaye dispryse. The servauntes exhorte to be obedient vnto their awne masters, and to please in all thynges, not answeyng agayne, nether be pickers, but that they shewe all good faythfulnes, that they maye do worshippe to the doctryne of oure saveoure God in all thynges. + For the grace of god,
- C (20) that bryngeth saluacion vnto all men, hath appered and teacheth vs that we shuld denye vngodlynnes and wordly^t lustes, and that we shuld live sobre mynded, righteously and godly in this present worlde, lokinge for that blessed hope and glorious apperenge of the myghty god, and of oure savioure Iesu Christ which gave him silfe for vs, to redeme vs from all vnrightewesnes, and
- (25) to pouрге vs a peculiar people vnto him silfe, fervently geven vnto good workes. These thynges speake, and exhorte, and rebuke, with all commaundyng Se that no man despise the.

Serva

Line (2) ...but with dedes they denye...

(9) ...that they nurter the younge wemen
for to love their husbandes,

(10) ...to be of honest behaveoure,

(12) ...that they be of honest manners.

Line (13) ...of good workes in the doctryne,
shew vncorruption, honestie, and the
wholsome...

(19) ...doctryne off god oure saveoure...

(20) ...bryngeth health...

(21) ...weshulde live honestly, righteously,

The. iii. Chapter.

A

Warne them that they submitte them selves to rule and power, to obey the officers, that they be readie vnto all good workes, that they speake evyll of no man that they be no fyghters, but softe, shewynge all meknes vnto all men. For we oure selves also were in tymes past, vnwyse, disobedient, deceived, in
(5) daunger to lustes, and to diuers maners of voluptuousnes, livynge in maliciousnes and envie, full of hate, hatinge one another.

Officers must
be obeyed.

B

tim. j. a
olio
cxiii.

+ But after that the kyndnes and love of oure saveoure God to manwarde appered, not of the dedes of rightewesnes which we wrought but of his mercie he saved vs, by the fountayne of the newe birth, and with the renuyng of the
(10) holy goost, which he shed on vs abundantly, thorow Iesus Christ oure saveoure, that we once iustified by his grace, shuld be heyres of eternall lyfe, thorowe hope. This is a true sayinge.

Mercie
saveth.

C
tim. j. b.
tim. ij. d

Of these thinges I wolde thou shuldest certifie, that they which beleve God, myght be diligent to go forwarde in good workes. These thinges are good and
(15) proffitable vnto men. Folisshe questions, and genealogies, and braulinges and stryfe aboute the lawe, avoyde, for they are vnproffitable and superfluous. A man that is geuen to heresie, after the fyrst and the seconde admonicion, avoyde, remembryng that he that is soche, is perverted, and synneth even damned by his awne iudgement.

D

(20) When I shall sende Artemas vnto the or Tichicus, be diligent to come to me vnto Nichopolis. For I have determined ther to wynter. Brynge zenas the lawear and Apollos on their iorney diligently, that nothyng be lackynge vnto them. And let oures also^t learne to excell in good workes as farforth, as nede requyreth, that they be not vnfrutefull. All that are with me, salute the. Grete
(25) them that love vs in the fayth. Grace be with you all, Amen.

Written from Nichopolis a citie of Macedonia.

Line (2) ...they be prompt vnto...

(7) ...of oure saveoure to manwarde...

Line (14) ...myght be stodious to go forwarde...

(16) A man that is the auctor off sectes,

THE PROLOGE TO THE EPISTLE OF S. PAUL VNTO PHILEMON

In this pistle S. Paul sheweth a godlye ensample of Christen loue. Herein we se how Paule taketh poore Onesimos vnto him and maketh intercession for him vnto his master and helpeth him with all that he may, and behaueth him selfe none other wyse then as though he him selfe were the sayde Onesimos.

(s) Which thinge yet he dothe not with power and auctoryte, as he well myght haue done: but putteth of all auctorite and whatsoeuer he might of ryght do, that Philemon myght do likewyse towarde Onesimos, and with great mekenes and wysdome teacheth Philemon to se his dutie in Christ Iesus.

THE PISTLE OF S. PAUL VNTO PHILEMON

- A Paul the presoner of Iesu Christ, and brother Timotheus.
Vnto Philemon the beloved, and oure helper, and to the beloved Appia,
and to Archippus oure felowe soudier, and to the congregacion of thy housse.
Grace be with you and peace, from God oure father, and from the Lorde
(5) Iesus Christ.
- iii. I thanke my God, makinge mencion all wayes of the in my prayers, when
I heare of thy love and fayth, which thou hast towarde the Lorde Iesu, and to-
warde all sayntes: so that the fellisshippe that thou hast in the fayth, is frutefull
thorow knowledge of all good thinges, which are in you by Iesus Christ. And
(10) we have great ioye, and consolacion over thy love: For by the (brother) the
sayntes hertes are comforted.
- B Wherefore though I be bolde in Christ to enioyne the, that which becom-
meth the: yet for loves sake I rather beseche the, though I be as I am, even Paul
aged, and now in bondes for Iesu Christes sake. I beseche the for my sonne
(15) Onesimus, whom I begat in my bondes, which in tyme passed was to the vn-
proffetable: but now proffetable bothe to the and also to me, whom I have sent
home agayne. Thou therfore receave him, that is to saye myne awne bowels,
whom I wolde fayne have retayned with me, that in thy stede he myght have
ministred vnto me in the bondes of the gospels. Neverthelesse, without thy
(20) mynde, wolde I doo nothinge, that that good which springeth of the, shuld not
be as it were of necessitie, but willingly.
- C Haply he therfore departed for a season, that thou shuldest receave him for
ever, not now as a servaunt: but above a servaunt, I meane a brother beloved,
specially to me: but how moche more vnto the, both in the flesshe, and also in
(25) the Lorde? Yf thou count me a felowe, receave him as my selfe. Yf he have
hurt the or oweth the ought, that laye to my charge. I Paul have written it with
myne awne honde. I will recompence it. So that I do not saye to the, howe that
thou owest vnto me even thyne awne silfe. Even so brother, let me enioye the

TMV

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1525

Title. The pistle off paul...
Line (2) ...Philemon beloved,

Line (6) I thanke my God alwayes makynge
mencion off the...
(10) For by the brother,

The epistle of Paul to Philemon

in the Lorde. Comforte my bowels in the Lorde. Trustinge in thyne obedience, I wrote vnto the, knowynge that thou wilt do more then I saye for. Moreover prepare me lodgyng: for I trust thorow the helpe of youre prayers, I shalbe geuen vnto you. Ther salute the, Epaphras my felowe presoner in Christ Iesu, (5) Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure Lorde Iesu Christ be with youre spretes. Amen.

Sent from Rome by Onesimus a servaunt.

A PROLOGE TO THE FYRST EPISTLE OF SAYNT PETER

This epistle dyd saynt Peter wryte to the Hethen that wereconuerted and exhorteth them to stonde fast in the fayth, to grow therin and to wexeperfect, thorow all maner of sofferinge and also good workes.

In the fyrst he declareth the iustifyenge of fayth thorow Christes bloude, (5) and comforteth them with the hope of thelyfe to come, and sheweth that we haue not deserued it, but that the Prophetes prophesied it shuld be geuen vs, and as Christ which redemed vs oute of synne and all vnclennes is holye, so he exhorteth to leade an holye conuersacion: and because we be rychlye bought- and made heyres of a ryche in herytaunce, to take hede that we lose it not (10) agayne thorow oure awne negligence.

olio cccxv.

In the seconde Chap. he sheweth that Christ is the foundation and hed corner stone, wher on all are bylt thorow fayth, whether it be lewe or gentyle, and how that in Christ they are made Prestes, to offer them selues to god (as christ dyd him selfe) and to fle the lustes of the flesshe that fyght agaynst the (15) soule. And fyrst he teacheth them in generall to obeye the worldlye rulars and then in speciall he teacheth the seruauntes to obeye theirmasters be they good or bad, and to soffre wronge of them as Christ soffered wronge for vs.

In the thyrd he teacheth the wyues to obeye their husbandes, ye though they be vnbeleuers and to apparell them selues godlye and as yt becommeth (20) holynes. And therto that the husbandes soffre and beare the infirmite of their wiues and lyue accordinge to knowledge with them. And then in generall he exhorteth them to be softe, courteous, pacient and frendlye one to another, and to soffre for ryghteousnes after the ensample of Christ.

In the fourthe he exhorteth to fle synne and to tame the flesshe with sobre- (25) nes, watchinge and prayer, and to loue eche other, and to knowe that all good gyftes are of God and euery man to helpe his neyboure with soche as he hath receaued of god, and fynallie not to wonder, but to reioyce though they must

Prologe vpon Fyrst Peter

soffre for christes names sake, seinge as they be here partakers of his afflictions,
so shall they be partakers of his glorye to come.

In the fyueth he teacheth the bysshopes and prestes how they shuldlyue
and fede Christes flocke: and warneth vs ofthe deuell which on euery sydelyeth
(s) in wayte for vs.

THE FYRST EPISTLE OF S. PETER THE APOSTLE

The fyrst Chapter.

A Peter an Apostle of Iesu Christ, to them that dwell here and there as straungers thorowout Pontus, Galacia, Capadocia, Asia, and Bethinia, electe by the forknowledge of God the father, thorow the sanctifyinge of the sprete, vnto obedience and sprinklinge of the bloud of Iesus Christ.

(5) Grace be with you and peace be multiplyed.

Blessed be God the father of oure Lorde Iesus Christ, which thorow is^t abundant mercie begat vs agayne vnto a lively hope, by the resurreccion of Iesus Christ from deeth, to enioye an inheritaunce immortall and vndefiled, and that purifieth^t not, reserved in heven for you, which are kept by the power
(10) of God thorow fayth, vnto salvation, which salvation, is prepared all redy to be shewed in the last tyme, in the which tyme ye shall reioyce, though now for a season (if nede requyre) ye are in hevines, thorowe manifolde temptacions, that youre fayth once tried, beinge moche more precious then golde that perissbeth (though it be tried with fyre) myght be founde vnto lawde, glory, and honoure
(15) at the apperinge of Iesus Christ: whom ye have not sene and yet love him, in whom even now, though ye se him not, ye yet beleue, and reioyce with ioye vnspeakable and glorious: receavyng the ende of youre fayth, the salvation of youre soules.

Of which salvation have the Prophetes enquiryed and searched, which
(20) prophisied of the grace that shuld come vnto you, searchinge when or at what tyme the sprete of Christ which was in them shuld signifie, which sprete testified before, the passions that shuld come vnto Christ, and the glory that shuld folowe after: vnto which Prophetes it was declared, that not vnto them selves, but vnto vs, they shuld minister the thinges which are now shewed vnto you of them
(25) which by the holy goost sent doune from heven, have preached vnto you the thinges which the angels desyre to beholde.

Here Peter
(as other true
apostles do)
fyrst setteth
forth the
treasure of
mercy
which god
hath bounde
him selfe
to geue vs
for christes
sake and then
ouredutie
what we
are bounde to
do agayne yf
we wilbe
partakers of
the mercie.

Folio
cccxvi.

Title. The fyrstpisde off. . .
Line (9) . . .and that putrieth not,
(10) . . .vnto helth, which health
(14) . . .and honowre, when Iesus Christ shall
apere:

Line (15) . . .and ye yet lovehym,
(16) . . .yet yebeleue, . . .with ioye in effable,
and glorious:
(17) . . .the helth ofyoursoules.
(19) Of which health,

C

Wherefore gyrde vp the loynes of youre myndes, be sober, and trust perfectly on the grace that is brought vnto you, by the declaringe of Iesus Christ, as obedient chyldren, not facioninge youre selves vnto youre olde lustes of ignorancye: but as he which called you is holy, even so be ye holy in all maner (s) of conuersacion, because it is written. Be ye holy, for I am holy.

Ouredutie
againIgnorance :
cause of eue
lyuyng.

And yf so be that ye call on the father which with out respecte of person iudgeth accordinge to every mannes worke*, se that ye passe the tyme of youre pilgremage in feare. + For as moche as ye know how that ye were not redeemed with corruptible sylver and golde from youre vayne conversacion which ye (10) receaved by the tradicions of the fathers: but with the precious bloud of Christ, as of a lambe vndefiled, and withouten spot, which was ordeyned before the worlde was made: but was declared in the last tymes for youre sakes, which by his meanes have beleved on god that raysted him from deth, and glorified him, that youre fayth and hope myght be in god.

* By oure
workes shall
we be iudgeth
for as the in
uisiblefayth
is, soche are
the workes
by which th
fayth is sene

(15) And for as moche as ye have purified youre soules thorowe the sprete, in obeyinge the trueth for to love brotherly withouten faynyng, se that ye love one another with a pure hert fervently: for ye are borne a newe, not of mortall seed, but of immortall, by the worde of god which liveth, and lasteth for ever. For all flesshe is as grasse, and all the glory of man is as the floure of grasse. (20) The grasse widdereth, and the flower falleth awaye, but the worde of the lorde endureth ever. + And this is the worde which by the gospell was preached amonge you.

We be puri-
fied frelyc in
beleuyng
the trueth o
Christ for to
loue one
another.

The. ii. Chapter.

A

Wherefore laye asyde all maliciousnes and all gyle, and dissimulacion, and envie, and all backbytyng: and as newe borne babes, desyre that reasonable (25) mylke which is with out corrupcion, that ye maye growe therin. If so be that ye have tasted how plesaunt the lorde is, to whom ye come as vnto a livyng stone disallowed of men, but chosen of god and precious: and ye as lyvyng stones, are made a spretuall housse*, and an holy presthode, for to offer vp spretuall sacryfice, acceptable to god by Iesus Christ.

* We be th
churche: an
the obedy-
ence of the
harte is the
spirituall
sacrifice.
Bodilye
sacrifice mu

470

1525

Line (2) ... in that Iesus Christ is opened,
(9) ... corruptible gold and silver...
(14) ... that ye myght have fayth and hope
towarde god.
(18) ... but of immortall seed,

Line (19) ... be cause that all flesshe is as grasse,
(20) ... is widdered, and the flower is faded
awaye,
(27) ... which is disallowed of men, but elect
of god and precious:

D
j. cor. vj.
and. vij d
j. ioa. j. d.
apoca. jes. xl. b.
apo. xiiij
iacobi. j. b

B
es. xxvii
rom. ix. g

Folio
cccxvii.

psa. cxvii
mat. xxi.
act. iij. b.
esa. viij. c
exo. xix.

osee. ij. d.
rom. ix. e

C
gala. v. c.
rom. xij.

om. xij. c

phe. vj. a
oll. iij. d.
j. co. vij.

sa. liij. c.
. io. iij. a.

Wherefore it is contayned in the scripture: beholde, I put in Sion an heed corner stone, electe and precious: and he that beleveth on him shall not be a shamed. Vnto you therfore which beleve, he is precious: but vnto them which beleve not, the stone which the bylders refused the same is made the heed stone (5) in the corner, and a stone to stomble at, and a rocke to offende them which stomble at the worde, and beleve not that where on they were set. But ye are a chosyn generacion, a royall presthod, an holy nacion, and a peculiar people, that ye shuld shewe the vertues of him that called you out of darknes into hys marvelous light which in tyme past were not a people, yet are now the people (10) of God: which were not vnder mercye but now have obteyned mercye. +

+ Derly beloved, I beseeche you as straungers and pilgrims, abstayne from fleshly lustes which fyght agaynst the soule, and se that ye have honest conversacion amonge the gentyls that they which backbyte you as evyll doars maye se youre good workes and prayse god in the daye of visitacion.

(15) Submit youre selves vnto all manner ordinaunce of man for the lordes sake, whether it be vnto the kynge as vnto the chefe heed: other vnto rulars, as vnto them that are sent of him, for the punysshment of evyll doars: but for the laude of them that do well. For so is the will of god, that ye put to sylence the ygnorancie of the folyshe men: as fre, and not as havinge the libertie for a cloke of (20) maliciousnes but even as the servauntes of god. Honoure all men. Love brotherly felishippe. Feare god and honour the kynge.

Servauntes obey youre masters with all feare, not only yf they be good and courteous: but also though they be frowarde. For it is thankeworthye yf a man for conscience towarde god endure greffe, sufferinge wrongfully. For what (25) prayse is it, if when ye be buffeted for youre fautes, ye take it paciently? But and yfwhen ye do well, ye suffer wronge and take it paciently, then is there thanke with God.

For herevnto verely were ye called*: for + Christ also suffered for vs levinge vs an insample that ye shuld folowe his steppes, which dyd no sinne, nether was (30) ther gyle founde in his mouth: which when he was reviled, reviled not agayne: when he suffered, he threatened not: but comitted the cause to him that iudgeth ryghteously, which his awne silfe bare oure synnes in his body on the tree, that

be offered to
oure ney-
bours, for yf
thou offerest
it to god
thou makest
a bodylic
ydole of him

Obedyence
to rulars.

Servauntes.

* Oure
calligne^t is to
folowe
Christ.

Line (3) ...is he precious:
(4) ...the same stone which the bylders
refused,
(9) ...yett are ye nowe...
(18) ...that well do...that with well doynge
ye shulde stoppe the mouthes of ignorant
men:

Line (19) ...and nort as though ye toke libertie...
(20) Sethat ye honoure all men.
(21) ...feare god, honour the kynge.
(23) For it commeth off grace, yf a man...
(28) Here vnto verely...suffered for oure
sakes:

we shuld be delyvered from synne and shuld lyve in rightewesnes. By whose strypes ye were healed. For ye were as shepe goinge astraye: but are now returned vnto the shepheard and bisshophe of youre soules. ⁊

The. iiii. Chapter.

A Lykewyse let the wyves be in subieccion to their husbandes, that even they
(5) which beleve not the worde, maye with out the worde be wonne by the conversation of the wyves: whill they beholde youre pure conversacion coupled with feare. Whose apparell shall not be outwarde with broyded heare, and hanginge on of golde, other in puttinge on of gorgious aparell: but let the hyd man of the herte be incorrupt, with a meke and aquyet sprete, which sprete is before
(10) God a thinge moche set by. For after this maner in the olde tyme dyd the holy women which trusted in God, tyer them selves, and were obedient to their husbandes, even as Sara obeyed Abraham and called him Lorde: whose doughters ye are as longe as ye do well, and be not affrayde of every shadowe.

B Lyke wyse ye men dwell with them accordinge to knowledge, gevinge
(15) honoure vnto the wyfe, as vnto the weaker vessell, and as vnto them that are heyres also of the grace of lyfe, that youre prayers be not let.

+ In conclusion, be ye all of one mynde, one suffre with a nother, love as brethren, be petifull, be courteous, not rendringe evyll for evyll, nether rebuke for rebuke: but contrary wyse, blesse, remembringe that ye are thervnto called,
(20) even that ye shuld be heyres of blessinge. If eny man longe after life, and loveth to se good dayes, let him refrayne his tonge from evyll, and his lippes that they speake not gyle. Let him eschue evyll and do good: let him seke peace, and ensue it. For the eyes of the Lorde are over the righteous, and his eares are open vnto their prayers. But the face of the Lorde beholdeth them that
(25) do evyll.

C Moreover who is it that will harme you yf ye folowe that which is good? Not withstondynge happy are ye yf ye suffre for rightewesness sake. Ye and feare not though they seme terrible vnto you, nether be troubled: but sanctifie the Lorde God in youre hertes. Be redy all wayes to geve an answer to every

Line (2) ...shepe which goo astraye:
(4) ...let the women be...

Line (20) For who so listeth to love lyfe, and to se good dayes,
(27) Neverthelesse feare not...

man that axeth you a reson of the hope that is in you, and that with meaknes and feare: havinge a good conscience, that when they backbyte you as evyll doars, they maye be ashamed, for as moche as they have falsely accused youre good conversacion in Christ.

Geue a
reason of
youre
doctryne.

r. ix. d
l. v. b.

(5) It is better (yf the wyll of God be so) that ye suffre for well doynge, then for evyll doynge. + For as moche as Christ hath once suffered for synnes, the iuste for the vniuste, forto bringe vs to God, and was kyllled, as pertayninge to the flesshe: but was quykened in the sprete.

D

In which sprete, he also went and preached vnto the spretes that were in
(10) preson, which were in tyme passed disobedient, when the longe sufferinge of God abode excedinge paciently in the dayes of Noe, whyll the arcke was a pre-paringe, wherin feawe (that is to saye. viii soules) were saved by water, which signifieth baptim that now saveth vs, not the puttinge awaye of the filth of the flesshe, but in that a good conscience consenteth to God, by the resurreccion of
(15) Iesus Christ, which is oure right honde of God - and is gone into heven, angels, power and myght subdued vnto him.

vj. b
xviij.
xvij f

The. iiii. Chapter.

A

For as moche as christ hath suffred for vs in the flesshe, arme youre selves lyke wyse with the same mynde: for he which suffereth in the flesshe ceasith from synne, that he hence forwarde shuld lyve as moche tyme as remayneth in the
(20) flesshe: not after the lustes of men, but after the will of God. For it is sufficient for vs that we have spent the tyme that is past of the lyfe, after the will of the gentyls, walkinge in wantannes, lustes, dronkennes, in eatinge, drinkinge and in abominable ydolatrie.

o
ix.

We must be
partakers
with Christ
in sufferinge
if we will
haue oure
parte with
him in his
glorie

B

And it semeth to them a straunge thinge that ye runne not also with them
(25) vnto the same excesse of ryote, and therfore speake they evill of you, which shall geve a comptes to him that is redy to iudge quycke and deed. For vnto this purpose verely was the gospels preached vnto the deed* that they shuld be condempned of men in the flesshe, but shuld live before God in the sprete. The ende of all thinges is at honde.

* The deed
are the
ignoraunt of
God, for
they that be
deed from
this worlde
haue no
flesshe.

Line (1) ...of the hope that ye have,
(15) ...which is on the righthonde of god,

Line (27) ...that they shulde be iudged after the
manner off men in the flesshe, but
shulde live godly in thesprete.

+ Be ye therfore discrete and sober, that ye maye be apte to prayers. But above all thinges have fervent love amonge you. For love* covereth the multitude of synnes. Be ye herberous one to another, and that with out grudginge. As every man hath receaved the gyfte, minister the same one to another as good ministers
 C (5) of the manyfolde grace of God. Yf eny man speake, let him talke as though he spake the wordes of God. If eny man minister, let him do it as of the abilitie which god ministreth vnto him. That god in all thinges maye be glorified thorow Iesus Christ, to whom be prayse and dominion for ever and whyll the worlde stondeth. Amen.

(10) Dearly beloved, be not troubled in this heate, which now is come amonge you to trye you as though some straunge thinge had happened vnto you: but reioyce in as moche as ye are partetakers of Christes passions, that when his glory appereth, ye maye be mery and glad.

D If ye be rayled vpon for the name of Christ happie are ye. For the sprete of (15) glory and the sprete of god resteth upon you. On their parte he is evyll spoken of: but on youre parte he is glorified.

Se that none of you suffre as a murtherer, or as a thefe, or an evyll doer, or as a busybody in other mens matters. Yf eny man suffre as a Christen man, let him not be ashamed: but let him glorifie god on his behalfe. For the tyme is (20) come that iudgement must begynne at the housse of god*. Yf it fyrst begynne at vs, what shall the ende be of them which beleve not the gospel of god? And yf the righteous scaslly be saved: where shall the vngodly and the sinner appere? Wherefore let them that suffer accordynge to the will of god, commit their soules to him with well doynge, as vnto a faythfull creator

The. v. Chapter.

A (25) The elders which are amonge you, I exhorte, which am also an elder and a witnes of the affliccions of Christ, and also a partaker of the glory that shalbe opened: se that ye fede Christes flocke which is amonge you, takynge the oversyght of them, not as though ye were compelled therto, but willyngly: not for the desyre of filthy lucre, but of a good mynde: not as though ye were lordes-

* Hate-maketh sinne of euery trifle: but loueloketh not on sinne thinges: but suffreth all thinges

He that soffreth with christ, shall raigne with christ.

* If the sonnes of god must be all scorged and none may be sauved but thorow the same fyr that Christ went thorow: what shall the dampnation of the disobedyen and vnbeleuers be

Line (3) ...ye herberous, and that without grudginge.

(5) ...as though he speake...

Line (14) Happy are yewhen ye suffre rebuke for the name of Christ.

(19) ...on this behalfe.

(25) The seniours... am also a senioure,

io cccxx. over the parisshe^{*}: but that ye be an insample to the flocke. And when the chef shepheerde shall appere, ye shall receave an incorruptible croune of glorye.

* Parysshe: the greke hath lottes: that is, they to whome anylot chaunce or eleccion is to preache godes worde.

B Lykwyse ye yonger submit youre selves vnto the elder. Submit youre selves every man, one to another, knet youre selves togedder in lowlines of (5) mynde. For god resisteth the proude and geueth grace to the humble. Submit youre selves therfore vnder the myghty honde of god, that he maye exalt you, when the tyme is come. Cast all youre care to him: for he careth for you.

vj. c
xij. c
a. xij
liij. d.

Be sober and watch, for youre adversary the devyll as arorynge lion walketh about, sekyng whom he maye deuoure: whom resist stedfast in the fayth, re- (10) membrynge that ye do but fulfill thesame afflictions which are apoynted^{*} to youre brethren that are in the worlde. The God of all grace, which called you vnto his eternall glory by Christ Iesus, shall his awne silfe after ye have soffred a lytell affliction make you perfect: shall settle strenght[†] and stablishe you. To him be glory and dominion for ever, and whill the worlde endureth Amen. †

* We be apoynted to soffre in this worlde.

C (15) By Silvanus a faythfull brother vnto you (as I suppose) have I written breffly, exhortyng and testifyng how that this is the true grace of god, wherin ye stonde. The companions of youre eleccion that are at Babilon, saluteth you, and Marcus my sonne. Grete ye one another with the kysse of love. Peace be with you all which are in Christ Iesus. Amen.

Marke the euangelist.

A PROLOGE TO THE SECONDE EPISTLE OF S. PETER

This pistle was written agaynst them which thought that Christen fayth might beydle and with oute workes, when yet the promes of Christ is made vs vpon that condicion, that we henceforth worke the wyll of God and not of the flesshe. Therfore he exhorteth them to exercise them selues diligentlie in vertue
(5) and all good workes, therby to be sure that they haue the true fayth, as a man knoweth the goodnes of a tree by his frute. Then he commendeth and magnifieth the gospell, and willeth that men herken to that onely, and to mennes doctryne not at all. For as he sayeth, ther came no prophetical scripture by the wyll of man, but by the wyll of the holye goost which onely knoweth the wyll
(10) of God, nether is anye scripture of priuate interpretacion: that is to saye, maye be otherwyse expounded then agreinge to the open places and generall articles and to the couenauntes of God and all the rest of the scripture.

And therforein the seconde he warneth them of false teachers that shuld come, and thorow preaching confidence in false workes to satisfye their
(15) couetousnes with all, shuld denye Christ. Which he threateneth with thre terrible exsamples, with the fall of the angelles, the floude of Noe and ouerthrowinge of Sodome and Gomor, and so describeth them with their insaciable couetousnes, pryde, stouborne and dysobedience to all temporall rule and auctoryte, with their abominable whordome and ypocresie that a blinde man
(20) maye se that he prophesied it of the popes holye spirituality which deuoured the whole worlde with their coueteousnes lyuinge in all lust and pleasure and rayninge as temporall tyrantes.

In the thyrde he sheweth that in the latter dayes, the people thorow vnbeleffe and lacke of feare of the iudgement of the last daye, shalbe euen as
(25) Epicures, wholly geuen to the flesshe. Which last daye shall yet surelye and shortlye come sayth he: for a thousande yeres and one daye is with God all one. And he sheweth also how terrible that daye shalbe, and how sodenlye it shall

Prologe vpon Seconde Peter

come: and therfore exhorteth all men to loke earnestlie for it, and to prepare them selues agaynst it with holye conuersacion and godly liuinge.

Finallie. The fyrst Chapter sheweth how it shuld goo in the tyme of the pure and true Gospell. The seconde how it shuld goo in the tyme of the pope^(s) and mennes doctrine. The thyrde how at the last men shuld beleue nothinge ner feare God at all.

THE SECONDE EPISTLE OF S. PETER

The fyrst Chapter.

A

Simon Peter a seruaunt and an Apostle of Iesus Christ, to them which have obtayned lyke precious fayth with vs in the rightewesnes that commeth of oure God and savioure Iesus Christ.

Grace with you, and peace be multiplied in the knowledge of God and of
(5) Iesus oure Lorde. Accordinge as his godly power hath geuen vnto vs all thinges that pertaine vnto lyfe and godlynes, thorow the knowledge of him that hath called vs by vertue and glory, by the meanes whereof, are geuen vnto vs excellent and moste greate promises, that by the helpe of them ye shuld be partakers of the godly nature, in that ye flye the corrupcion of worldly lust.

B

(10) And hervnto geve all diligence: in youre fayth minister vertue, and in vertue knowledge, and in knowledge temperancy, and in temperancy pacience, in pacience godlynes, in godlynes brotherly kyndnes, in brotherly kyndnes love. For yf these thinges be amonge you and are plenteous, they wyll make you that ye nether shalbe ydle nor vnfrutefull in the knowledge of oure lorde Iesus Christ.

(15) But he that lacketh these thynges is blynde and gropeth for the waye with his honde, and hath forgotten that he was purged from his olde synnes.

C

Wherefore brethren, geve the moare diligence forto make youre callinge and eleccion sure. For yf ye do soche thynges, ye shall never erre. Ye and by this meanes an entrynge in shall be ministred vnto you abundantly in to the
(20) everlastynge kyngdome of oure lorde and saveoure Iesus Christ.

Wherefore I will not be negligent to put you allwayes in remembraunce of soche thinges, though that ye knowe them youre selves and be also stablissed in the present trueth. Notwithstandinge I thynke yt mete (as longe as I am in this tabernacle) to sterve you vp by puttynge you in remembraunce, for as moch
(25) as I am sure howe that the tyme is at honde that I must put of my tabernacle, even as oure lorde Iesus Christ hath shewed me. I will enforce therfore, that on every syde ye myght have wherwith to sterve vp the remembraunce of these thynges after my departynge.

He that lacketh these and soche lykeworkes is blinde and vnderstandeth not what the fayth of Christ meaneth.

He that hath socheworkes may be sure that he is electe and that he hath the true faith

h. xxj
olio
xxxii.

Title. Theseconde pistle...

Line (1) Simeon Peter...

(3) ...and off the savioure Iesus Christ.

(6) ...vnto lyfe and to serve god with all,

Line (14) ...vnfrutfull vnto the knowledge...

(15) He that lacketh...

(25) ...put of this my tabernacle,

D
mat. xvij

+ For we folowed not decevable fables when we opened vnto you the power and commynge of oure lorde Iesus Christ, but with oure eyes we sawe his maieste: even then verely when he receaved of god the father honour and glory, and when ther came soche a voyce to him from excellent glorie. This is
(5) my dere beloved sonne, in whom I have delite. This voyce we hearde when it came from heven, beyng with him in the holy mounte.

ij. tim. iij.

We have also a right sure worde of prophesye wher vnto yf ye take hede, as vnto a lyght that shyneth in a darke place, ye do wel, vntill the daye dawne and the daye starre aryse in youre hertes. So that ye fyrst knowe this. that no prophesye in the scripture hath eny private interpretacion. For the scripture came never by the will of man: but holy men of god spake as they were moved by the holy goost.

The ii. Chapter.

A

Ther were falce prophetes amonge the people, even as ther shalbe falce teachers amonge you: wiche prevely shall brynge in damnable sectes, even de-
(15) nyng the Lorde that hath bought them, and brynge vpon them selves swyft damnacion, and many shall folowe their damnable wayes, by which the waye of trueth shalbe evyll spoken of, and thorow coveteousnes* shall they withfayned wordes make marchandise of you, whose iudgement is not farre of, and their dampnacion slepeth not.

B

(20) For yf god spared not the angels that synned, but cast them doune into hell, and delyuered them in chaynes of darknes, to be kept vnto iudgement. Nether spared the olde worlde but saved Noe the ryghte preacher of rightewesnes, and brought in the flud vpon the worlde of the vngodly, and turned the cities of zodom and Gomor into asshes: overthrewe them, damned them, and made on^t
(25) them an ensample vnto all that after shuld live vngodly. And iust Lot vexed with the vnclenly conversacion of the wicked, delivered he. For he beyng ryghteous and dwellyng amonge them, in seynge and hearyng, vexed his righteous soule from daye to daye with their vnlawfull dedes. The lorde knoweth how to deliver the godly out of temptacion, and how to reserve the vniuste vnto

False prophetes must nedes be amongst vs and also preuayle, an that because we haue no loue to the truthe. ij. the. ij.

* And coueteousnes is the father of them: and their preachinge confidence in workes is th denyenge of Christ.

Line (7) We have also a more sure worde...
(15) ...brynge on thei^r owen heeddes...
(21) ...and putt them in chaynes of darknes, there to be kept...

Line (23) ...into the worlde off the vngodly,
(24) ...and made them...
(28) ...their vnrighteous dedes.

the daye of iudgement for to be punisshed: namely them that walke after the flesshe in the lust of vncleennes, and despyse the rulars. Presumptuous are they, and stubborne and feare not to speake evyll of them that are in auctorite. When the angels which are greater bothe in power and myght, receave not
(5) of the lorde raylynge iudgement agaynst them. But these as brute beastes, naturally made to betaken and destroyed, speake evyll ofthat they knowe not, and shall perisse through their awne destruccion, and receave the rewarde of vnrightewesnes.

They count it pleasure to live deliciously for a season. Spottes they are and
(10) filthines, livinge at pleasure and in disceaveable wayes feastyng with you: havinge eyes full of advoutrie and that cannot cease to synne, begylynge vnstable soules. Hertes they have exercised with coveteousnes. They are cursed chyl dren, and have forsaken the right waye, and are gone astraye folowinge the waye of Balam the sonne of Bosor, which loved the rewarde of vnrightewesnes:
(15) but was rebuked of his iniquitie. The tame and domme beast, speakinge with mannes voyce, forbade the folisshnes of the Prophete.

These are welles without water, and cloudes caried about of a tempest, to whome the myst of darcknes is reserved for ever. For when they have spoken the swellinge wordes of vanytie, they begyle with wantannes thorowe the lustes
(20) of the flesshe, them that were clene escaped: but now are wrapped in errorrs. They promys them libertye, and are them selves the bonde servauntes of corrupcion. For of whom soever a man is over come, vnto the same is he in bondage. For yf they, after they have escaped from the filthynes of the worlde thorowe the knowledge of the Lorde and of the saviour Iesus Christ, they are yet
(25) tangled agayne therin and overcome: then is the latter ende worsse with them then the beginninge. For it had bene better for them, not to have knowne* the waye of righteousnes then after they have knowen it, to turne from the holy commaundment geven vnto them. It is happened vnto them accordinge to the true proverbe: The dogge is turned to his vomet agayne, and the sow that was
(30) wesshed, to her wallowyng in the myre.

Balam.

* It is better not to haue knowen the truthe, then not to lyue ther after.

TMV

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31

1525

Line (9) Spottes they are and filthines: and off you they make a mockyngstoke feastyng togedder in their deceavable wayes: havyngeeyes...

Line (29) ...and thesowe after she is wesshed, is returned to her wallowyng...

The. iii. Chapter.

A

This is the seconde pistle that I now wryte vnto you, beloved, wherwith I stere vp and warne youre pure myndes, to call to remembraunce the wordes which were tolde before of the holy prophetes, and also the commaundement of vs the apostles of the lorde and saveour.

j. tim. iiij.
ij. tim. iiij.
iude. j. f.
eze. xij. f.
B

(5) This fyrst vnderstonde, that ther shall come in the last dayes mockers, which will walke after their awne lustes and saye. Where is the promes of his commynge? For sence the fathers dyed, all thinges continue in the same estate wher in they were at the begynninge. This they knowe not (and that willyngly) how that the hevens a great whyle ago were, and the erth that was in the water, (10) appered vp out of the water by the worde of god: by the which thinges, the worlde that then was, perisshe over flowen with the water. But the hevens verely and erth which are now, are kept by the same worde in store, and reserved vnto fyre, agaynst the daye of iudgement and perdition of vngodly men.

C

Derely beloved, be not ignorant of this one thyng, how that one daye is (15) with the lorde, as a thousande yeare, and a thousand yeare as one daye. The lorde is not slacke to fulfill his promes, as some men count slacknes: but is pacient to vs warde and wolde have no man lost, but wolde receave all men to repentaunce. Neverthelesse the daye of the lorde will come as a thefe in the nyght, in the which daye, the hevens shall perisse with terrible noyes, and the elementes shall (20) melt with heet, and the erth with the workes that are therin shall burne.

Folio
ccxxxiij.
j. thes. v.
apo. iij. a.
and xvj.

Yf all these thinges shall perisse, what maner persons ought ye to be in holy conversacion and godlynes: lokyngefor and hastyng vnto the commynge of the daye of God, in which the hevens shall perisse with fyre, and the elementes shalbe consumed with heate. Neverthelesse we loke for a newe heven and a newe erth, (25) accordynge to his promes, where in dwelleth rightewesnes.

apo. xxj.
esa. lxxv. c.
and lxxvj. g

D

Wherfore derly beloved, seyng that ye loke for soche thynges, be diligent that ye maye be founde of him in peace, without spotte and vndefiled And suppose that the longe sufferynge of the lorde is saluacion, even as oure derely beloved brother Paul, accordynge to the wysdome geven vnto him, wrote to you, (30) yee, almost in very pistle speakynge of soche thynges: amonge which are many

thynges harde to be vnderstonde, which they that are vnlearned and vnstable, pervert, as they do other scriptures vnto their awne destruccion. Ye therfore beloved, seyng ye knowe it before hande, beware lest ye be also plucked a waye with the erreure of the wicked, and fall from youre awne stedfastnes: but
(5) growe in grace, and in the knowledge of oure lorde and saveoure Iesus Christ. Towhom be glory bothe now and for ever. Amen.

A PROLOGE VPON THE THRE EPISTLES OF S. IOHN

This fyrst epistle ofsaynt Iohn containeth the doctryne of a verye apostle of Christ, and ought of ryght to folowe his Gospell. For as in his epistle he setteth oute the true fayth, and teacheth by it onely all men to be saued and restored vnto the fauoure of God agayne: euen so here in this pistle he goeth
(5) agaynst them that boste them selues of fayth and yet contynue withoute good workes and teacheth manyewayes that where true fayth is, there the workes tarye not behinde, and contrarye that where the workes folowe not, there is no truefayth but afalse ymagynacion and vtter darcknes.

And he wryteth sore agaynst a certen secte of heretyckes which then
(10) beganne to denye that Christ was come in the flesshe, and calleth them verye Antechristes^t. Which secte goeth now in hir full swynge. For though they denye not openlye with the mouth that Christ is come in the flesshe: yet they denye it in the harte with their doctryne and lyuynge. For he that wyllbe iustified and saued thorow his awne workes, thesame doth as moche as he that
(15) denyeth Christ to become in the flesshe seinge that Christ came onely therfore in the flesshe, that he shuld iustifie vs, or purchase vs pardon of oure synnes, bringe vs into the fauoure of God agayne and make vs heyres of eternallyfe, with his workes onely and with his bloudeshedinge, with oute and before all oure workes.

(20) So fyghteth this pistle both agaynst them that wilbe saued by their awne goodworkes, and also agaynst them that wilbe saued by a fayth that hath no lust to do workes at all, and kepeth vs in the myddle waye, that we beleue in Christ to be saued by his workes onely, and then to knowe thatit is ouredutie for that kindnes, to prepare oure selues to do the commaundment of god, and
(25) to loue euery man his neybour as Christ loued him, sekinge with oure awne workes Godes honoure and oure neybours welthe onely, and trustinge for eternall lyfe and for all that God hath promysed vs for Christes sake.

The two last pistles though they be shorte, yet are goodlye ensamples of loue and fayth and do sauoure of the spirite of a true Apostle.

THE FYRST EPISTLE OF S. IOHN THE APOSTLE

The fyrst Chapter.

A That which was from the begynninge, concerninge which we have hearde, which we have sene with oure eyes, which we have loked vpon, and oure hondes have handled, of the worde of life. For the lyfe appered, and we have sene, and beare witnes, and shewe vnto you that eternall lyfe, which was with the father, (5) and appered vnto vs. That which we have sene and herde declare we vnto you, that ye maye have felloushippe with vs, and that oure fellishippe maye be with the father and his sonne Iesus Christ. And this write we vnto you, that oure ioie maye be full.

B
iohn. viij
heb. ix. d
j. pet. j. d.
And this is the tydynges which we have hearde of him, and declare vnto (10) you, that god is lyght, and in him is no darknes at all, yf we saye that we have fellishippe with him, and yet walke in darknes, we lye, and do not the truth: but and yf we walke in lyght* even as he is in lyght, then have we fellishippe with him, and the bloud of Iesus Christ his sonne clenseth vs from all synne.

Yf we saye that we have no synne, we deceave oure selves, and trueth is not (15) in vs. Yf we knowledge* oure synnes, he is faythfull and iust, to forgevevs oure synnes, and to clense vs from all vnrightewesnes. Yfwe saye we have not sinned, we make him alyar, and his worde is not in vs.

The. ii. Chap. +

A Mylytell children, these thynges write I vnto you, that ye synne not: yf eny man synne, yet we have an advocate with the father, Iesus Christ, which is (20) righteous: and he it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. And herby we are sure that we knowe him, yf we kepe his commaundementes*. He that sayth I knowe him, and kepeth not his commaundementes is a lyar, and the veritie is not in him.

John, here as in his gossell, and as Paule and Peter in their pistles, teacheth fyrst the iustifenge of fayth and that all mercie commeth by christ onely without all other respect and then-what

* Lyght is the doctryne of Christ.

* Ifwe confesseoure synnes god which cannot lye, hath promised to forgeue them.

* Hethat kepeth the commaundementes knoweth god: and he that kepeth it not, knoweth not God.

- | | |
|---|--|
| <p>Title. The fyrst pistle off S. Iohn the Apostle.</p> <p>Line (1) That which was from the begynnyngedeclare we vnto you, which we have...</p> <p>(7) ...that your ioie...</p> <p>(13) ...bloud of Christ his sonne...</p> | <p>Line (14) Yf we shall saye...
Heading. "The seconde Chapter."
(18) ...that ye shuldenot sinne: and yf eny man synne,
(21) And herby we knowe that we have knowen him,</p> |
|---|--|

Whosoever kepeth his worde* in him is the love of god perfect in dede. And therby knowe we that we are in him. He that sayth he bydeth in him ought to walke even as he walked. +

* He that kepeth godes worde loueth god and is in God and walketh as Christ dyd.

* He that hateth is in darcknes and knoweth not what Christ hath done for him: but he that loueth is in light and woteth what Christ hath done

B
Folio
cccxxvi.

Brethren I write no newe commaundement vnto you: but that olde commaundement which ye hearde from the begynnyng. The olde commaundement is the worde which ye hearde from the begynnyng. Agayne a newe commaundement I write vnto you, a thyng that is true in him, and also in you: for the darknes is past, and the truelyght now shyneth. He that sayth how that he is in the light, and yet hateth his brother, is in darknes even vntyll this tyme.
(10) He that loveth his brother, abydeth in the light and ther is none occasion of evyll in him. He that hateth* his brother is in darknes, and walketh in darknes: and cannot tell whither he goeth, because that darknes hath blynded his eyes.

C

Babes I write vnto you how that youre synnes are forgiven you for his names sake. I wryte vnto you fathers, how that ye have knowen him that
(15) was from the begynnyng. I wryte vnto you yonge men, how that ye have overcome the wicked. I wryte vnto you lytell children, how that ye have knowne the father. I wryte vnto you fathers, how that ye have knowen him that was from the begynnyng. I wryte vnto you younge men, how that ye are stronge: and the worde of God abydeth in you and ye have over come
(20) that wicked.

Se that ye love not the worlde, nether the thynges that are in the worlde. Yf eny man love the worlde, the love of the father is not in him. For all that is in the worlde (as the lust of the flesshe, the lust of the eyes, and the pryde of gooddes) is not of the father: but of the worlde And the worlde vannyssheth
(25) awaye, and the lust therof: but he that fulfilleth the will of god, abydeth ever.

He that loueth the worlde, loueth not god.

Antichrist.

Lytell children it is the last tyme, and as ye have herde how that Antichrist shall come: even now are there many Antichristes come allredy. Wherby we knowe that it is the last tyme. They went oute from vs but they were not of vs. For yf they had bene of vs, they wolde no dout, have continued with vs. But
(30) that fortuneth that yt myght appere, that they were not of vs.

* Oyntment: that is knowledge of the trouthe and all the giftes of the spirite.

D

And ye have an oyntment* of the holy gost, and ye knowe all thynges. + I wrote not vnto you, as though ye knewe not the trueth: but as though ye

knewe it and knowe also that no lye commeth of trueth. Who is a lyar: but he that denyeth that Iesus is Christ? The same is the Antichrist that denyeth the father and the sonne. Whosoever denyeth the sonne the same hath not the father. Let therefore abyde in you that same which ye hearde from the begyn-
 (5) nyng. Yf that which ye hearde from the begynnyng, shall remayne in you, ye also shall continewe in the sonne, and in the father And this is the promes that he hath promysed vs, even eternall lyfe.

This have I written vnto you, concernynge them that disceave you. And the anoyntyng which ye have receaved of him, dwelleth in you. And ye nede
 (10) not that eny man teache you: but as the annoynthyng teaheth[†] you all thynges, and is true, and is no lye: and as it taught you, even so byde therin. And now babes abyde in him that when he shall appere, we maye be bolde and not be made a shamed of him at his commynge. Yf ye knowe that he is righteous, knowe also that he which foloweth rightewesnes, is borne of him.

Here ye se that christ and synne cannot dwell to gether for Christes spirite fyghteth agaynst synne.

The. iii. Chapter.

A (15) Beholde what love the father hath shewed on vs, that we shuld be called the sonnes of god. For this cause the worlde knoweth you not because it knoweth not him. Derely beloved, now are we the sonnes of God, and yet it dothe not appere what we shal be. But we knowe that when it shall appere, we shalbe lyke him. For we shall se him as he is. And every man that hath thys
 (20) hope in him pourgeth him silfe, even as he ys pure. Whosoever[†] committeth synne, committeth vnrighteousnes also, for synne is vnrighteousnes*. And ye knowe that he appered to take awaye oure synnes, and in him is no synne. As many as byde in him synne not: whosoever synneth hath not sene him, nether hath knowen him.

* He that worketh ryghteousnes, is borne of god and taught of his spirite.

B viij. f (25) Babes let no man deceave you, He that doeth righteousnes, is righteous, even as he is righteous. He that committeth synne, is of the devill: for the devyll synneth sence the begynnyng. For this purpose appered the sonne of god, to lowse the workes of the devill. Whosoever is borne of god, sinneth not: for his seed remayneth in him, and he cannot sinne, because he is borne

Seed, that is the holigoost

- Line (2) ...is Christ? he is Antichrist that denieth...
 (8) ...vnto you, as concernynge...
 (10) ...but as that annoynthyng...

- Line (16) ...be cause it hath not knowen him.
 (17) ...yet it hath not apered...
 (21) ...and synne is vnrightewesnes.

of god. In this are the children of god knowen, and the children of the devyll. Whosoever doeth not rightewesnes, is not of God, nether he that loveth not his brother.

For this is the tydinges, that ye hearde from the begynninge, that we shuld love one another: not as Cayn which was of the wicked and slewe his brother. And wherfore slewe he him? Because his awne workes were evyll, and his brothers good. + Marvayle not my brethren though the worlde hate you. We knowe that we are translated from deeth* vnto lyfe, be cause we love the brethren. He that loveth not his brother, abydeeth in deeth. Whosoever hateth his brother, is a man sleart. And ye knowe that no man sleart, hath eternall lyfe abydinge in him.

Herbyperceave we love: that he gave his lyfe for vs: and therefore ought we also to geve oure lyves for the brethren. Whosoever hath this worldes good and seith his brother have neade: and shutteth vp his compassion from him: how dwelleth the love of God in him? My babes, let vs not love in worde, nether in tonge: but with dede and in veritie: for therby* we knowe that we are of the veritie, and can before him quiet our hertes. But yf oure hertes condempne vs, God is gretter then oure hertes, and knoweth all thinges. Beloved, yf oure hertes condempne vs not, then have we trust to god warde: and what soever we axe, we shall receave of him: be cause we kepe his commaundementes, and do those thinges which are pleasinge in his sight.

And this is his commaundement, that we beleve* on the name of his sonne Iesus Christ, and love one another, as he gave commaundement. And he that kepeth his commaundementes dwelleth in him, and he in him: and therby we knowe that ther abydeeth in vs of the sprete which he gave vs.

The. iiii. Chapter

Ye beloved, beleve not every sprete: but prove the spretes whether they are of God or no: for many falce Prophetes are gone out into the worlde. Herby shall ye knowe the sprete of God. Every sprete that confeseth that Iesus Christ is come in the flesshe is of God. And every sprete which confeseth not that

Line (7) ... yff the worlde hate you.

(12) ... for he gave his lyfe for vs: And we ought also to geve oure lives for oure brethren.

(14) ... and seyth his brother in necessitie,

(16) And herby we knowe that we are off

the veritie, and will before hym put oure hertes out of dout: For (yf oure hertes condempne vs)

Line (18) Tenderly beloved,

(24) ... And herby we knowe...

(26) Derely beloved...

Iesus Christ is come in the flesshe, is not of God. And this is that sprete of Antichrist, of whom ye have hearde, howe that he shuld come: and even now alredy is he in the worlde.

Lytell chylde, ye are of God, and have overcome them: for greater is he
 (5) that is in you, then he that is in the worlde. They are of the worlde, and therefore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Herby knowe we the sprete of veritie, and the sprete of erreure.

Beloved, let vs love one another: for love commeth of God. And every
 (10) one that loveth, is borne of God, and knoweth God. He that loveth not, knoweth not God: + for God is love. In this appered the love of god to vs ward because that god sent his only begotten sonne into the worlde, that we myght live thorow him. Herin is love, not that we loved god, but that he loved vs, and sent his sonne to make agrement for oure sinnes.

Beloved, yf god so loved vs, we ought also to love one another. No man
 (15) hath sene god at any tyme. Yf we love one another, god dwelleth in vs, and his love is perfect in vs. Herby know we, that we dwell in him, and he in vs: because he hath geuen vs of his sprete. And we have sene and do testifie that the father sent the sonne, which is the saveour of the worlde. Whosoever confeseth
 (20) that Iesus is the sonne of god, in him dwelleth god, and he in god. And we have known and beleved the love that god hath to vs.

God is love, and he that dwelleth in love dwelleth in god, and god in him. Herin is the love perfect in vs, that we shuld have trust in the daye of iudgement: For as he is, even so are we in this worlde. Ther is no feare in love, but perfect
 (25) love casteth out all feare, for feare hath paynfulnes. He that feareth, is not perfect in love.

We love him, for he loved vs fyrst. Yf a man saye, I love god, and yet hate his brother he is a lyar. For how can he that loveth not his brother whom he hath sene, love god whom he hath not sene? And this commaundement have
 (30) we of him: that he which loveth God, shuld love his brother also. -

They that saye workes iustifie from synne, are they that deny christ to be come in the flesshe.

God hath shewed vs a token of loue.

Loue is commaunded.

He that loueth not his brother, loueth not God.

Line (5) ...the worlde, therforespeake...
 (9) Derely beloved,
 (11) ...hath nortknown god:
 (15) Derely beloved...

Line (23) ...iudgement, that as he is,
 (27) ...and yethateth his brother,
 (28) Howe can he that loveth nott...

hn. j. b.
tim. vj.

D

B

The. v. Chapter.

A
io. xiiij. d.
and. xv. b
ephe. v. a.

j. co. xv. c

B
iohn. iij. d

D

Whosoever beleveth that Iesus is Christ, is borne of god. And every one that loveth him which begat, loveth him also which was begotten of him. In this we knowe that we love the children of god, when we love god, and kepe his commaundementes. This is the love of god, that we kepe his commaunde-
(5) mentes, and his commaundementes are not greveous + For all that is borne of god, over commeth the worlde. And this is the victory that over commeth the worlde, even oure fayth*. Who is it that overcommeth the worlde: but he which beleveth that Iesus is the sonne of god?

This Iesus Christ is he that cam by water and bloud, not by water only: but
(10) by water and bloud. And it is the sprete that beareth witnes, because the sprete ys trueth. (For ther are thre which beare recorde in heuen, the father, the worde, and the wholly goost. And these thre are one) For there are thre which beare recorde (in erth:) the sprete, and water, and bloud: and these thre are one. Yf we receave the witnes of men, the witnes of god is greater. For this is
(15) the witnes of god, which he testified of his sonne. He that beleveth on the sonne of god, hath the witnes in him silfe. - He that beleveth not God, hath made him a lyar, because he beleved not the recorde that god gave of his sonne. And this ys that recorde, how that god hath geven vnto vs eternall lyfe, and this lyfe is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne
(20) of god, hath not lyfe.

These thynges have I written vnto you that beleve on the name of the sonne of God, that ye maye knowe howe that ye have eternall lyfe, and that ye maye beleve on the name of the sonne of god. And this is the trust that we have in him: that yf we axe eny thinge accordynge to his will he heareth vs. And
(25) yf we knowe that he heare vs what soever we axe, we knowe that we shall have the petitions that we desyre of him.

Yf eny man se his brother synne a synne that is not vnto deeth, let him axe, and he shall geve him lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth, for which saye I not that a man shuld praye. All vnrightewesnes is
(30) synne, and ther is synne not vnto deeth.

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* Fayth is
oure victori

In christ is
the lyfe-
eternall

Synne vnto
deeth.

We knowe that whosoever is borne of god, synneth not: but he that is begotten of god kepeth him silfe, and that wicked toucheth him not. We knowe that we are of god, and that the worlde is altogedder set on wickednes. We knowe that the sonne of God is come, and hath geven vs a mynde to knowe him
(s) which is true: and we are in him that is true, through his sonne Iesu Christ. This same is very god, and eternall lyfe. Babes kepe youre selves from ymages. Amen.

He that is-
borne of God,
synneth not.

THE SECONDE PISTLE OF S. IOHN

ix.

A

The elder to the electe lady and her chyldren which I love in the trueth: and not I only, but also all that have knowen the trueth, for the truthe sake, which dwelleth in vs, and shalbe in vs for ever.

With you be grace, mercy, and peace from God the father, and from the
(5) Lorde Iesus Christ the sonne of the father, in trueth and love.

B

I reioysed greatly, that I founde of thy chyldren walkinge in trouth, as we have receaved a commaundement of the father. And nowe beseche I the lady, not as though I wrote a newe commaundement vnto the, but that same which we had from the begynninge, that we shuld love* one another. And this is the
(10) love, that we shulde walke after his commaundementes.

C

This commaundement is (that as ye have hearde from the begynninge) ye shuld walke in it. For many deceavers are entred in to the worlde, which confesse not that Iesus Christ is come in the flesshe. This is a deceaver and an Antichrist. Loke on youre selves, that we loose not that we have wrought: but that
(15) we maye have a full rewarde. Whosoever transgresseth and bydeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath bothe the father and the sonne.

Yf ther come eny vnto you and bringe not this learninge, him receave not to housse: nether bid him God spede. For he that biddeth him God spede, is
(20) parttaker of his evyll dedes. I had many thinges to wryte vnto you, neverthesse I wolde not wryte with paper and ynke: but I trust to come vnto you, and speake with you mouth to mouth, that oure ioye maye be full. The sonnes of thy electe syster grete the. Amen.

* Loue is
the fyrst
commaunde-
ment.

THE III. PISTLE OF S. IOHN

A The Elder vnto the beloven Gayus, whom I love in the trueth. Beloved,
I wisse in all thinges that thou prosperedest and farest well even as thy soule
prospereth. I reioysed greatly when the brethren came, and testified of the
trueth that is in the, how thou walkest in trouthe. I have no greater ioye then
(5) for to heare howe that my sonnes walke in veritie.

B Beloved, thou doest faythfully what soever thou doest to the brethren, and
to straungers, which bare witnes of thy love before all the congregacion. Which
brethren when thou bryngeest forwardes on their iorney (as it besemeth god)
thou shalt do well: because that for his names sake they went forth, and toke
(10) nothinge of the gentyls. We therfore ought to receave soche, that we also myght
be helpers to the trueth.

o
xxi.

I wrote vnto the congregacion: but Diotrephes which loveth to have the
preeminence amonge them, receaveth vs not. Wherefore yf I come, I will declare
his dedes which he doeth, iestinge on vs with malicious wordes, nether is there-
(15) with content. Not only he him silfe receaveth not the brethren: but also he
forbiddeth them that wolde, and thrusteth them out of the congregacion.

Beloved, folowe not that which is evyll, but that which is good. He that
doeth well is of God: but he that doeth evyll seith not God. Demetrius hath
good reporte of all men, and of the trueth: ye and we oure selves also beare
D (20) recorde, and ye knowe that oure recorde is true. I have many thinges to
wryte: but I will not with ynke and penne wryte vnto the. For I trust I shall
shortly se the, and we shall speake mouth to mouth. Peace be with the. The
lovers salute the. Grete the lovers by name.

Line (1) Thesenior vnto the beloved gayus,
... Welbeloved...
(4) ...howe thou in troth walkest.

Line (6) Derely beloved...
(17) Derely beloved counterfait not...
(21) ...with pen andynke...

THE PROLOGE TO THE EPISTLE OF S. PAUL TO THE HEBRUES

Aboute this pistle hatheuer been moche doutynge and that amonge great learned men who shuld be the auctor therof: diuerse affirminge that it was not Pauls, partlye because the stile so disagreeeth and is so vnlyke his other epistles, and partlye because it stondeth in the seconde Chapter, this learninge was con-
(5) fyrmed to vs warde: that is to saye taught vs by them that heard it them selues of the Lorde. Now Paule testifieth Gala. j. that he receaued not his gospell of man ner by man but ymmediatlye of Christ and that by reuelacion. Wherefore saye they, seinge this man confesseth that he receaued his doctryne of the Apostles, it cannot be Pauls, but some disciple of the Apostles. Now whether it were Pauls
(10) or no I saye not, but permyt it to other mennes iudgementes, nether thinke I it to be an article of anye mannes fayth, but that a man maye doute of the auctor.

Moreouer, manye there hath been which not onlye haue denyed this pistle to haue been wrytten by anye of the Apostles, but haue also refused yt altogether as no catholick or godlyepistle, because of certen textes written
(15) therin. For fyrst it sayth in the sixte: it is impossible that they which were once lyghted, and haue tasted of the heuenly gyfte and were become partakers of the holy goost, and haue tasted of the good worde of God and of the power of the worlde to come, if they fall, shuld be renewed agayneto repentaunce or conuersion. And in the tenth it sayeth, if we synne wyllinglye after we haue
(20) receaued the knowledge of the truthe, there remayneth no more sacrifice for synnes, but a fearfull lokynge for iudgement and vyolent fyer which shall destroye the aduersaries. And in the. xij. it sayeth that Esau founde no waye to repentaunce or conuersyon, no though he sought it with teares. Which textes saye they, sounde: that if a man synne anye more after he is once baptised, he
(25) can be nomore forgeuen, and that is contrary to all the scripture, and therefore to be refused to be catholyck and godlye.

Vnto which I answer: yf we shuld denie this pistle for those textes sakes, so shuld we denye fyrst Mathew which in his. xij. chap. affirmeth that he which

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blasphemeth the holy goost, shall nether be forgeuen here ner in the worlde to come. And then Marke which in his. iij. chap. sayeth that he that blasphemeth the holy goost, shall neuer haue forgeuenes, but shalbe in daunger of eternall damnacion. And thyrdly Luke which sayth there shalbe no remission to him
(5) that blasphemeth the spirite of God. Moreouer Iohn in his. j. pistle sayth thereis a synne vnto deeth, for which a man shuld not praye. And. ij. Petr. ij. sayth: yf a man be fled from the vncleannes of the worlde thorow the knowlege of the sauour Iesus Christ, and then be wrapt in agayne, his ende is worse then the beginninge and that it had bene better for him neuer to haue knowen the
(10) truthe. And Paul ij. timo. iij. cursseth Alexander the copersmith, desyringe the Lorde to rewarde him accordinge to his dedes. Which is a signe that ether the pistleshuld not be good, or that Alexander had synned past forgeuenes, no more to be prayed for. Wherefore seinge no scripture is of priuat interpretacion: but must be expounded accordinge to the generall articles of ourefayth and agre-
(15) able to other open and euident textes, and confirmed or compared to lyke sentences, why shuld we not vnderstonee^t these places with lyke reuerence as we do the other, namely when all the remnant of the pistle is so godlye and of so great learninge.

The fyrst place in the. vj. Chapter will no more then that they which
(20) knowe the truthe, and yet willinglye refuse the light, and chose rather to dwell in darcknes, and refuse Christ and make a mocke of him (as the Pharises which when they were ouercome with scripture and myracles that Christ was the verye Messias, yet had soche lust in iniquite that they forsoke him, persecuted him, slewe him and did all the shame that coulde be ymagined to him) cannot
(25) be renued (eis Metano iam) sayth the Greke, to be conuerted: that is to saye, soche malycious vnkyndnes which is none nother then the blaspheminge of the holy ghoost, deserueth that the spirite shall neuer come more at them to conuert them, which I beleue to be as true as eny other texte in all the scripture.

And whatis meant by that place in the tenth chapter where he sayth, yf we
(30) synne willinglye after we haue receaued the knowledge of the truthe, there remayneth no more sacrifice for synne, is declared ymediatlye after. For he maketh a comparyson betwene Moses and Christ, sayenge: if he which despised

Moses lawe dyed without mercie: how moche worse punishment is heworthye of, that treadeth the sonne of God vnder fote and counteth the bloude of the couenaunt, by which bloude he was sanctified, as an vnholly thinge and blasphemeth the spirite of grace. By which wordes it is manifest that he meaneth
(5) none other by the fore wordes, then the synne of blasphemye of the spirite.

For them that synne of ignoraunce or infirmitie, there is reamedie, but for him that knoweth the trouthe, and yet willinglye yeldeth him selfe to synne, and consenteth vnto the lyfe of synne withsoule and bodye, and had leuer lye in synne then haue his poysoned nature healed by the helpe of the spirite of grace,
(10) and malyciouslye persecuteth the truthe: for him I saye there is no remeadye the waye to mercie is locked vp and the spiriteis taken from him for his vnthankfulnes sake, no more to be geuen him. Trouthe it is yf a man can tourne to God and beleue in Christ, he must be forgeuen how depe soeuer he hath synned: but that wyll not be with oute the spirite, and soche blasphemers shall
(15) no more haue thespirite offered them. Let euery man therfore feare God and beware that he yelde not him selfe to serue synne, but how ofte soeuer he synne let him begynne agayne and fyght afreshe, and no doute he shall at the last ouercome, and in the mean tyme yet be vnder mercie for Christes sake be cause his harte worketh and wolde fayne belowsd from vnder the bondage of synne.

iii.

And that it sayethin the. xij. Esau founde no waye (eis Metanonoiam†) to be conuerted and reconciled vnto God and restored vnto his byrthright agayne, though he sought it with teares, that textmust haue a spiritalleye. For Esau in sellynge his byrthryghtdespised not only that temporall promocion, that he shuld hauebeen lorde ouer all his brethren and kyng of that countre: but he
(25) also refused thegrace and mercie of God and the spirituallblessinges of Abraham and Isaac and all the mercie that is promised vs in Christ which shuld hauebeen his seed. Of this ye se that this epistle ought no more to be refused for holye, godlye and catholicke then the other autenticke scriptures.

Now therfore to come to oure purpose agayne, though this epistle (as it
(30) sayth in the sixte) laye not the grounde of the fayth of Christ, yet it buyldeth conynglye theron pure golde, syluer and preciouise stones, and proueth the presthode of Christwith scriptures ineuitable. Moreouer ther is no workein

all the scripture that so playnlye declareth the meaninge and significacions of the sacrifices, ceremonies and fygures of the olde testament, as this pistle: in so moche that if wilfull blindnes and malicious malyce were not the cause, this epistle onlye were ynough to wede oute of the heartes of the Papistes that
(5) cankred heresy of iustifyenge of workes, concerninge oure sacramentes, ceremonies and all maner tradicions of their awne inuencion.

And finallye in that ye se in the tenth that he had bene in bondes and pryson for Christes sake, and in that he so myghtelye dryueth all to Christ to be saued thorow him, and so cared for the flocke of Christ that he bothe wrote
(10) and sent, where he harde that they begonne to faynte, to comforte, courage and strength them with the worde of God, and in that also that he sent Timothe Pauls disciple both verteous, well learned and had in great reuerence, it is easie to se that he was afaythfull seruaunt of Christes and of the same doctryne that Timothewas of, ye and Paule him selfe was, and that he was an Apostle
(15) or in the Apostles tyme or nere therunto. And seinge the pistle agreeth to all the rest of the scripture, yf it be indifferentlye looked on, how shuldit not be of auctoryte and taken for holye scripture?

THE PISTLE OF S. PAUL VNTO THE HEBRUES

The fyrst Chapter. +

A God in tyme past diversly and many wayes, spake vnto the fathers by Prophetes: but in these last dayes he hath spoken vnto vs by his sonne, whom he hath made heyre of all thinges: by whom also he made the worlde. Which sonne beyng the brightnes of his glory, and very ymage of his substance, (5) bearinge vp all thinges with the worde of his power, hath in his awne person poured ouresynnes, and is sitten on the right honde of the maiestie an^t hye, and is more excellent then the angels, in as moche as he hath by inheritaunce obteyned an excellenter name then have they.

B
Folio
cccxxxiii.

psal. ij. b.
ij. reg. vij

C
psa. xxvi

psal. ciiij.
psa. xliiij

For vnto which of the angels sayde he ateny tyme: Thou arte my sonne, (10) this daye begate I the? And agayne: I will be his father, and he shalbe my sonne. And agayne when he bringeth in the fyrst begotten sonne in to the worlde, he sayth: And all the angels of God shall worshippe him. And of the angels he sayth: He maketh his angels spretes, and his ministres flammes of fyre. But vnto the sonne he sayth: God thy seate shalbe forever and ever. The cepter of thy (15) kyngdome is a right cepter. Thou hast loved rightewesnes and hated iniquyte. Wherefore God which is thy God, hath anoynted the with the oyle of gladnes above thy felowes.

Christ hath
purged oure-
synne.

oyle of
gladnes is
the holy
ghoost.

And thou Lorde in the begynninge hast layde the foundation of the erth. And the heuens are the workes of thy hondes. They shall perisshe, but thou shalt (20) endure. They all shall wexeolde as doth a garment: and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou arte all wayes, and thy yeres shall not fayle. Vnto which of the angels sayde he at eny tyme? Sit on my ryght honde, tyll I make thyne enemyes thy fote stole. Are they not all mynistrynge spretes, sent to minister for their sakes which shalbe heyres (25) of salvacion?

D
psal. cix.
j. co. xv.

Title. Thepistle off paul...

Line (11) ...begotten sonne in theworlde,

(12) And vnto the angels...

(16) Wherefore hath god, which is thygod,
anoynted the...

Line (21) ...but thou artethe same,

(23) Are they not all spretes to do service,

(24) ...sent forto minister...

(25) ...of health?

The. ii. Chapter.

A

Wherefore we ought to geve the more hede to the thinges we have herde lest we perysshe. For yf the worde which was spoken by angels was stedfast: so that every transgression and disobedience receaved a iust recompence to rewarde: how shall we escape, yf we despyse so great saluacion which at the (5) fyrst began to be preached of the lorde him silfe, and afterwarde was confermed vnto vs warde, by them that hearde it, god bearynge witnes therto, bothe with sygnes and wonders also, and with divers miracles*, and gyftes of the holy gooste, accordynge to his awne will.

B

He hath not vnto the angels put in subieccion the worlde to come, where of (10) we speake. But one in a certayne place witnessed, sayinge. What is man, that thou arte myndfull of him? After thou haddest for a season made him lower then the angels: thou crownedst him with honour and glory, and hast set him above the workes of thy hondes. Thou hast put all thynges in subieccion vnder his fete. In that he put all thynges vnder him, he left nothyng that is not put vnder him. (15) Neverthelesse we yet se not all thynges subdued but him that was made lesse then the angelles: we se that it was Iesus which is crowned with glory and honour for the sofferinge of death: that he by the grace of god, shulde tast of deeth for all men.

C

Folio
cccxxxv.

psal. xxxj.
psal. xvij.
esa. viij. d

For it becam him, for whom are all thynges and by whom are all thynges, after that he had brought many sonnes vnto glory, that he shuld make the lorde of (20) their saluacion perfect thorow sofferynge. For he that sanctifieth, and they which are sanctified, are all of one. For which causes sake, he is not a shamde† to call them brethren sayinge: I will declare thy name vnto my brethren, and in the myddes of the congregacion will I prayse the. And agayne: I will put my trust in him. And agayne: beholde here am I and the children which god hath geven me.

D

ozec. xiiij.
j. cor. xv.

(25) For as moche then as the children were parte takers of flesshe and bloud, he also him silfelyke wyse toke parte with them, for to put doune thorow deeth, him that had lordshippe over deeth, that is to saye the devyll, and that he myght delyver them which thorow feare of deeth were all their lyfe tyme in daunger of bondage. For he in no place taketh on him the angels: but the seede of Abraham (30) taketh he on him. Wherefore in all thynges it became him to be made lyke vnto

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- Line (1) Wherefore we ought moche more to attende vnto tho thynges which we have herde, lest we be spilt.
(3) ...and every transgression...
(4) ...so great helth?
(11) ...otherthe sonne of man, that thou visitest hym?
(15) ...subdued vnto hym: but that Iesus which for a season was made lesse then

the angels, we se thorowe the punnyshment off deeth crowned with glory and honour: that he by...

- Line (19) ...of their helth parfether thorowe afflictions: For as moche as he which sanctifieth,
(22) ...vnto my brethren, in the myddes...
(28) ...deeth all their lyfe tyme were...

If the despisers of Moses were so greuously punysshed: what shall become of them that make a mocke of Christ.

* Miracles are called signes because they be a sygne-token and a euydent proffethat t thinge that preached is Godes word

his brethren, that he myght be mercifull, and a faythfull hye preste in thynges concernynge god, for to pouрге the peoples synnes. For in that he him silfe suffered and was tempted, he is able to sucke them that are tempted.

The. iii. Chapter.

A Wherefore holy brethren, partakers of the celestiaall callinge, consyder the em-
(5) basseatour and hye prest of oure profession, Christ Iesus which was faythfull to him
n. xij. that made him, even as was Moses in all his housse. And this man was counted
worthy of more glory then Moses: In as moche as he which hath prepared the
B housse hath most honoure in the housse. Every housse is prepared of some man.
But he that ordeyned all thinges is god. And Moses verely was faythfull in all
(10) his housse as a minister, to beare witnes of tho thinges which shuld be spoken after-
warde. But Christ as a sonne hath rule over the housse, whose housse are we, so
that we holdfast the confydence and the reioysynge of that hope, vnto the ende.

Wherefore as the holy goost sayth: to daye if ye shall heare his voyce, harden
not youre hertes, after the rebellyon in the daye of temptacion in the wildernes,
xciij. (15) where youre fathers tempted me, proved me, and sawe my workes xl. yeare
longe. Wherefore I was greved with that generacion and sayde. They erre ever
in their hertes: they verely have not knowen my wayes, so that I sware in my
wrathe, that they shuld not enter into my rest. Take hede brethren that therbe
in none of you an evyll herte in vnbeleve, that he shuld departe from the lyvyng
(20) god: but exhorte one another dayly, whill it is called to daye, lest eny of you
wexe hardeherted thorow the deceytfullnesse of sinne

We are partetakers of Christ yf we kepe sure vnto the ende the fyrst sub-
stance, so longe as it is sayd: to daye yf ye heare his voyce, harden not youre
D hertes, as when ye rebelled. For some, when they hearde, rebelled: howbeit not
io xxvi. (25) all that cam out of Egypt vnder Moses. But with whom was he displeased. xl.
xiiij. c. yeares? Was he not displeased with them that synned: whose carkases were
over thorwen^t in the desert? To whom sware he that they shuld not enter into
his rest: but vnto them that beleved not? And we se that they coulede not enter
in, because of vnbeleve*.

Fyrst sub-
stance is
fayth.

* As fayth is
the grounde
of all grace:
euen so is
vnbelefe the
rote of all
synne.

Line (5) ...beyngfaythfull to him that sent
him,
(11) ...yf wekepe stedfast confydence and
reioysynge in thefayth vnto theende.
(14) ...as when ye provoked intyme of
temptacion...
(16) They ever erre...

Line (21) ...and bedeceaved with synne.
(22) ...so that wekepe sure vnto the ende
the begynninge of the substance,
(24) ...as whenyeprovoked. For some,
when theyherde, provoked: but not
all...
(26) ...whoseboddies...

The. iii. Chapter.

A Let vs feare therfore lest eny of vs forsakyng the promes of entrynge into
his rest, shulde seme to come behinde. For vnto vs was it declared, as well as
vnto them. But it proffited not them that they hearde the worde, because they
psa. xciiij (5) enter into his rest, as contrary wyse he sayde to the other: I have sworne in my
B wrath, they shall not enter into my rest. And that spake he verely longe after
that the workes were made and the foundation of the worlde layde. For he
gene. ij. a spake in a certayne place of the seventh daye, on this wyse: And god did rest the
seventh daye from all his workes. And in this place agayne: They shall not come
(10) into my rest.

Seynge therfore it foloweth that some muste enter therinto, and they to
whom it was fyrst preached, entred not therein for vnbeleues sake. Agayne he
apoynteth in David a certayne present daye after so longe a tyme, sayinge as it is
C rehearsed: this daye if ye heare his voyce, be not harde herted. For if Iosue had
(15) geuen them rest, then wolde he not afterwarde have spoken of another daye.
There remayneth therfore yet a rest to the people of God. For he that is entred
into his rest doth cease* from his awne workes, as god did from his.

D Let vs study therfore to entre into that rest, lest eny man faule after the-
same ensample, in to vnbelefe. For the worde of god is quicke, and myghty in
(20) operacion, and sharper then eny two edged swearde: and entreth through, even
vnto the diuidynge a sonder of the soule and the sprete, and of the ioyntes and
the mary: and iudgeth the thoughtes and the intentes of the herte: nether is
there eny creature in visible in the sight of it. For all thynges are naked and bare
vnto the eyes of him, of whom we speake.

The. v. Chapter.

A (25) Seynge then that we have a great hye prest which is entred into heven
j. cor. iij. b (I meane Iesus the sonne of God) let vs holde oure profession. For we have not
an hye prest, which can not have compassion on oure infirmities: but was in all

* Sy
oure
from
all m
cease
enter
the r
quye
scien
Chri:

Line (4) ...fayth. wewhich have...
(5) ...as I have sworne...
(7) ...workes were made, from the funda-
cion...

Line (18) ...lest eny man faule into soche an en-
sample off vnbelefe:
(23) ...but all thynges...
(25) ...whyche hath entred heven...
(26) ...lett vs kepe oure profession.

poyntes tempted, lyke as we are: but yet with out synne. Let vs therfore goo boldly vnto the seate of grace, that we maye receave mercy, and fynde grace to helpe in tyme of nede.

+ For every hye prest that is taken from amonge men, is ordeyned for men, (5) in thynges pertaynyng to god: to offer gyftes and sacryfyses for synne: which can have compassion on the ignoraunt, and on them that are out of the waye, because that he him silfe also is compased with infirmitie: For the which infirmities sake, he is bounde to offer for synnes, as well for hys awne parte, as for the peoples. And noman taketh honour vnto him silfe, but he that is called of (10) God, as was Aaron.

Even so lykewise, Christ glorified not him silfe, to be made the hye prest: but he that sayde vnto him: thou arte my sonne, this daye begat I the, glorified him. As he also in another place speaketh: Thou arte a prest for ever after the order of Melchisedech. Which in the dayes of his flesshe, did offer vp prayers (15) and supplicacions, with stronge cryinge and teares, vnto him that was able to save him from deeth: and was also hearde, because of his godlines. And though he were Goddes sonne, yet learned he obedience, by tho thynges which he suffered, and was made parfaite, and the cause of eternall saluacion vnto all them that obey him: and is called of God an hye prest, after the order of Melchisedech.

(20) Wherof we have many thynges to saye which are harde to be vttered: because ye are dull of hearinge. For when as concerninge the tyme, ye ought to be teachers, yet have ye nede agayne that we teache you thefyrst principles of the worde of god: and are become soche as have nede of mylke, and not of stronge meate: For everyman that is feed with mylke, is inexperte in the worde of (25) rightewesnes. For he is but a babe. But stronge meate belongeth to them that are perfecte which thorow custome have their wittes exercised, to iudge both good and evyll also.

The. vi. Chapter.

Wherfore let vs leave the doctryne pertaynyng to the beginnynge of a Christen man, and let vs go vnto perfeccion, and now no more laye the founda-

Line (1) ...tempted, in lyke manner:
(5) ...sacryfyses for synnes:
(6) ...out off the hye waye,
(9) No man taketh...
(11) ...honored not hym silfe, that he myght be the hyeprest: butt he gloryfied hym thatsayde vnto hym:

Line (12) ...begat I the. As healso...
(16) ...be cause he had God in reverence.
(18) ...eternall health...
(19) ...the hyeprest,
(20) Wherof have we...

olio
cxxxvii.
pa. xxij

B

al. ij. b.
al. cix.

C

A

ij. pet. ij. d

cion of repentaunce from deed workes, and of fayth towarde God, of baptyme, of doctryne, and of layinge on of hondes, and of resurreccion from deeth, and of eternall iudgement. And so will we do, yf God permitte. For it is not possible that they, which were once lyghted, and have tasted of the heavenly gyft, (5) and were become partetakers of the holy goost, and have tasted of the good worde of God, and of the power of the worlde to come: yf they faule, shuld be renued agayne vnto repentaunce: for as moche as they have (as concerninge them selves) crucified the sonne of God a fresshe, makyng a mocke of him.

B

For that erth which drinketh in the rayne wich commeth ofte vpon it, and (10) bringeth forth erbest mete for them that dresse it, receaveth blessynge of god.

But that ground, which beareth thornes and bryars, is reproved, and is nye vnto cursynge: whose ende is to be burned. Neverthelesse deare frendes, we trust to se better of you and thynges which accompany saluacion, though we thus speake. For god is not vnrighteous that he shuld forget youre worke and

C

(15) laboure that procedeth of love, which love shewed in his name, which have ministred vnto the saynctes, and yet minister Yee, and we desyre that every one of you shew the same diligence, to the stablysshynge of hope, even vnto the ende: that ye faynt not, but folowe them, which thorow fayth and pacience inheret the promyses.

Folio
ccccxxviii.

gen. xxij

D

(20) For when god made promes to Abraham, because he had no greater thinge to swere by he sware by him silfe sayinge: Surely I will blesse the and multiply the in dede. And so after that he had taryed a longe tyme, he enioyed the promes. Men verely swere by him that is greater then them selves, and an othe to confyrme the thyng, ys amonge them an ende of all stryfe. So god willynge very (25) abundantly^t to shewe vnto the heyres of promes, the stablenes of his counsayle, he added an othe, that by two immutable thinges* (in which it was vnpossible that god shuld lye) we myght have perfect consolacion, which have fled, for to holde fast the hope that is set before vs, which hope we have as an ancre of the soule both sure and stedfast. Which hope also entreth in, (30) into tho thynges which are with in the vayne, whither the fore runner is for vs entred in, I mean Iesus that is made an hye prest for ever, after the order of Melchisedech.

* Two immutable thinges: the promise and the othe.

Line (5) ...and are be come...
(13) ...a company helth,
(15) ...whichlove ye shewed...
(17) ...to the encrease off thefayth,

Line (18) ...but counterfaytethem,
(28) ...the hope that is setforth before ourefaces,

The. vii. Chapter.

A This Melchisedech kynge of Salem (which beinge prest of the most hye
 xiiij. god met Abraham, as he returned agayne from the slaughter of the kynges, and
 blessed him: to whom also Abraham gave tythes of all thynges) fyrst is by in-
 terpretacion kynge of rightewesnes: after that he is kynge of Salem, that is to
 (5) saye kynge of peace, with out father, with out mother, with out kynne, and hath
 nether begynnynge of his tyme, nether yet ende of his lyfe: but is lykened vnto
 the sonne of god and continueth a preste for ever.

Consyder what a man this was, vnto whom the patriarke Abraham gave
 tythes of the spoyles. And verely those children of levy, which receave the
 (10) office of the prestes, have a commaundement to take a cordynge to the lawe,
 tythes of the people, that is to saye, of their brethren, yee though they spronge
 B out of the loynes of Abraham. But he whose kynred is not counted amonge
 them, receaved tythes of Abraham, and blessed him that had the promyses. And
 no man denyeth but that which is lesse, receaveth blessinge of that which is
 (15) greater. And here men that dye receave tythes. But there he receaveth tythes
 of whom it is witnessed, that he liveth. And to saye the trueth, Levy him silfe
 also which receaveth tythes, payed tythes in Abraham. For he was yet in the
 loynes of his father Abraham when Melchisech[†] met him.

Yf now therfore perfeccion came by the presthod of the levites (for vnder
 (20) that presthod the people recaved[†] the lawe) what neded it further more that an
 C other prest shuld ryse, after the order of Melchisedech, and not after the order
 of Aaron? Now no dout, yf thepresthod be translated, then of necessitie must
 the lawe be translated also.

For he of whom these thynges are spoken, pertayneth vnto another trybe, of
 (25) which never man served at the aultre. For it is evident that oure lorde spronge of
 the trybe of Iuda, of which trybe spake Moses nothyng concernynge presthod.

o And it is yet a more evydent thinge, yf after the similitude of Melchisedech,
 xxix. ther aryse a nother prest, which is not made after the lawe of the carnall com-
 maundment: but after the power of the endlesse lyfe (For he testifieth: Thou arte
 cix. (30) a prest for ever, after the order of Melchysedech) Then the commaundment that

Line (4) ...after that kynge of Salem,
 (7) ...and remayneth a prest...
 (16) ...Levy hym silfe which receaveth...

Line (24) ...pertayneth vntill a nother trybe,
 (29) Brackets omitted.

went a fore, is disanulled, because of hir weaknes and vnproffitablenes. For the lawe made nothyng perfect: but was an introduccion of a better hope, by which hope, we drawe nye vnto god.

D

And for this cause it is a better hope, that it was not promysed with out an
(5) othe. Those prestes were made with out an oth: but this prest with an oth, by him that saide vnto him The lorde sware, and will not repent: Thou arte a prest for ever after the order of Melchisedech. And for that cause was Iesus a stablyssher of a better testament.

psal. cix.

And amonge them many were made prestes, because they were not suffred
(10) to endure by the reason of deeth. But this man, because he endureth ever, hath an everlasting presthod. Wherefore he is able also ever to save them that come vnto god by him, seynge he ever lyveth, to make intercession for vs.

Soche an hye prest it became vs to have, which is wholly, harmlesse, vndefyled, separat from synners, and made hyar then heven. Which nedeth not
(15) dayly (as yonder hie prestes) to offer vp sacrifice, fyrst for his awne synnes, and then for the peoples synnes. For that did he at once for all when he offered vp him silfe. For the lawe maketh men prestes, which have infirmitie: but the worde of the othe that came sence the lawe, maketh the sonne prest, which is perfecte for ever more.

Christ onc
sacrificed,
purged all
synnes.

The. viii. Chapter

A

(20) Of the thynges which we have spoken, this is the pyth: that we have soche an hye preste that is sitten on the right honde of the seate of maieste in heven, and is a minister of holy thynges, and of the very tabernacle, which God pyght, and not man. For every hye prest is ordeyned to offer gyftes and sacryfises, wherefore it is of necessitie, that this man have some what also to offer. For he
(25) were not a preste, yf he were on the erth where are prestes that acordynge to the lawe, offer giftes, which prestes serve vnto the ensample and shadowe of heavenly thynges: even as the answer of God was geven vnto Moses when he was about to fynnishe the tabernacle: Take hede (sayde he) that thou make all thynges accordynge to the patrone^t shewed to the in the mount.

B

exo. xxxv
act. vij. f.

510

1525

Line (1) ...be cause of his weaknes...
(13) ...it becommeth vs to have,

Line (14) ...hyar then hevens.
(28) For take hede...

C
xxxj

Now hath he obtayned a more excellent office, in as moche as he is the mediator of a better testament, which was made for better promyses. For yf that fyrst testament had bene fautelesse: then shuld no place have bene sought for the seconde. For in rebukynge them he sayth: Beholde the dayes will come

Folio cccxl.

Covenant.

D

(10) For this is the testament that I will make with the housse of Israhell: After those dayes sayth the lorde: I will put my lawes in their myndes, and in their hertes I will wryte them, and I wilbe their God, and they shalbe my people. And they shall not teache, every man his neghbour, and every man his brother, sayinge: knowe the lorde: For they shall knowe me, from the lest to the moste

(15) of them: For I wilbe mercifull over their vnrightwesnes, and on their synnes and on their iniquities. In that he sayth a new testament he hath abrogat the olde. Now that which is disanulled and wexed olde, is redy to vannyshe awaye.

The. ix. Chapter.

A

That fyrst tabernacle verely had ordinaunces, and servynges of god, and wordly holynes. + For there was a fore tabernacle made, wherin was the candle-

(20) sticke, and the table, and the shewe breed, which is called wholly. But with in the seconde vayle was ther a tabernacle, which is called holiest of all, which had the golden senser, and the arcke of the testament overlayde roundabout with golde, wherin was the golden pot with manna, and Aarons rodde that spronge, and the tables of the testament. Over the arcke were the cherubis^t of glory shadowynge

(25) the seate of grace. Of which thynges, we wyll not now speake perticularly.

B

When these thynges were thus ordeyned, the prestes went all wayes into the fyrst tabernacle and executed the service of god. But into the seconde went the hye prest alone, once every yeaere: and not with out bloud, which he offered for him silfe, and for the ignoraunce of the people. Wherwith the holy goost

Line (2) For yff that fyrsttestament had bene sochea won that no man coulede have founde faultwith it:

(11) (sayth thelorde)

(15) ... over their iniquities:

(16) ...and ontheir vnrightwesnes, will I nothynke eny more.

(18) ...had iustifynges,

(19) For thatfyrst tabernacle was made,

Line (20) With in the seconde vayle was the tabernacle,

(24) ...the cherubyns off glory...

(27) ...which excuted^t the service of god:

In to the secounnde went in the hye prest...

(28) ...but not with out bloud,

(29) ...the people: The holy goost...

C this signifyng, that the waye of holy thynges, was not yet opened, whill as yet the fyrst tabernacle was stondynge. Which was a similitude for the tyme then present, and in which were offered gyftes and sacrifices that coulede not make them that minister perfecte, as pertaynyng to the conscience, with only meates and
(5) drinckes, and divers wesshynges and iustifynges of the flesshe, which were ordeyned vntyll the tyme of reformation.

+ But Christ beyng an hie prest of good thynges to come, came by a greater and a moare perfecte tabernacle, not made with hondes: that is to saye, not of this maner bildynge, nether by the blood of gotes and calves: but by his awne blood
D
leu. xvj. c. (10) we entred once for all into the holy place, and founde eternall redemcion. For yf the blood of oxen and of Gotes and the ashes of an heyfer, when it was sprynckled, purifyed the vnclene, as touchynge the purifyng of the flesshe: How moche more shall the blood of Christ (which thorow the eternall sprete, offered him silfe with out spot to God) pourdge youre consciences from deed
Folio cccxli.
j. pet. j. d.
j. io. j. d.
apoc. j. d.
j. pet. iij.
rom. v. b. (15) workes for to serve the livynge god?

E And for this cause is he the mediator of the newe testament (that thorow deeth which chaunsed for the redempcion of those transgressions that were in the fyrst testament) they which were called, myght receave the promes of eternall inheritaunce. For whersoever is a testament, there must also be the
gala. iij. b. (20) deeth of him that maketh the testament. For the testament taketh auctoritie when men are deed: For it is of no value as longe as he that made it is a live. For which cause also, nether that fyrst testament was ordeyned with out blood. For when all the commaundementes were redde of Moses vnto all the people, he toke the blood of calves and of Gotes, with water and purple woll and ysope,
F
genesis. xxiiij. (25) and sprynckled both the boke and all the people, sayinge: this is the blood of the testament which god hath apoynted vnto you. Moreover, he sprenckled the tabernacle with blood also, and all the ministryng vessels. And almost all thynges, are bye the lawe, poured with blood, and with out effusion of blood, is no remission.

G (30) It is then nede that the similitudes of heavenly thynges be purified with soche thynges: but the heavenly thynges them selves are purified with better sacrifices then are those. For Christ is not entred into the holy places that are
D

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1525

Line (2) ...off this present tyme,
(3) ...are offered,
... which cannot make them...
(4) ...with meates only and drinckes,
(7) ...beyng the hie prest...
(10) ...hentred once for all...

Line (14) ...pouredgeoure consciences...
(16) that as sone (as his deeth was fulfilled for the redempcion...testament)
(28) ...accordynge to the lawe, ar clensted with blood,
(32) ...then are these.

made with hondes, which are but similitudes of true thynges: but is entred into very heven, for to appere now in the syght of God for vs: not to offer him silfe often, as the hye prest entreth in to the holy place every yeare with straunge bloud, for then must he have often suffered sence the worlde began. But now
(5) in the ende of the worlde, hath he appered once, to put synne to flyght, by the offerynge vp of him silfe. And as it is apoynted vnto men that they shall once dye, and then commeth the iudgement, even so Christ was once offered to take a waye the synnes of many, and vnto them that loke for him, shall he appeare agayne without synne, vnto saluacion.

v. b.
t. iij. c.

The. x. Chapter.

A
xvj.

(10) For the lawe which hath but the shadowe of good thynges to come, and not the thynges in their awne fassion, can never with the sacryfises which they offer yere by yere continually, make the commers ther vnto parfayte. For wolde not then those sacrificises have ceased to have bene offered, because that the offerers once poured, shuld have had no moare consciences of sinnes.
(15) Neverthelesse in those sacrificises is ther mencion made of synnes every yeare. For it is vnpossible that the bloud of oxen, and of gotes shuld take awaye synnes.

B
no.
x.
no. j.

Wherefore when he commeth into the worlde, he sayth: Sacrifice and offeringe thou woldest not have: but a bodie hast thou ordeyned me. In sacrificises and synneofferynges thou hast no lust. Then I sayde: Lo I come, in the chefest
(20) of the boke it is written of me, that I shuld doo thy will, o god. Above when he had sayed sacrifice and offerynge, and burnt sacrificises and synneofferynges thou woldest not have, nether hast allowed (which yet are offered by the lawe) and then sayde: Lo I come to do thy will o god: he taketh a waye the fyrst to stablishe the latter. By the which will we are sanctified, by the offeringe
(25) of the body of Iesu Christe once for all.

o
lii.

Christes
bodye is but
once offered

C
cix. a
i. xv.

And every prest is redy dayly ministrynge, and ofte tymes offereth one maner of offerynge, which can never take awaye synnes. But this man after he had offered one sacrifice for synnes, sat him doune for ever on the right honde of god, and from henceforth tarieth till his foes be made his fotestole. For with

TMV

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1525

Line (5) ...hath he apered oncefor all,
(9) ...vnto their health.
(18) ...holocaustes and sacrifice for synne-
thou hast not allowed. Then I sayde:
(19) Inthebegynnyng off the boke...

Line (20) ...that I shulde fulfill thywill, o god.
Above when he sayth sacrifice, and
offerynge, and holocaustes, and sacrifice
for synne,
(22) (which are offered by thelawe) then
he sayde: Lo I am redy to do...

hie. xxxj

one offerynge hath he made perfecte for ever them that are sanctified. And the holy goost also beareth vs recorde of this, even when he tolde before: This is the testament that I will make vnto them after those dayes sayth the lorde. I will put my lawes in their hertes and in their mynde I will write them and their
(5) synnes and iniquities will I remember no moare. And where remission of these thinges is, there is no moare offerynge for synne.

D

Seynge brethren that by the meanes of the bloud of Iesu, we maye be bolde to enter into that holy place, by the newe and livynge waye, which he hath prepared forvs, through the vayle, that is to saye by his flesshe. And seynge also
(10) that we have an hye prest which is ruler over the housse of god, let vs drawe nye with a true herte in a fullfayth, sprynckled in oure hertes from an evyll conscience, and wessed in oure bodies with pure water, and let vs kepe the profession of oure hope, with oute waveringe (for he is faythfull that promysed) and let vs consyder one another to provoke vnto love, and to good workes:
(15) and let vs not forsake the felishippe that we have amonge oure selves, as the maner of some is: but let vs exhorte one another, and that so moche the more, because ye se that the daye draweth nye.

E

dut. xvij.
F
mat. xvij
io. viij. c.
ij. cor. xiiij

For yfwe synne willyngly after that we have receaved the knowledge of the trueth, there remayneth no more sacrifice for synnes but a fearfull lokynge
(20) for iudgement, and violent fyre which shall devoure the adversaries. He that de spiseth Moses lawe, dyeth with out mercy vnder two or thre witnesses. Of how moche sorer punyshment suppose ye shall he be counted worthy, which treadeth vnder fote the sonne of god: and counteth the bloude of the testament as an vnholly thyng wherwith he was sanctified, and doth dishonoure to the
(25) sprete of grace. For we knowe him that hath sayde, vengeance belongeth vnto me, I will recompence sayth the lorde. And agayne: the lorde shall iudge his people. It is a fearfull thyng to faule into the hondes of the livynge God.

du. xxxij
rom. xij.

Folio
cccxiii^t.

Call to remembraunce the dayes that are passed, in the which after yehad receaved light, ye endured a greate fyght in adversities, partly whill all men
(30) wondred and gased at you for the shame and tribulacion that was done vnto you, and partly whill ye became companyons of them which so passed their tyme. For ye suffered also with my bondes, and toke a worth the spoylynge

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Line (3) And I will put...

(4) ...and in their myndes I will write...

Line (29) ...ye abode a grette fyght...

G of youre goodes, and that with gladnes, knowynge in youre selves how that ye had in heven a better and an enduryng substaunce Cast not away therfore youre confidence, which hath great rewarde to recompence. For ye have nede of pacience, that after ye have done the will of god, ye myght receave
 ij. a. (5) the promes. For yet a very lytell whyle, and he that shall come will come, and
 j. b. will not tary. But the iust shall live by faith. And yf he with drawe him silfe,
 iij. b. my soule shall have no pleasure in him. We are not whiche with drawe oure selves vnto dampnacion, but partayne to fayth to the wynnyng of the soule.

The. xi. Chapter.

A Fayth is a sure confidence of thynges which are hoped for, and a certayntie
 (10) of thynges which are not sene. By it the elders were well reported of. Thorow fayth we vnderstonde that the worlde was ordeyned by the worde of god: and that thynges which are sene, were made of thynges which are not sene. By fayth Abell offered vnto god a more plenteous sacrifice then Cayn: by which, he obteyned witnes that he was righteous, god testifyinge of his gyftes: by which
 hew. d. (15) also he beyng deed, yet speaketh.

B By fayth was Enoch translated that he shuld not se deeth: nether was he founde: for God had taken him awaye. Before he was taken awaye, he was reported of, that he had pleased God: but with out fayth it is vnpossible to please him. For he that commeth to God, must beleve that God is, and that he is a
 v. c. xliij (20) rewarder of them that seke him.

By fayth Noe honored God, after that he was warned of thynges which were not sene, and prepared the arcke to the savinge of his houssholde, thorowe the which arcke, he condempned the worlde, and became heyre of the rightewesnes which commeth by fayth.

xij. a. (25) By fayth Abraham, when he was called obeyed, to goo out into a place, which he shuld afterwarde receave to inheritaunce, and he went out not knowynge whether he shuld goo.

C By fayth he removed into the londe that was promysed him, as into a straunge countre, and dwelt in tabernacles: and so dyd Isaac and Iacob, heyres

Fayth and trust in christ only, is the lyfe and quyetes of the conscience, and not trust in workes, how holye soeuer they appere.

Line (1) ...remembryng in youre selves...

(8) ...for to wyne oure soules.

(11) That by the menes of thynges whych

apeare, thynges whych are invisibly myght be knowen.

Line (17) ...he obteyned reccorde, that he had pleased god:

with him of the same promes. For he loked for a citie havinge a foundation, whose bylder and maker is God.

gen. xxj.

Thorow fayth Sara also receaved strength to be with chylde, and was delivered of a chylde when she was past age, because she iudged him faythfull (5) which had promysed.

gen. xvij
and xvij
Folio
cccxiij^t.
D

And therfore spronge therof one (and of one which was as good as deed) so many in multitude, as the starres of the skye, and as the sond of the see shore which is innumerable.

And they all dyed in fayth, and receaved not the promyses: but sawe them (10) a farre of, and beleved them, and saluted them: and confessed that they were straungers and pilgrims on the erthe. They that saye soche thinges, declare that they seke a countre. Also yf they had bene myndfull of that countre, from whence they came oute, they had leasure to have returned agayne. But now they desyre a better, that is to saye a hevenlye. Wherefore God is not a shamed (15) of them even to be called their God: for he hath prepared for them a citie.

gen. xxij
eccl. xliij

In fayth Abraham offered vp Isaac, when he was tempted, and he offered him beinge his only begotten sonne, which had receaved the promyses of whom it was sayde, in Isaac shall thy seed be called: for he considered, that God was able to rayse vp agayne from deeth. Wherefore receaved he him, for an en- (20) sample. In fayth Isaac blessed Iacob and Esau, concerninge thinges to come.

gene. xxj
rom. ix. b
ge. xxvij
ge. xlvij.

By fayth Iacob when he was a dyinge, blessed both the sonnes of Ioseph, and bowed him selfe towarde the toppe of his cepter.

F
gene. l. d.
exo. ij. a.
exodi. j. c.

By fayth Ioseph when he dyed, remembred the departinge of the chyldren of Israel, and gave commaundement of his bones.

(25) By fayth Moses when he was borne, was hid thre monethes of his father and mother, be cause they sawe he was a proper chylde: nether feared they the kynges commaundement.

exod. ij. b.

By fayth Moses when he was great, refused to be called the sonne of Pharaos doughter, and chose rather to suffre adversitie with the people of God, then to (30) enioye the pleasurs of synne for a ceason, and esteemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had a respect vnto the rewarde.

Line (12) ...from whence they cam,
(14) ...that is to saye a celestiall.
(17) ...hys only sonne, in whomhe had
receaved...
(19) ...as an ensample of the resurreccion.

Line (20) ...and Esau, as concernynge...
(22) ...and worshipped on the toppe of his
ceptre.
(28) Byfayth Moses whenhe was of a gret
age,

By fayth he forsoke Egypt, and feared not the fearcenes of the kynge. For he endured, even as he had sene him which is invisible.

xij. d Thorow fayth he ordeyned the ester lambe, and the effusion of bloud, lest he that destroyed the fyrst borne, shuld touche them.

xiiij. c (5) By fayth they passed thorow the reed see as by drye londe, which when the Egypcians had assayed to do, they were drowned.

. vj. c By fayth the walles of Ierico fell doune after they were compased about, seven dayes.

F
. vj. d
. ij. b. By fayth the harlot Raab perissed not with the vnbelevers, when she had (10) receaved the spyes to lodgyng peaseably.

And what shall I more saye, the tyme wold be to short for me to tell of Gedeon, of Barach and of Samson, and of Iephthae: also of David and Samuel, and of the Prophetes: + which thorowe fayth subdued kyngdomes, wrought righteousnes, obteyned the promyses, stopped the mouthes of lyons, quenched (15) the violence of fyre, escaped the edge of the swearde, of weake were made stronge, waxed valient in fight, turned to flyght the armyes of the alientes. And the wemen receaved their deed rayed to lyfe agayne.

io
.lv. Other were racked, and wolde not be delyvered, that they myght receive a better resurreccion. Other tasted of mockynges and scourginges, morover of (20) bondes and presonment: were stoned, were hewen a sunder, were tempted, were slayne with sweardes, walked vppe and doune in shepes skynnes, in gotes skynnes, in nede, tribulacion, and vexacion, which the worlde was not worthy of: they wandred in wildernes, in mountaynes, in dennes and caves of the erth.

And these all thorow fayth obtayned good reporte- and receaved not the (25) promes, God provydinge a better thinge for vs, that they with out vs shuld not be made perfecte.

The. xii. Chapter.

A Wherefore let vs also (seyng that we are compased with so great a multitude of witnesses) laye a waye all that preseth doune, and the synne that hangeth on, and let vs runne with pacience vnto the battayle that is set before vs, lokynge . vj. a

We be called to soffre. For with oute sofferinge no

Line (9) ...with themthat beleved nott, after shehad...

(16) Thewemen receaved their deed to lyfe agayne.

Line (28) ...all that preseth vs doune, and the synne that hangeth on vs,

coll. iij. b.
ephe. iij. c
j. pet. ij. a.
and iij. a

B

B

C

D
rom. xij.

gen. xxv
gen. xxvj

Folio
cccxlvi.

E
exo. xix.
and. xx. c.

vnto Iesus, the auctor and fynnyssher of oure fayth, which for the ioye that was set before him, abode the crosse, and despysed the shame, and is set doune on the right honde of the trone of God. Consider therfore how that he endured suche speakinge agaynst him of synners, lest ye shuld be weried and faynte in youre

(5) myndes. For ye have not yet resisted vnto bloud shedding, stryvinge agaynst synne. And ye have forgotten the consolacion, which speaketh vnto you, as vnto chyl dren: My sonne despyse not the chastenyng of the Lorde, nether faynt when thou arte rebuked of him: For whom the Lordeloveth, him he chasteneth*: yee, and he scourgeth every sonne that he receaveth.

(10) Yf ye endure chastnyng, God offereth him selfe vnto you, as vnto sonnes. What sonne is that whom the father chasteneth not? If ye be not vnder correc- tion (where of all are parttakers) then are ye bastardes and not sonnes. Moreover seyng we had fathers of oure flesshe which corrected vs, and we gave them reverence: shuld we not moche rather be in subieccion vnto the father of

(15) spretuall gyftes, that we myght live? And they verely for a feawe dayes, nurtred vs after their awne pleasure: but he learneth vs vnto that which is profitable, that we myght receave of his holines. No manner chastisyng for the present tyme semeth to be ioyeous, but greueous: neverthelesse afterwarde it bryngeth the quyet frute of rightewesnes vnto them which are therein exercysed.

(20) Stretch forth the therfore agayne the hondes which were let doune, and the weake knees, and se that ye have strayght steppes vnto youre fete, lest eny haltinge turne out of the waye: yee, let it rather be healed. Embrace peace with all men, and holynes: with out the which, no man shall se the Lorde. And looke to, that no man be destitute of the grace of God, and that no rote of bitternes

(25) springe vp and trouble, and therby many be defiled: and that there be no fornicator, or vnclene person, as Esau, which for one breakfast solde his birth- right. Ye knowe how that afterwarde when he wolde have inherited the blessing, he was put by, and he founde no meanes to come therby agayne: no though he desyred it with teares.

(30) For ye are not come vnto the mounte that can be touched, and vnto burn- inge fyre, nor yet to myst and darcknes and tempest of wedder, nether vnto the sounde of a trompe and the voyce of wordes: which voyce they that hearde it,

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Line (10) Yf yeshal endure...

(14) ...shall nortt we moche rather...

(15) ...and shall live?

(17) No manner learnyng...

(19) ...which there in are exercysed.

(23) Andse that no man be destitute of the grace of god, lest eny rote...

(25) ...defiled. That there be...

Line (26) ...solde his right that belonged vnto him, in that he was the eldest brother.

(27) ...when that he wolde have...

(28) His repentauncefounde no grace, no though hedesyred that blessing with teares.

(30) ...themounte that is touched,

xix. c. wisshed awaye, that the communicacion shuld not be spoken to them. For they were not able to abyde that which was spoken. If a beast had touched the moun-
 F tayne, it must have bene stoned, or thrust thorowe with a darte: even so terribble was the sight which appered. Moses sayde, I feare and quake. But ye are come
 (5) vnto the mounte Sion, and to the citie of the livinge god, the celestially Ierusalem: and to an innumerable sight of angels, and vnto the congregacion of the fyrst borne sonnes*, which are written in heven, and to God the iudge of all, and to the spretes of iust and perfecte men, and to Iesus the mediator of the newe testament, and to the spryncklyng of bloud that speaketh better then the bloud of Abell.
 (10) Se that ye despise not him that speaketh. For yf they escaped not which refused him that spake on erth: moche more shall we not escape, yf we turne awaye from him that speaketh from heven: whose voyce then shouke the erth, and now declareth sayinge: yet once more will I shake not the erth only, but also heven. No dout the same that he sayth, yet once more, signifieth the removinge a waye
 G of those thinges which are shaken, as of thinges which have ended their course: that the thynges which are not shaken maye remayne. Wherefore if we receave a kyngdom which is not moved, we have grace, wherby we maye serve god and please him with reverence and godlyfeare. For oure god is a consumynge fyre.

* Fyrst borne sonnes, that is the sonnes of god because the fyrst borne were dedicated vnto god.

The. xiii. Chapter.

A Let brotherly love continue. Be not forgetfull to lodge straungers. For
 (20) therby have dyvers receaved angels into their houses vnwares. Remember them that are in bondes, even as though ye were bounde with them. Be myndfull of them which are in adversitie, as ye which are yet in youre bodies. Let wedlocke be had in pryce in all poyntes, and let the chamber be vndefiled: for whose keepers and advoutrars god will iudge. Let youre conversacion be with out
 e. j. a. (25) coveteousnes and be content with that ye have all redy. For he verely sayd: I will not fayle the, nether for sake the: that we maye boldly saye: the lorde is my helper, and I will not feare what man doeth vnto me. Remember them which have the oversight of you, which have declared vnto you the worde of god.
 mo. B The ende of whose conversacion se that ye looke vpon, and folowe their fayth.
 rj.

Oure durye- yf we will haue oure part with Christ

Line (14) No dout that same that...
 (16) ...receave the kyngdom...
 (18) For oure god is consumyngefyre.

Line (19) ...to be kynde to straungers.
 (29) ...consider the conversacion off their livynge, and counterfet their fayth.

Folio
cccxlvi.

C
num. xix

mic. ij. c.

Iesus Christ yesterdaye and to daye, and the same continueth for ever. Be not caryed aboute with divers and straunge learnynge. For it is a good thyng that the herte be stablissed with grace, and not with meates, which have not proffeted them that have had their pastyme in them. We have an altre wherof
(5) they maye not eate which serve in the tabernacle. For the bodies of those beastes whose bloud is brought into the holy place by the hie prest to pource sinne, are burnt with out the tentes. Therefore Iesus to sanctifye the people with his awne bloud, suffered with out the gate. Let vs goo forth therefore out of the tentes, and suffer rebuke with him. For here have we no continuynge
(10) cite: but we seke one to come.

For byhim offer we the sacrifice of laude all wayes to god: that is to saye, the frute of those lypes, which confesse his name. To do good, and to distribute forget not, for with suche sacrificies god is pleased. Obeye them that have the oversight of you, and submit youre selves to them, for they watch for youre
(15) soules, even as they that must geve a comptes: that they maye do it with ioye, and not with grefe. For that is an vnprofitable thyng for you. Praye for vs. We have confidence because we have a good conscience in all thynges, and desyre to live honestly. I desire you therefore somewhat the moare abundantly, that ye so do, that I maye be restored to you quykly.

D (20) The god of peace that brought agayne from deth oure lorde Iesus, the gret shepperde of the shepe, thorowe the bloud of the everlastynge testament, make you perfect in all good workes, to do his will, workynge in you that which is pleasaunt in his syght thorow Iesus christ To whom be prayse for ever whill the worlde endureth Amen. †

(25) I beseeche you brethren, suffre the wordes of exhortacion: For we have written vnto you in feawe wordes: knowe the brother Timothe, whom we have sent from vs, with whom (yf he come shortly) I will se you. Salute them that have the oversight of you, and all the saynctes. They of Italy salute you. Grace bewith you all. Amen.

Sent from Italy by Timotheus.

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Line (2) ...hidder and thydder...

(6) (whose...sine)

(10) ...but weseke a cite to come.

(15) ...even as though they shulde geve a
comptes for them:

Line (20) ...ourelorde Iesus Christ,

(22) ...parfer in all workes, to do his will,
andbrynge to passe, that whatsoever
ye do, maye be accepted in his sight,
by the meanes of Iesus Christ.

THE PROLOGE VPON THE PISTLES OF S. IAMES AND IUDAS

Though this epistle were refused in the olde tyme and denyed of manye to be the epistle of a verye apostle, and though also it laye not the foundacyon of the fayth of Christ, but speaketh of a generall fayth in god, nether preacheth his deathe and resurreccyon, ether the mercye that is layde vp in store for vs in
(5) him, or euerlastynge couenaunt made vs in his bloude, which is the offyce and dutye of a verye apostle, as Christ sayeth. Io. xv. ye shall testifie of me: yet because yt setteth vp no mannes doctryne, but cryeth to kepe the lawe of god, and maketh loue which is withoute percialite the fullfillinge of the lawe, as christ and all the apostles dyd, and hath therto manye good and godlye sentences
(10) in it: and hath also nothinge that is not a greable to the rest of the scripture, yf it beloked indifferentlye on: me thynketh it ought of ryght to be taken for holye scripture. For as for that place for which haply it was at the begynninge refused of holye men (as it ought, if it had meant as they toke it, and for which place only, for the false vnderstandinge, it hath been chiefly receaued of the
(15) Papistes) yet if the circumstances be well pondered it will apeare that the auctors entent was farre other wise then they tooke him for.

i.

For where he sayth in the. ij. chap. fayth withoute dedes is deed in it selfe, he meaneth none other thinge then all the scripture dothe: how that that fayth which hath no good dedes folowinge, is a false fayth and none of that fayth
(20) iustifieth or receaueth forgeuenes of synnes. For God promised them onlie forgeuenes of their synnes which turne to god, to kepe his lawes. Wherefore they that purpose to continew still in synne haue no parte in that promyse: but deceaue them selues, if they beleue that God hath forgeuen them their olde synnes for Christes sake. And after when he sayth that a man is iustified by dedes
(25) and not of fayth onlye, he will no more then that fayth dothe not so iustifie euery where, that nothinge iustifieth saue fayth. For dedes also do iustifie. And as fayth onlye iustifieth before God, so do dedes onlye iustifie before the worlde, wher of is ynough spoken, partlye in the Prologe on Paule to the

Romayns, and also in other places. For as Paule affyrmeth Roma. iij. that Abraham was not iustified by workes afore God, but byfayth onely as Genesis beareth recorde, so will Iames that dedes onely iustified him before theworlde, and fayth wrought with his dedes: that is to saye, fayth wherwith he was
(5) ryghteous before God in the hert did cause him to worke thewill of God outwardlye, wherby he was ryghteous before the worlde, and wherby the worlde perceaued that he beleued in god loued and feared God. And as Hebre. xj. the scripture affirmeth that Rahab was iustified before God thorow fayth, so doth Iames affirmethat thorow workes by which she shewed hir fayth, she was
(10) iustified before the worlde, and it is true.

And as for the epistle of Iudas, though men haue and yet do doute of the auctoure, and though it semealso to be drawen oute of the seconde epistle of S. Peter, and therto alledgeth scripture that is no where founde, yet seinge the matter is so godly and agreynge to other places of holye scripture, I se not but
(15) that it ought to haue the auctorite of holye scripture.

THE PISTLE OF S. IAMES

The fyrst Chapter.

A

Iames the seruauant of God and of the Lorde Iesus Christ, sendeth gretinge to the. xii. trybes which are scattered here and there. + My brethren, count it excedynge ioye when ye faule into diuers temptacions, for as moche as ye knowe how that the tryinge of youre fayth bringeth pacience: and let pacience

m. v. a.

(5) have her perfect worke, that ye maye be perfecte and sounde, lackinge nothinge.

at. vij. a.
d. xxj. c.
ar. xj. c.
.. xj. b.
xvj. b.
d. xvj. e

Yf eny of you lacke wysdome, let him axe of God which geueth to all men indifferentlie, and casteth no man in the teth: and it shal be geven him. But let him axe in fayth and waver not. For he that douteth is lyke the waves of the see, tost ofthe wynde and caried with violence. Nether let that man thinke that he (10) shall receave eny thinge of the Lorde. A waveringe mynded man is vnstable in all his wayes.

B

Let the brother of lowe degre reioyce in that he is exalted, and the ryche in that he is made lowe. For even as the flower of the grasse, shall he vanysshe awaye. The sonne ryseth with heate, and the grasse wydereth, and his flower (15) falleth awaye, and the beautie of the fassion of it perissheth: even so shall the ryche man perissh with his abundance.

Happy is the man that endureth in temptacion, for when he is tryed he shall receave the croune of lyfe, which the Lorde hath promysed to them that love him. +

(20) Let no man saye when he is tempted that he is tempted of God. For God tempteth not vnto evyll, nether tempteth he anie man. But every man is tempted, drawne awaye, and entysed of his awne concupiscence. Then when lust hath conceived, she bringeth forth synne, and synne when it is fynished bringeth forthe deeth.

(25) Erre not my deare brethren. + Every good gyfte, and every parfayt gyft, is from above and commeth doune from the father of light, with whom is no variablenes, nether is he chaunged vnto darcknes. Of his awne will begat he vs with the worde of lyfe, that we shuld be the fyrst frutes of his creatures.

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Line (3) ... remembryngehowe that the tryinge off youre fayth...

(5) ... that nothyngbe lackynge vnto you.

(6) Yf eny that is amonge you... (which-geueth to all men withouten doublenes, ... teth)

(10) ... eny thyngoeff God.

(14) Thesonne is rysenwith heate, and the

grasse is widdered, and his flower is faulen awaye,

Line (15) ... off it is perished:

(16) ... perisshin his abundance.

(18) ... the lorde hath prepared for them...

(21) ... he tempteth no man:

(28) ... that we shulde be the fyrst of his creatures.

Folio
cccxlx.

In christ we-
be all lyke
good, and-
euen ser-
uauntes eche
to other for
christes sake,
every man in
his office.
And hethat
taketh more
on him then
that, of what
soeuer degre
he be of is a
false christen
and an
apostata from
Christ.

Wherefore deare brethren, let every man be swyfte to heare, slowe to speake, and slowe to wrath. For the wrath of man worketh not that which is ryghteous before God.

Wherefore laye a parte all fylthynes, all superfluite of maliciousnes, and re-
 (5) ceave with meknes the worde that is grafted in you, which is able to save youre
 D soules. + And se that ye be doars of the worde and not hearers only, deceavinge
 youre awne selves with sophistrie For yf eny heare the worde, and do it not, he
 is lyke vnto a man that beholdeth his bodyly face in a glasse. For assone as he
 hath loked on him silfe, he goeth his waye, and forgetteth immediatlie what his
 (10) fassion was. But whoso loketh in the parfaict lawe of libertie, and continueth
 ther in (yf he be not a forgetfull hearer, but a doar of the worke) the same shallbe
 happie in his dede.

Yf eny man amonge you seme devoute, and refrayne not his tonge: but
 deceive his awne herte, this mannes devocion is in vayne Pure devocion and
 (15) vndefiled before God the father, is this: to vysit the frendlesse and widdowes in
 their adversite, and to kepe him silfe vnspotted of the worlde. +

Pure devo-
 cion.

The. ii. Chapter. +

Brethren have not the fayth of oure lorde Iesus Christ the lorde of glory in
 respecte of persons. Yf ther come into youre company a man with a golden
 ryng and in goodly aparell and ther come in also a poore man in vyle rayment,
 (20) and ye have a respecte to him that weareth the gaye clothyng and saye vnto him.
 Sit thou here in a good place: and saye vnto the poore, stonde thou there or sit
 here vnder my fote stole: are ye not parciall in youre selves, and have iudged
 after evyll thoughtes?

* To worke
 offeare and
 compulsion
 is bondage:
 but to loue
 is libertie
 and the
 fullfillinge
 of the lawe
 before god,
 and maketh
 aman merci-
 full to worke
 of his awne
 accorde And
 to the merci-
 full hath God
 boundehim
 selfeto shew
 mercie And
 contrary vnto

Folio cccl. Harken my deare beloved brethren. Hath not God chosen the poore of
 (25) this worlde, which are ryche in fayth, and heyres of the kyngdom which he
 B promysed to them that love him? But ye have despised the poore. Are not the
 rych they which opresse you: and they which drawe you before iudges? Do
 not they speake evyll of that good name after which ye be named.

Yf ye fulfill the royall lawe accordyng to the scripture which sayth. Thou

Line (7) ...youre owneselves. For yff a man
 heare...

(9) ...and hath immediatly forgotten...

(11) ...he shalbe happi...

Line (16) ...vnspotted from the worlde.

(22) ...not even parciall...

(28) ...of that good name that is called on
 over you?

shalt love thyne neighbour as thy silfe, ye do well. But yf ye regarde one person more then another, ye commit synne, and are rebuked of the lawe as transgressours. Whosoever shall kepe the whole lawe, and yet fayle in one poynt, he is gyltie in all. For he that sayd. Thou shalt not commit adulterie, sayed also: (5) thou shalt not kyll. Though thou do none adulterie, yet yf thou kill, thou arte a transgressor of the lawe. So speake ye, and so do as they that shalbe iudged by the lawe* of libertie. For ther shalbe iudgement merciles to him that sheweth no mercy, and mercy reioyseth agaynst iudgement: -

C What a vayleth it my brethren, though a man saye he hath fayth, when he (10) hath no dedes? Can fayth save him? If a brother or a sister be naked or destitute of dayly fode, and one of you saye vnto them: Departe in peace, God sende you warmnes and fode: not withstondynge ye geve them not tho thynges which are nedfull to the body: what helpeth it them? Even so fayth, yf it have no dedes, is deed in it selfe.

(15) Ye and a man myght saye: Thou hast fayth, and I have dedes: Shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes. Belevest thou that ther is one God? Thou doest well. The devyls also beleve and tremble.

D Wilt thou vnderstonde o thou vayne man, that fayth with out dedes is deed? Was not Abraham oure father iustified thorow workes when he offered Isaac his (20) sonne vpon the aultre? Thou seist how that fayth wrought with his dedes, and through the dedes was the fayth made perfect: and the scripture was fulfilled which sayth: Abraham beleved God, and it was reputed vnto him for rightewesnes: and he was called the frende of God. + Ye se then how that of dedes a man is iustified, and not of fayth only. Lyke wyse also was not Raab the harlot iustified thorow (25) workes, when she receaved the messengers, and sent them out another waye? For as the body, with oute the sprete is deed, even so fayth with out dedes is deed -

The. iiii. Chapter.

A My brethren, be not every man a master*, remembre how that we shall receave the more damnacion: for in many thinges we synne all. Yf a man synne not in worde, the same is a perfecte man, and able to tame all the body. Beholde

the vnmerci-
full he-
thecatneth
iudgement
withoute
mercie.
And mercie
reioyseth and
triumpheth
ouer iudge-
ment. For
wheremercie
is, there hath
damnacion
no place by
godes pro-
mise. God
hath pro-
mised all
mercie to the
mercifull
onlye.

Now yfanye
that is not-
mercyfull
beleueth to
haue mercie
of god he
deceaueth
him selfe:
because he
hath no
Godes worde
for him
For godes
promise
partayneth
to the mercifull
onlye: and
true faith
therefore is
knownen by
hirdedes.

* He that
taketh
auctoryte to
rebuke other

Line (4) ...commit fornicacion,
(5) Though thoushalt do no fornicacion,
(15) But one shall saye: Thou hast fayth,
(19) ...iustified off his dedes when he
offered...

Line (20) ...fayth wrought in his dedes,
(24) ...iustified whenshe receaved...
(29) ...in worde, heis a perfecte man...

Folio cccli.

we put bittes into the horses mouthes that they shuld obeye vs, and we turne aboute all the body. Beholde also the shyppes, which though they be so gret, and are dryven of fearce windes, yet are they turned about with a very smale helme, whither soever the violence of the governer wyll. Even so the tonge is
(5) a lyttell member, and bosteth great thinges.

Beholde how gret a thinge a lyttell fyre kyndleth, and the tonge is fyre, and a worlde of wyckednes. So is the tonge set amonge oure members, that it defileth the whole body, and setteth a fyre all that we have of nature, and is it selfe set a fyre even of hell.

B (10) All the natures of beastes, and of byrdes, and of serpentis, and thinges of the see, are meked and tamed of the nature of man. But the tonge can no man tame. Yt is an vnruely evyll full of deedly poyson. Therwith blesse we God the father, and therwith curre we men which are made after the similitude of God.

Out of one mouth procedeth blessinge and cursynge. My brethren these thinges
(15) ought not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tree, my Brethren, beare olive beries: other a vyne beare fygges? So can no fountayne geve bothe salt water and fresshe also. If eny man be wyse and endued with learnynge amonge you let him shewe the workes of his good conversacion in meknes that ys coupled with wysdome*.

C (20) But Yf ye have bitter envyinge and stryfe in youre hertes, reioyce not: nether be lyars agaynst the trueth. This wysdome descendeth not from a boue:
A but is erthy, and naturall*, and divelisshe. For where envyinge and stryfe is, there is stablenes† and all manner of evyll workes. But the wisdom that is from above, is fyrst pure, then peasable, gentle, and easy to be entreated, full of mercy
(25) and good frutes, without iudgyng, and without simulacion: yee, and the frute of rightewesnes is sown in peace, of them that mayntene peace.

The. iiii. Chapter.

A From whence commeth warre and fightynge amonge you: come they not here hence? even of youre voluptuousnes that rayne in youre members. Ye lust, and have not. Ye envie and have indignacion, and cannot obtayne. Ye fight and

of that wherin he sinneth him selfe, the same shall have the greater damnacion. He must be without synne that will cast the fyrste stone.

* wysdome: All mekenes and obedi-
ence must be accordinge to the wysdome, and worde of god.

* Naturall that is all that a man doth with oute the spirite of god.

Godly wysdome how it is knowen.

Stryfe, whence it commeth. Why men obtayne not.

Line (13) ...made vnto the similitude off God.

(17) Who ys wyse and endued...

(20) Yff ye have bitter envyinge amonge you, and stryfe in youre hertes,

Line (23) ...there is vnstablenes, and all manner...

(26) ...of them that kepe peace.

(28) ...that rayneth...

(29) ...cannot come by it.

warre and have not, because ye axe not. Ye axe and receave not, because ye axe a mysse: even to consume it apon youre voluptuousnes. Ye advouterars, and wemen that breke matrimonie: knowe ye not how that the frenshippe[†] of the worlde is ennimite[†] to godwarde? Whosoever wilbe a frende of the worlde, is made the

He that is
loued of the
worlde is
hated of god

(5) enemye of god. Ether do ye thinke that the scripture sayth in vayne The sprite^{*} that dwelleth in you, lusteth even contrary to envie: but geveth more grace.

* Christes
spirite (which
is in all that
be his ro.
viii.) resisteth
hate enuie
and all synne.
Whose
mocyon if we
folowe, grace
increaseth in
vs and lustes
mynyshe:
and therefore
he sayth Sub-
myt your
selues to god
and etc.

B Submit youre selves to god, and resist the devyll, and he will flye from you. Drawe nye to god and he will drawe nye to you. Clense youre hondes ye synners, and pourcege youre hertes ye waverynge mynded. Suffre afflictions: sorowe ye

* He that
backbyteth
or iudgeth
his brother
dothe indge[†]
the lawe to
be euell for
the lawe
forbiddeth
to do so.

(10) and wepe. Let youre laughter be turned to mornynge, and youre ioye to hevynes. Cast doune youre selves before the lorde, and he shall lift you vp. Backbyte not one another, brethren. He that backbyteth^{*} hys brother, and he that iudgeth his brother, backbyteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an observer of the lawe: but a iudge. Ther is one lawe gever,

(15) which is able to save and to distroye. What art thou that iudgeth a nother man?

D Go to now ye that saye: to daye and to morow let vs go into soche a citie and continue there a yere and bye and sell, and wynne: and yet can not tell what shall happen to morowe. For what thyng is youre lyfe? It is even a vapoure that apereth for a lytell tyme, and then vanyssheth awaye: For that ye

(20) ought to saye: yf the lorde will and yf we live, let vs do this or that. But nowe ye reioyce in youre bostinges. All soche reioysynge is evyll. Therfore to him that knoweth how to do good, and doth it not, to him it is synne.

The. v. Chapter.

A Goo to now ye ryche men. Wepe, and howle on youre wretchednes that shall come apon you. Your riches is corrupte, youre garmentes are motheaten. (25) Your golde and your silver are cankred, and the rust of them shalbe a witnes vnto you, and shall eate youre flesshe, as it were fyre. Ye have heaped treasure togedder in youre last dayes: Beholde the hyre of the labourers which have reped doune youre felde (which hyer is of you kept backe by fraude) cryeth: and the cries of them which have reped, are entred into the eares of the lorde-

He that
knoweth and
yet dothnot
is withoute
excuse. For
God hath
promised no
mercie: but
to him that
wylly do his
godlyewill.

Line (1) Ye axe and have not,
(2) ...a mysse, forto consume...

Line (5) Do ye suppose that the scripture...
(22) ...and doth it not, it is synne.

Sabaoth. Ye have lived in pleasure on the erth and in wantannes. Ye have norysshed youre hertes, as in a daye of slaughter*. Ye have condempned and have killed the iust, and he hath not resisted you.

B

+ Be pacient therfore brethren, vnto the commynge of the lorde. Beholde (5) the husbände man wayteth for the precious frute of the erth, and hath longe pacience ther vpon, vntill he receave (the erly and the latter rayne.) Be ye also pacient therfore, and settle youre hertes, for the commynge of the lorde draweth nye. Grodget† not one agaynst another brethren, lest ye be dampned. Beholde the iudge stondest before the dore. Take (my brethren) the prophettes for an (10) ensample of sufferynge aduersitie, and of longe pacience, which spake in the name of the lorde. Beholde we counte them happy which endure. Ye have hearde of the pacience of Iob, and have knowen what ende the lorde made. For the lorde is very pitifull and mercifull.

C

But above all thynges my brethren, sweare not, nether by heven, nether by (15) erth, nether by eny other othe. Let youre ye be ye*, and youre maye† naye: lest ye faule into ypocrecy. Yf eny of you be evyll vexed, let him praye. Yf eny of you be mery, let him singe Psalmes. Yf eny be diseased amonge you, let him call for the elders of the congregacion, and let them praye over him, and anoynte him with oyle in the name of the lorde: and the prayer of fayth shall save the (20) sicke, and the lorde shall rayse him vp: and yf he have committed synnes, they shalbe forgeuen him.

Folio ccliii.

D

+ knowledge youre fautes one to another: and praye one for another, that ye maye be healed. The prayer of a ryghteous man avayleth moche, yf it be fervent. Helias was a man mortall even as we are, and he prayed in his prayer, that it (25) myght not rayne: and it rayned not on the erth by the space of thre yeares and sixe monethes. And he prayed agayne, and the heven gave rayne and the erth brought forth her frute.

iiij. re. xvi
lu. iiii. d.

mat. xiiij.

Brethren yf eny of you erre from the trueth and a nother convert him, let the same knowe that he which converted the synner from goynge a straye out (30) of his waye, shall save a soule from deeth, and shall hyde the multitude of synnes.

The end of the pistle of Saynct Iames.

Line (6) ...receave the yerly and the latter rayne.

(15) Let your sayinge be ye ye, naye naye:

(16) Ys there eny amonge you that is evyll vexed? let him praye. Ys there eny man a monge you that is mery?

Line (17) Ys there eny man diseased a monge you?

(18) ...seniours...

(24) ...a man in daungerto tribulacion as we are,

(26) And agayne he prayed,

* Slaug
as when
kyll bes
make ch
with all
as the l
did in t
thanke
offering
and fre
offering
and etc.

(Twosp
raynes)
they, th
at sowe
tyme, a
the oter
blomin
tyme: o
which i
lacke et
all is
fruteless

* wheti
ye saye
naye: s
so. For
haue on
thinge i
herte ar
another
the mo
dede, in
vesture
gesture:
ypocrys
dissimu
cion.

THE PISTLE OF SAYNCT IUDAS

A Iudas the servaunt of Iesus Christ, the brother of Iames. To them which are called and sanctified in god the father, and preserved in Iesu Christ. Mercy vnto you, and peace and love be multiplied.

Beloved, when I gave all diligence to write vnto you of the commen salu-
(5) cion: it was nedfull for me to wryte vnto you, to exhorte you, that ye shuld continually laboure in the fayth which was once geven vnto the sayntes For ther are certayne craftely crept in, of which it was writen afore tyme vnto soche iudgement. They are vngodly and turne the grace of oure God vnto wantannes, and denye God the only Lorde, and oure Lorde Iesus Christ.

(10) My mynde is therfore to put you in remembraunce, for as moche as ye once knowe this, how that the Lorde (after that he had delivered the people out of Egypt) destroyed them which afterwarde beleved not. The angels also which kept not their fyrst estate: but lefte their awne habitation, he hath reserved in everlasting chaynes vnder darcknes vnto the iudgement of the greate daye:
ix. xix.

C (15) even as Sodom and Gomor, and the cities aboute them (which in lyke maner defiled them selves with fornicacion and folowed straunge flesshe*) are set forth for an ensample, and suffre the vengeaunce of eternall fyre. Lykwyse these dremers defylethe flesshe, despyse rulars and speake evyll of them that are in auctoritie.

(20) Yet Michael the archangell when he strove agaynst the devyll, and disputed about the body of Moses, durst not geve raylinge sentence, but sayde: the Lorde rebuke the. But these speake evyll of those things which they knowe not: and what thinges they knowe naturally, as beastes which are without reason, in tho thinges they corrupte them selves. Wo be vnto them, for they have folowed the
D
p. iij.
xvj. a.
xxij.
io
iiii.
et. ij.
E
(25) waye of Cayn, and are vtterly geven to the erreure of Balam for lukers^t sake, and perysshe in the treason of Core.

These are spottes which of youre kindnes feast to gedder, with out feare, fedyng them selves. Cloudes they are with outen water, caried about of wyndes, and trees with out frute at gadringe tyme, twyse deed and plucked vp by

TMV

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1525

Line (2) ...preserved in Christ Iesus.
(4) ...commen health:
(8) ...grace ofoure lorde God...
(20) (when...Moses)
(22) In tho thynges which they knowe...
(23) (as beastes which are with out reason)
they corrupte them selves.

Line (25) ...and are spylt in the erreure of Balam for lukers^t sake, and arecaste a waye in the treason of Core.
(29) ...wyndes: Trees rotten in authum^t, vnfrutfull, twyse deed,

* Straunge flesshe that is turnyng the naturall vse vnto the vnnaturall. ro. j

the rotes. They are the ragynge waves of the see, fominge out their awne shame. They are wandrynge starres to whom is reserved the myst of darcknes for ever.

apoc. j. b.

Enoch the seventh from Adam prophesied before of suche, saying: Beholde, the lorde shall come with thousandes of sayntes, to geve iudgement agaynst all (5) men, and to rebuke all that are vngodly amonge them, of all their vngodly dedes, which they have vngodly committed, and o^t all their cruell speakynges, which vngodly sinners have spoken agaynst him.

F

These are murmurers, complayners, walkynge after their awne lustes, whose mouthes speake proude thynges. They have men in greate reverence be cause of (10) a vauntage. But ye beloved, remember the wordes which were spoken before of the Apostles of oure lorde Iesus Christ, how that they tolde you that ther shulde be begylers in the last tyme, which shuld walke after ther awne vngodly lustes. These are makers of sectes fleshlie, havynge no sprete.

j. timo. iiii
ij. tim. iij.
ij. pet. iij.

G

But ye derlye beloved, edyfie yovre^t selves in youre most holy fayth, pray- (15) inge in the holy goost, and kepe youre selves in the love of God, lokinge for the mercy of oure lorde Iesus Christ, vnto eternall lyfe. And have compassion on some, separatynge them: and other save with feare, pullinge them out of the fyre, and hate the fylthy vesture of the flesshe.

Vnto him that is able to kepe you, that ye faule not, and to present you (20) faultlesse before the presence of his glory with ioye, that is to saye, to God oure saveour which only is wyse, be glory, maiestie, dominion, and power, now and for ever. Amen.

Her after foloweth the Apocalyps.

THE REUELACION OF S. IOHN THE DIVINE

The fyrst Chapter.

A The reuelacion of Iesus Christe, which god gave vnto him, forto shewe vnto his servauntes thinges which muste shortly come to passe. + And he sent and shewed by his angell vnto his servaunt Ihon, which bare recorde of theworde of god, and of the testimony of Iesus Christe, and of all thinges that he sawe.
(5) Happy is he that redith, and they that heare the wordes of the prophesy, and kepe thoo thinges which are written therin. For the tyme is at honde.

B Ihon to the. vii. congregacions in Asia. Grace be with you and peace, from him which is and which was, and which is to come, and from the. vii. spretes which are present before his trone, and from Iesus Christ which is a faythfull
(10) witnes, and fyrst begotten of the deed: and Lorde over the kinges of the erth. Vnto him that loved vs and wessed vs from synnes in his awne bloud, + and made vs kinges and Prestes vnto God his father, be glory, and dominion for ever more. Amen. Beholde he commeth with cloudes, and all eyes shall se him: and they also which peersed him. And all kinredes of the erth shall wayle. Even so.
(15) Amen. I am Alpha and Omega, the begynninge and the endinge, sayth the Lorde almyghty, which is and which was and which is to come.

The seven churches in Asia.

ll. j. e.
cor. xv.
br. ix. d.
pet. j. b.
ioh. j. d.
i. iij. d.
sthe. w.
iij.
le. j. c.

C I Ihon youre brother and companyon in tribulacion, and in the kyngdom and pacience which is in Iesu Christe, was in the yle of Pathmos for the worde of god, and for the witnessynge of Iesu Christe. I was in the sprete on a sondaye,
(20) and herde behynde me, a gret voyce, as it had bene of a trompe sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seist write in a boke, and sende it vnto the congregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pargamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

Pathmos.
Sondaye

D (25) And I turned backe to se the voyce that spake to me. And when I was turned: I sawe. vii golden candelstyckes, and in the myddes of the candelstyckes,

one lyke vnto the sonne of man clothed with a lynnyn garment doune to the ground, and gyrd aboute the pappes with a golden gyrdle His heed, and his heares were whyte, as whyte woll, and assnowe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse, as though they brent in a fornace: and his
(5) voyce as the sounde of many waters. And he had in his right honde vii. starres. And out of his mouth went a sharpe twoo edged swearde. And his face shone even as the sonne in his strength.

Seven gold
candelsticke

Seven starr

E

And when I sawe him, I fell at his fete, even as deed. And he layde hys ryght honde apon me, sayinge vnto me: feare not. I am the fyrst, and the laste,
(10) and am a lyve, and was deed. And beholde I am a lyve for ever more, and have the kayes of hell and of deeth. wryte therfore the thynges which thou haste sene, and the thynges which are, and the thynges which shalbe fulfilled here after: and the mystery of the vii. starres which thou sawest in my ryght honde, and the vii. golden candelstyckes. The vii. stares are the messengers of the vii. congregacions:
(15) And the vii. candlestyckes which thou sawest are the vii. congregacions.

esa. xlj. b
and. xliiij.

Folio ccclvi.

The seconde Chapter.

A

Vnto the messenger of the congregacion of Ephesus wryte: These thynges sayth he that holdeth the vii. starres in his right honde, and walketh in the myddes of the vii. golden candlestyckes. I knowe thy workes, and thy labour, and thy pacience, and howe thou cannest not forbear them which are evyll: and ex-
(20) aminedst them which saye they are Apostles, and are not: and hast founde them lyars and dydest wasshe thy self. And hast pacience: and for my names sake hast labored and hast not faynted. Neverthelesse I have sumwhat agaynst the, for thou haste lefte thy fyrst love. Remember therfore from whence thou art fallen, and repent, and do the fyrst workes. Or elles I wyll come vnto the shortly,
(25) and will remove thy candlestyke out of his place, excepte thou repent. But this thou haste because thou hatest the dedes of the Nicolaitans, which dedes I also hate. Lett him that hath eares heare, what the sprete sayth vnto the congregacions. To him that overcommeth, will I geve to eate of the tree of lyfe, which is in the myddes of the paradise of god.

Messenger
the preache
of the con-
gregacion.

B

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1525

Line (6) ...went a twoo edged swearde.

(14) ...are the angells off the vij. congregacions:

Line (16) Vnto theangell...

(20) ...and hast founde them lyars. and haste suffered, and hast pacience:

c	<p>And vnto the angell of the congregacion of Smyrna wryte: These thynges sayth he that is fyrst, and the laste, which was deed and is alive. I knowe thy workes and tribulacion and poverté, but thou art ryche: And I knowe the blasphemyt of them whiche call them selves Iewes and are not: but are the congregacion of sathan. Feare none of thoo thynges which thou shalt soffre. Beholde, the devyll shall caste of you into preson, to tempte you, and ye shall have tribulacion. x. dayes. Be faythfull vnto the deeth and I will geve the a croune of lyfe. Let him that hath ears heare, what the sprete sayth to the congregacions: He that overcommeth shall not be hurte of the seconde deeth.</p>	The congregacion of Smyrna.
cclvii.	<p>(10) And to the messenger of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swearde with two edges. I knowe thy workes and where thou dwellest, evyn where Sathans seat ys, and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes of myne, which was slayne amonge you where sathan dwelleth. But I have a fewe thynges agaynst the: that thou hast there, they that mayntayne the doctryne of Balam which taught in balake, to put occasion ofsyn before the chylderne of Israhell, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornicacion. Even so hast thou them that mayntayne the doctryne of the Nicolaytans, which thyng I hate. But be converted or elles I will come vnto the shortly and will fyght agaynste them with theswearde of my mouth. Lett him that hath eares heare what the sprete sayth vnto the congregacions: To him that overcommeth will I geve to eate manna that is hyd, and will geve him a whyte stone, and in the stone a newe name wrytten, which no man knoweth, savinge he that receaveth it.</p>	The congregacion of Pergamos.
ij	<p>(25) And vnto the messenger of the congregacion of Theatira write: This sayth the sonne of god, which hath his eyes lyke vnto a flame of fyre, whose fete are like brasse: I knowe thy workes and thy love, service, and fayth, and thy pacience, and thy dedes, which are mo at the last then at the fyrste. Notwithstandinge I have a feawe thynges agaynst the, that thou sufferest that woman (30) Iesabell, which called her sylfe a prophetes to teache and to deceave my servauntes, to make them commyt fornicacion, and to eate meates offered vppe vnto ydoles. And I gave her space to repent of her fornicacion and she repented</p>	<p>The congregacion of Theatira.</p> <p>Fornicacion is a synne abhominable</p>

not. Beholde I will caste her into a beed, and them that commyt fornicacion withher into gret aduersite, excepte they tourne from their deades. And I will kyll her children with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geve vnto evere^t one of you (5) accordynge vnto youre workes.

Vnto you I saye, and vnto other of them of Thiatyra as many as have not this lerninge and which have not knowen the depnes^t of Sathan (as they saye) I will put upon you none other burthen, but that which ye have alreddy. Holde fast tyll I come, and whosoever overcommeth and kepeth my workes vnto the (10) ende, to hym will I geve power over nacions, and he shall rule them with a rodde of yron: and as the vessels of a potter, shall he breake them to shevers. Even as I receaved of my father, euen so will I geve him the mornynge starre. Let him that hath eares heare what the sprete sayth to the congregacions.

The. iiii. Chapter.

And wryte vnto the messenger of the congregacion of Sardis: this sayth he (15) that hath the sprete of god, and the vii. starres. I knowe thy workes, thou haste a name that thou lvyest, and thou art deed. Be awake and strength the thynges which remayne, that are redy to dye. For I have not founde thy workes perfaycte before god. Remember therfore how thou hast receaved and hearde, and hold faste, and repent. Yf thou shalt not wathe, I will come on the as a thefe, (20) and thou shalt not knowe what houre I wyll come upon the Thou haste a feawe names in Sardis, which have not defyled their garmentes: and they shall walke with me in whyte, for they are worthy He that overcometh shalbe clothed in whyte araye, and I will not put out his name out of the boke of lyfe, and I will confesse his name before my father, and before his angelles. Let him that hath (25) eares heare what the sprete sayth vnto the congregacions.

And wryte vnto the tydinges bringer of the congregacion of Philadelphia: this sayth he that is holy and true, which hath the keye of Dauid: which openyth and noman shutteth, and shutteth and no man openeth. I knowe thy workes. Beholde I have set before the an open doore, and no man can shut it, for

The congregacion of Sardis

The congregacion of Philadelphia

Line (2) ...excepte they repent of their deades.
(12) And I will geve him the mornynge starre.

Line (14) ...vnto the angell...
(26) And wryte vnto the angell off Philadelphia:

hieremy
xvij. d

G

Psal. ij. c

A
Folio
ccclviii.

j. thes. v. a
ij. pe. iij. c.

B
esa. xxij. f.
and iob xij.
b.

thou haste a lyttell strengthe and haste kept my sayinges: and haste not denied my name. Beholde I make them of the congregacion of Sathan, which call them selves Iewes and are not, but do lye: Beholde: I will make them that they shall come and worshippe before thy fete: and shall knowe that I
(5) love the.

D Because thou hast kept the wordes of my pacience, therfore I will kepe the from the houre of temptation, which will come vpon all the worlde, to tempte them that dwell vpon the erth. Beholde I come shortly. Holde that which thou haste, that no man take awaye thy croune. Him that overcommeth, will I make
(10) a pyllar in the temple of my God, and he shall goo no more oute. And I will wryt vpon him, the name of my God, and the name of the cite of my god, newe Ierusalem, which commeth doune oute of heven from my God, and I will wryte vpon him my newe name. Let him that hath eares heare, what the sprete sayth vnto the congregacions.

A (15) And vnto the messenger of the congregacion which is in Laodicia wryte: This sayth (amen) the faythfull and true witnes, the begynninge of the creatures of God. I knowe thy workes that thou arte nether colde nor hot: I wolde thou were colde or hotte. So then because thou arte bitwene bothe, and nether colde ner hot, I will spew the oute of my mouth: because thou sayst thou arte riche
(20) and incresyd with goodes and haste nede of nothyng, and knowest not howe thou arte wretched and miserable, poore, blinde, and nakyd. I counsell the to bye of me golde tryed in the fyre, that thou mayste be riche and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not apere: and anoynt thyne eyes with eye salve, that thou mayste se.

olio ccclix. D (25) As many as I love, I rebuke and chasten. Be fervent therfore and repent. Beholde I stonde at the doore and knocke. Yf eny man heare my voyce and opon^t the dore, I will come in vnto him and will suppe with him, and he with me. To him that overcommeth will I graunte to sytt with me in my seate, evyn as I over cam and have sytten with my father, in his seate. Lett him that hath
(30) eares heare what the sprete sayth vnto the congregacions.

The congregacion of Laodicia.

Whom god loueth them he chasteneth.

Line (2) Beholde. I putthem ofthe congre-
gacion of Sathan,
(4) ...knowethat I have loved the.

Line (6) ...and I wyll kepe the...
(15) And vnto the angell...

The. iiii. Chapter.

A After this I loked, and beholde a dore was open in heven, and the fyrste voyce which I harde, was as it were of a trompet talkinge with me, which said: come vp hydder, and I will shewe the thynges which must be fulfyllyd here after. And immediatly I was in the sprete: and beholde a seate was put in heven

B (5) and one sate on the seate. And he that sat was to loke apon like vnto a iaspar stone, and a sardyne stone: And there was a rayne bowe a boutte the seate, in syght lyke to an Emeralde. And aboute the seate were. xxiiii. seates. And vpon the seates. xxiiii. elders syttinge clothed in whyte rayment, and had on their heddes crounes of gold.

Raynebowe.

(10) And out of the seate proceded lighnynges, and thundrynges, and voyces, and there wer vii. lampes of fyre, burninge before the seate, which are the vii. sprettes of God. And before the seate there was a see of glasse lyke vnto cristall, and in the myddes of the seate, and rounde aboute the seate, were iiii. bestes full of eyes before and behynde. And the fyrste best was lyke a lion, the seconde best

C (15) lyke a calfe, and the thyrde beste had a face as a man and the fourthe beste was like a flyinge egle. And the iiii. bestes had eche one of them vi. wynges aboute him, and they were full of eyes within. And they had noo reste daye nether nyght sayinge: holy, holy, holy, lorde god almyghty, which was, and is, and is to come.

Seuen lampes.

Foure bestes.

D And when those beestes gave glory and honour and thanks to him that sat

Folio cclx. (20) on the seate which lyveth for ever and ever: the xxiiii. elders fell doune before him that sat on the trone, and worshipped him that lyveth for ever, and caste their crounes before the trone sayinge: thou arte worthy lorde to receave glory, and honoure, and power, for thou haste created all thinges, and for thy wylles sake they are, and were created.

The. v. Chapter.

A (25) And I sawe in the right honde of him, that sat in the trone, a boke written within and on the backside, sealyd with vii. seales. And I sawe a stronge angell which cryed with a loude voyce: Who is worthy to open the boke, and to loose

The booke sealed with seuen seales.

Line (6) ...to loke apon, lykevnto an emeralde. Line (20) ...seniours fell dounebefore the trone, beforehym thatsat on the trone,
 (8) ...seniours...
 (20) ...which levith^t evermore, (21) ...hym thartlevith^t ever,

the seales ther of. And no man in heven ner in erth, nether vnder the erth, was able to open the boke, nether to loke thereon. And I wepte moche, because no man was founde worthy to open and to rede the boke, nether to loke thereon.

B

And one of the elders sayde vnto me: wepe not: Beholde a lion beinge
(5) of the tribe of Iuda, the rote of Daud, hath obtayned to open the boke, and to lose the vii. seales ther of.

A lion
obtainned to
open the
booke.

And I behelde, and loo, in the myddes of the seate, and of the. iiii. bestes, and in the myddes of the elders, stode a lambe as though he had bene kylled, which had vii. hornes and vii. eyes, which are the sprete of God, sent into all the
(10) worlde. And he cam and toke the boke oute of the right honde of him that sate upon the seate.

And when he had taken the boke, the. iiii. bestes and xxiiii. elders fell doune before the lambe, havynge harpes and golden vialles full of odoures which are the prayers of saynctes and they songe a newe songe saynge: thou art worthy
(15) to take the boke and to open the seales therof: for thou wast kylled and haste redeemed vs by thy blood, out of all kynreddes, and tonges, and people, and nacions, and haste made vs vnto oure god, kynges and prestes and we shall raygne on the erth.

D
vij. c.

And I behelde, and I herd the voyce of many angylles about the trone, and
(20) about the bestes and the elders, and I herde thousand thousandes, saynge with a lowde voyce: Worthy is the lambe that was killed to receave power, and riches and wisdom, and strenghte, and honoure and glory, and blyssynge. And all creatures, which are in heven, and on the erth, and vnder the erth, and in the see, and all that are in them herd I saynge: blyssinge, honour, glory, and power, be
(25) vnto hym, that sitteth upon the seate, and vnto the lambe for ever more. And the. iiii. bestes sayd: Amen. And the. xxiiii. elders fell upon their faces, and worshypped him that lyveth for ever more.

The. vi. Chapter.

A

And I sawe when the lambe openyd one of the seales, and I herde one of the
iii. bestes saye, as it were the noyse of thonder, come and se. And I sawe, and

The lambe
opened the
seales.

Line (4) Andone off the seniours...
(8) ...in themyddes offthe seniours,
(12) ...xxiiij. seniours...

Line (20) ...and the seniours,
(26) ...seniours...

Folio
ccclxi^t.

beholde there was a whyte horsse, and he that sat on him had a bowe, and a croune was gevyn vnto him, and he went forth conqueringe and forto overcome. And when he opened the seconde seale, I herde the seconde beste saye: come and se. And there went out another horsse that was red, and power was
(5) geven to him that satte there on, to take peace from the erth, and that they shulde kyll one another. And there was geven vnto him a gret swearde.

B

And when he opened the thyrde seale, I herde the thyrde beste saye: come and se. And I behelde, and loo, a blacke hors: and he that sate on him, had a payre of balances in his honde. And I herd a voyce in the myddes of the. iiii.
(10) bestes saye: a measure of whete for apeny, and iii. measures of barley for a peny: and oyle and wyne se thou hurte not.

C

And when he opened the fourthe seale, I herde the voyce of the fourthe beste saye: come and se. And I lokyd: and beholde a grene horsse, and his name that sat on him was deeth, and hell folowed after him, and power was geven
(15) vnto them over the fourthe parte of the erth, to kyll with swearde, and with hunger, and with deeth, that cometh of vermen of the erth.

D

And when he opened the fyfte seale, I sawe vnder the aultre, the soules of them that were kylled for the worde of God, and for the testimony which they had, and they cryed with a lowde voyce sayinge: How longe tariest thou lorde
(20) holy and true, to iudge and to avenge oure bloud on them that dwell on the erth? And longe whyte garmentes were geven vnto every one of them. And it was sayde vnto them that they shulde reste for a lyttle season vntyll the number of their felowes, and brethren, and of them that shulde bekylled as they were, were fulfilled.

esa. ij. b.
ozee. x. b.
luc. xxiiij

D

(25) And I behelde when he opened the sixte seale, and loo there was a grett erth quake and the sunne was as blacke as sacke clothe made of heare. And the mone waxed even as bloud: and the starres of heven fell vnto the erth, even as a fygge tree castith from her her fygges, when she is shaken of a myghty wynde. And heven vanysshed awaye, as a scroll when it is rolled togedder. And all moun-
(30) tayns and yles, were moved oute of their places.

Folio
ccclxii^t.

And the kynges of the erth, and the gret men, and the ryche men, and the chefe captaynes, and the myghty men, and every bond man, and every free

ij. b.
x. b.
xxij

man, hyd them selves in dennes, and in rockes of the hylles, and sayde to the hylles, and rockes: fall on vs, and hyde vs from the presence of him that sytteth on the seate, and from the wrath of the lambe, for the grete daye of hys wrath ys come, And who can endure it.

o
ciii.

The. vii. Chapter.

A

(5) And after that I sawe. iiii. angels stonde on the iiii. corners of the erth, holdynge the iiii. wyndes of the erth, that the wyndes shulde not blowe on the erthe, nether on the see, nether on eny tree. + And I sawe another angell ascende from the rysynge of the sunne: which had the seale of the lyvyng god, and he cryed with a loude voyce to the iiii. angelles (to whom power was geuen to hurt (10) the erth and the see) saying: Hurt not the erth nether the see, nether the trees, tyll we have sealed the servauntes of oure god in their forheddes.

B

And I herde the nombre of them which were sealed, and there were sealed an C. and xliiii. M. of all the trybes of the chyldren of Israhell. Of the trybe of Iuda were sealed xii. M. Of the trybe of Ruben were sealed xii. M. of the trybe (15) of Gad were sealed xii. M. Of the trybe of Asser were sealed xii. M. Of the trybe of Neptalym were sealed xii. M. Of the trybe of Manasses were sealed xii. M. Of the trybe of Symeon were sealed xii. M. Of the tribe of Leuy were sealed xii. M. Of the trybe of Isacar were sealed xii. M. Of the trybe of zabulon were sealed xii. M. Of the tribe of Ioseph were sealed xii. M. Of the trybe of (20) Beniamin were sealed xii. thowsande.

C

After this I behelde, and lo a gret multitude (which noman coulde nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed with longe whyte garmentes, and palmes in there hondes, and cryed with a lowde voyce, sayinge: salvacion be ascribed to him that syttith (25) apou the seate of oure god, and vnto the lambe. And all the angelles stode in the compase of the seate, and of the elders and of the iiii. bestes, and fel before the seat on their faces, and worshipped god, sayinge, amen: Blessynge and glory, wisdom and thankes, and honour, and power and myght, be vnto oure god for evermore Amen.

Angell is a greke worde and signifieth a messenger. And all the angelles are called messengers, because they are sent so ofte from god to man on message: euen so prophetes, preachers and the prelates of the churche are called angelles: that is to saye messengers, be cause their offyce is to bringe the message of god vnto the people. The good angelles here in this booke are the true bysshopes and preachers, and the euell

Line (11) ...tyll I have sealed...
(22) ...and people, and tonge,

Line (24) Helth beto hym that...
(26) offthe seniours,

Folio
ccclxxi^t.

D

And one of the elders answered, sayinge vnto me: what are these which are arayed in longe whyte garmentes, and whence cam they? And I sayde vnto him: lorde thou wottest. And he sayde vnto me: these are they which cam oute of gret tribulacion and made their garmentes large and made them whyte in the
(5) bloud of the lambe: therefore are they in the presence of the seate of God and serve him daye and nyght in hys temple, and he that sytteth in the seate wyll dwell amonge them. They shall hunger no more nether thyrst, nether shall the sunne lyght on them, nether eny heate: For the lambe which ys in the myddes of the seate shall fede them, and shalledde^t them vnto fountaynes of lyuyng
(10) water, and god shall wyper awaye all teares from their eyes.

The. viii. Chapter.

A

And when he had opened the seventh seale, there was silence in heven aboute the space of halfe an houre. And I sawe angelles stondynge before god, and to them were geven vii. trompettes. And another angell cam and stode before the aultre havynge a golden senser, and moche of odoures was geven vnto
(15) him, that he shulde offre of the prayers of all saynctes apou the golden aultre, which was before the seate. And the smoke of the odoures which came of the prayers of all saynctes, ascended vppe before god out of the angelles honde. And the angell toke the senser and fylled it with fyre of the aultre and caste it into the erth, and voyces were made, and thondrynges and lightnynges, and
(20) erth quake.

And the. vii. angells which had the. vii. trompettes prepared them selves to blowe. The fyrst angell blewe, and there was made hayle and fyre, which were myngled with bloud, and they were caste into the erth: and the thryd^t parte of trees was burnt, and all grene grasse was brent. And the seconde angell blewe:
(25) and as it were a gret mountayne: burnynge with fyre was caste in to the see, and the thyrde parte of the see tourned to bloud, and the thyrde parte of the creatures which had lyfe, dyed, and the thyrde part of shippes were destroyed.

And the thyrde angell blewe, and ther fell a grett starre from heven burnynge as it were a lampe, and it fell into the thyrde parte of the ryvers, and into

angelles are
the here-
tyckes and
false
preachers
which euer
falsifye
gods worde
with which
the churche
of Christ
shalbe thus
miserablye
plaged vnto
the ende of
the worlde
as is paynte
in these
fygures.

C
Folio
ccclxxv.

D

fountaynes of waters, and the name of the starre is called wormwod. And the thyarde part was turned to wormwod. And many men dyed of the waters because they were made bytter. And the fourth angell blew, and the thyarde parte of the sunne was smytten and the thyarde parte of the mone, and the thyarde part (5) of starres: so that the thyarde parte of them was darckned. And the daye was smytten that the thyarde part of it shulde not shyne, and lyke wyse the nyght. And I behelde and herd an angell flyinge thorowe the myddesof heven, sayinge with a lowde voyce: Woo, wo to the inhabiters of the erth because of the voyces to come of the trompe of the. iii. angells which were yet to blowe.

The. ix. Chapter.

A

(10) And the fyfte angell blewe, and I sawe a stare fall from heven vnto the erth. And to him was geven the kaye of the bottomlesse pytt. And he opened the botomlesse pytt, and there arose the smoke of a grett fornace. And the sunne, and the ayer were darkned by the reason of the smoke of the pytt. And there cam out of the smoke locustes vpon the erth: and vnto them was geven (15) power as the scorpions of the erth have power. And it hurt the grasse of the erth: nether eny grene thinge: nether eny tree: but only those men which have not the seale in their forhedes, and to them was commaunded that they shulde not kyll them, but that they shulde be vexed v monethes, and their payne was as the payne that commeth of a scorpion, when he hath stonge a man. And in those (20) dayes shall men seke deeth, and shall not fynde it, and shall desyre to dye, and deeth shall flye from them.

ij. d.
. x. b.
xxiii
xvj.

o
cxiii^t.

B

And the similitude of the locustes was lyke vnto horses prepared vnto battayll, and on their heddes were as it were crownes, lyke vnto golde: and their-faces were as it had bene the faces of men. And they had heare as the heare of (25) wemen. And their tethe were as the tethe of lyons. And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charettes when many horssees runne to gedder to battayle. And they had tayles lyke vnto scorpions, and there were stinges in their tayles. And their power was to hurt men v. monethes. And they had a kynge over them, which

541

1525

Line (2) And many dyed...

(15) And hit was sayde vnto them thatt they
shulde nort hurt the grasse off theerth:

Line (20) ...nortfynde hyt, shall desyre to deye,

(24) ...as the heares ofwemen.

is the angell of the bottomlesse pytt, whose name in the hebrew tonge, is Abadon: but in the greke tonge, Apollion. One woo is past, and beholde two woos come after this.

Abadon is moche to saye as a destroyer.

C

And the sixte. angell blewe, and I herd a voyce from the iiii. corners of the
 (5) golden aultre which is before god, saying to the sixte angell, which had the trompe: Loose the iiii. angelles, which are bounde in the grett ryver Eufrates. And the iiii. angelles were loosed which wer prepared for an houre, for a daye, for a moneth, and for a yeaere, for to slee the thyrd part of men. And the nombre of horsmen of warre, were twenty tymes xM. And I herde the nombre
 (10) of them. And thus I sawe the horses in a vision and them that sate on them havyng fyre habbergions of a lacyncte coloure, and brymstony, and the heeddes of the horses werre as the heeddes of lyons. And out of their mouthes went forth fyre and smoke, and brymstone. And of these iii. was the thyrd parte of men kyllled: that is to saye, of fyre, smoke, and brymstone, which proceded
 (15) out of the mouthes of them: For their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpent, and had heedes, and with them they dyd hurt: And the remnaunt of the men which were not kyllled by these plagges, repented not of the dedes of their hondes that they shulde not worshyppe devyls, and ymages of golde, and sylver, and brasse, and stone, and of wood,
 (20) which nether can se, nether heare, nether goo. Also they repented not of their murther, and of their sorcery nether of their fornacion^t nether of their thefte.

Folio
ccclxvii.

The. x. Chapter.

A

And I sawe another myghtye angell come doune from heven, clothed with a cloude, and the rayne bowe apon his heed. And hys face as it were the sunne, and his fete as yt were pyllars of fyre and he had in his honde alytell boke
 (25) opyn: and he put his ryght fote apon the see, and his lyfte fote on the erth. And cryed with a lowde voyce, as when a lyon roreth. And when he had cryed, seven thondres spake their voyces. And when the vii. thondres had spoken their voyces, I was aboute to wryte. And I herde a voyce from heven sayinge vnto me, seale vp thoo^t thynges which the vii. thondres spake, and write them not.

B
xii. c

And the angell which I sawe stonde apon the see, and apon the erth, lyfte vppe his honde to heven, and swore by him that liveth for ever more, which created heven, and the thynges that ther in are, and the see, and the thynges which therin are: that there shulde be no lenger tyme: but in the dayes of the
(5) voyce of the seventh angell, when he shallbegyn to blowe: even the mistery of god shalbe fynished as he preached by his servauntes the prophetes.

C

iiij. c.
o
cxv^t.
D

And the voyce which I herde from heven spake vnto me agayne, and sayde: goo and take the lytle boke which ys open in the honde of the angell, which stondeth apon the see, and apon the erth. And I went vnto the angell, and sayde
(10) to him: geve me the lytle boke, and he sayd vnto me: take it, and eate it vp, and it shall make thy belly bytter, but it shalbe in thy mouth as swete as hony. and I toke the lytle boke out of his honde, and ate it vp, and it was in my mouth as swete as hony, and as sone as I had eaten it, my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people, and nacions, and
(15) tonges, and to many kynges.

The. xi. Chapter.

A

And then was geven me a rede lyke vnto a rodd, and it was sayd vntome: Ryse and mete the temple of god, and the aultre, and them that worshippe therin and the quyre which is within the temple cast oute and mete it not: for it is gevyn vnto the gentyles and the holy cite shall they treade vnder fote. xlii.
(20) monethes. And I will geve power vnto my two wytnesses, and they shall prophesy. M. iic. and. lx. dayes, clothed in sacke cloth. These are two olyve trees, and two candlestyckes, standinge before the god of the erth

B

And ifeny man will hurt them, fyre shall procede out of their mouthes, and consume their ennemyes. And yf eny man will hurt them this wyse muste he
(25) be kylld. These have power to shut heven, that it rayne not in the dayes of their prophesyinge: and have power over waters to turne them to bloud, and to smyte the erth with almaner plagues, as often as they will.

And when they have fynished their testimony, the beste that cam oute of the bottomlesse pytt shall make warre agaynst them and shall overcome them,

Line (6) ...shalbe fulfilled,
(8) ...take the boke...
(10) ...geve me the boke.

Line (12) ...I toke the boke...
(29) ...over come, and kyll them.

Folio
ccclxix.

and kyll them. And their boddies shall lye in the stretes of the greate cite, which sprituallly is called zodom and Egypte, where oure lorde was crucified. And they of the people and kynredes, and tonges, and they of the nacions, shall se their bodyes. iii. dayes and an halfe, and shall not suffre their boddies to be put in (5) graves. And they that dwell apon the erth, shall reioyce over them and be glad, and shall send gyftes one to another for these two prophetes vexed them that dwelt on the erth.

C

And after. iii. dayes and an halffe the sprete of lyfe from god, entred into them. And they stode vp apon their fete: and greate feare came apon them (10) which sawe them. And they herde a greate voyce from heven, saying vnto them. Come vp hidder. And they ascended vp into heven in a cloude, and their ennemyes sawe them. And the same houre was ther a gret erth quake, and the tenthe parte of the cite fell, and in the erth quake were slayne names of men seven. M. and the remnaunt were feared, and gave glory to god of heven. The seconde (15) woo is past, and beholde the thyrd woo wyll come anon

D

And the seventh angell blewe, and therwere made great voyces in heven, sayinge: the kyngdoms of this worlde are oure lordes and his christes, and he shall raygne for ever more. And the. xxiiii. elders, which sytt before god on their seates, fell apon their faces, and worshipped God sayinge: we geve the thanks (20) lorde God allmyghte: which arte and wast, and arte to come, for thou haste receaved thy great myght, and hast raygned. And the nacions were angry, and thy wrath is come, and the tyme of the deed that they shuld be iudged and that thou shuldest geve rewarde vnto thy servauntes the prophettes and saynctes, and to them that feare thy name small and great and shuldest destroye them, which (25) destroye the erth. And the temple of God was openyd in heven, and there was sene in his temple, the arcke of his testament: and ther folowed lyghtnynges, and voyces, and thondrynges and erth quake, and moche hayle.

The. xii. Chapter

A

And ther appered a gret wonder in heven. A woman clothed with the sunne, and the mone vnder her fete, and apon her heed a croune of xii. starres. And

Line (18) ...seniours, which syt...
(20) ...lorde God omnipotent:

Line (22) ...tharthou shuldest iudge them: and
shuldest geve rewarde...
(23) ...vnto they^t servauntes prophettes...

viii^t.

she was with chylde and cryed travayllinge in byrth, and payned redy to be delyvered. And ther appered a nother wonder in heven, for beholde a gret red dragon, havynge. vii. heddes, and ten hornes and crounes vpon his heddes: and his tayle drue the thyrd parte of the starres, and cast them to the erth.

- (5) And the dragon stode before the woman which was redy to be delyvred: for to devoure her chylde as sone as it were borne. And she brought forth a man chylde, which shulde rule all nacions with a rode of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fled into wyldernes, where she had a place, prepared of god, that they shulde fede her there a M. ii. C (10) and lx. dayes.

And ther was grett battayll in heven, Michael and his angelles fowght with the dragon and the dragon fowght and his angelles, and prevaylled not: nether was their place founde eny more in heven. And the grett dragon, that olde serpent called the devyll and Sathanas was cast out. Which desceaveth all the (15) worlde. And he was cast into the erth, and his angelles were cast out also.

And I harde a lowdevoyce sayinge: in heven is nowe made salvacion and strengthe and the kyngdome of oure God, and the power of his Christ. For he is cast doune which accused them be fore god daye and nyght. And they overcame him by the bloude of the lambe, and by the worde of their testimony, and (20) they loved not their lyves vnto the deeth. Therfore reioyce hevens, and ye that dwell in them.

Woo to the inhabitors of the erth, and of the see: for the devyll is come doune vnto you which hath greet wrath, because he knoweth that he hath but a short tyme.

- (25) And when the dragon sawe, that he was caste vnto the erth, he persecuted the woman which brought forth the man chylde. And to the woman were geven two wynges of a great egle, that she myght flye into the wyldrenest, into her place, where she is norysshed for a tyme, tymes, and halffe a tyme, from the presence of the serpent^t. And the dragon cast out of his mouth water after the (30) woman as it had bene a ryver because she hulde^t have bene caught of the floud. And the erth holpe the woman, and the erth opened her mouth, and swallowed vp the rever which the dragon cast out of hys mouth. And the dragon

TMV

545

35

1525

- Line (2) ...and beholdea...
 (3) ...and seven crounes...
 (9) ...fedeher there, M. and xxxvj. dayes.
 (16) ...is nowe madehelth...

- Line (25) And when thatthe dragonde^tsawe...
 (29) ...presence ofthe dragon. And the-
 serpent...

was wroth with the woman: and went and made warre with the remnaunt of hyr sede, which kepe the commaundmentes of god, and have the testimony of Iesus Christe. And I stode on the see sonde.

The. xiii. Chapter.

A

And I sawe a best rise out of the see, havinge vii. heddes, and x. hornes, and
(5) apon hys hornes x. crownes, and apon his heed, the name of blasphemy. And
the beast which Isawe, was lyke a catt of the mountayne, and his fete were as
the fete of a bear, and his mouth as the mouthe of a lyon. And the dragon gave
him his power and his seate, and grett auctorite: and I sawe one of his heedes as
it were wounded to deth, and his dedly wounde was healed. And all the worlde
(10) wondred at the beast, and they worshipped the dragon which gave power vnto
the beest, and they worshipped the beest sayinge: who is lyke vnto the beast?
who is able to warre with him?

Folio
ccclxxi.

B

And ther was a mouth geven vnto him that spake great thinges and blas-
phemies, and power was geven vnto him, to do xlii. monethes And he opened
(15) his mowth vnto blasphemy agaynst God, to blaspheme hys name, and his
tabernacle and them that dwell in heaven. And it was geven vnto him to make
warre with the saynctes, and to overcome them. And power was geven him
over all kynred, tonge, and nacion: and all that dwell apon the erth worshipt
him: whose names are not written in the boke of lyfe of the lambe, which was
(20) kylled from the begynnyng of the worlde. Yf eny man have an eare, lett him
heare. He that leadeth into captivite, shall goo into captivite: he that kylleth
with a swearde, must be kylled with a swearde. Heare is the pacience, and the
fayth of the saynctes.

C

Gen. ix. a
matthew.
xxvj.

And I behelde another best commynge vp oute of the erth, and he had two
(25) hornes like a lambe, and he spake as dyd the dragon. And he dyd all that the
fyrste beest coude do in his presence, and he caused the erth, and them which
dwell therin, to worshippe the fyrst beest, whose dedly wounde was healed.
And he dyd grett wonders, so that he made fyre come doune from heaven in the
syght of men. And deceived them that dwelt on the erth by the meanes of those

signes which he had power to doo in the sight of the beest, sayinge to them that dwelt on the erth: that they shuld make an ymage vnto the beest, which had the wounde of a swearde, and dyd lyve.

D
io
cxvii.

And he had power to geve a sprete vnto the ymage of the beest, and that
(5) the ymage of the beest shuld speake, and shuld cause that as many as wolde not worshyppe the ymage of the beest, shuld be kylled. And he made all bothe smale and grett, ryche and poore, fre and bond, to receave a marke in their right hondes, or in their forheddes. And that no man myght by or sell, save he that had the marke, or the name of the beest, other the nombre of his name.
(10) Here is wisdom. Let him that hath wytt count the nombre of the beest. For it is the nombre of a man, and his nombre is sixe hondred, threscore and sixe.

The. xiiii. Chapter. +

A

And I loked, and loo a lambe stode on the mount Syon, and with him C. and xliiii. thousande havynge his fathers name written in their forhedes. And I herde a voyce from heven, as the sounde of many waters, and as the voyce of
(15) a gret thoundre, And I herde the voyce of harpers harpyng with their harpes. And they songe as it were a newe songe, before the seate, and before the foure beestes, and the elders, and no man coulede learne that songe, but the hondred and xliiii. M. which were redemed from the erth. These are they, which were not defyled with wemen, for they are virgyns. These folowe the lambe whither
(20) soever he goeth. These were redemed from men beyng the fyrste frutes vnto God and to the lambe, and in their mouthes was founde no gyle. For they are with outen spott before the trone of god. -

E

xlv
xliij.
. xvj
lj. a

And I sawe an angell flye in the myddes of heven havynge an everlastynge gospell, to preache vnto them that sytt and dwell on the erth, and to all nacions,
(25) kinreddes, and tonges and people sayinge with a lowde voyce: Feare God and geve honour to him, for the houre of his iudgement is come: and worshyppe him, that made heven and erth, and the see, and fountaynes of water. And there folowed another angell, sayinge: Babilon is fallen is fallen that gret cite, for she made all nacions drynke of the wyne of hyr fornicacion.

Folio
ccclxxiii.

And the thyrde angell folowed them sayinge with aloude voyce: Yf eny man worshippe the beest and his ymage, and receave his marke in his forhed, or on his honde, the same shall drynke of the wyne of the wrath of God which is powred in the cuppe of his wrath. And he shalbe punnysshed in fyre and
(5) brymstone, before the holy Angels, and before the lambe.

C And the smoke of their turment ascendeth vp evermore. And they have no rest daye ner nyght, which worshippe the beast and his ymage, and whosoever receaveth the prynt of his name. Here is the pacience of saynctes. Heare are they that kepe the commaundmentes and the fayth of Iesu.

(10) D And I herde a voyce from heven sayinge vnto me: wryte. Blessed are the deed, which here after dye in the lorde, even soo sayth thesprete: that they maye rest from their laboures, but their workes shall folowe them. And I loked and beholde a whyte clowde, and apon the clowde one syttyng lyke vnto the sonne of man, havynge on his heed a golden crowne, and in his honde a sharpe sykle.

(15) Ioei. iij. c And another angell came oute of the temple, cryng with a lowde voyce to him that sate on the clowde. Thruste in thy sykle and repe: for the tymeis come to repe, for the corne of the erth is rype. And he that sate on the clowde thrust in his sykle on the erth, and the erth was reped.

Folio cclxxiiii. And another angell came oute of the temple, which is in heven, havynge
(20) also a sharpe sykle. And another angell came oute from the aultre, which had power over fyre, and cryed with a lowde crye to him that had the shatpe^t sykle, and sayde: thrust in thy sharpe sykle, and gaddre the clusters of the erth for her grapes are rype. And the angell thrust in his sykle on the erth, and cut doune the grapes of the vyneyarde of the erth: and cast them into the gret wynefat^t of
(25) the wrath of god, and the wynefat^t was trodden with out the cite, and bloud came oute of the fat^t, even vnto the hors brydles by the space of a thowsande and. vi. C. furlonges.

The. xv. Chapter.

A And I sawe another signe in heven grett and mervellous. vii. angells havynge the seven laste plagues, for in them is fulfylled the wrath of god. And

I sawe as it were a glassye see, mingled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name stonde on the glassye see, havinge the harpes of god and they songe the songe of Moses the servaunt of god, and the songe of the lambe, sayinge.

B (5) Gret and marvellous are thy workes Lorde god almyghty, iuste and true are thy wayes, kynge of saynctes. Who shall not feare o lorde, and gloryfy thy name?
e. x. For thou only arte holy, and all gentylls shall come and worshippe before the, for thy iudgmentes are made manyfeste.

C And after that, I loked, and beholde the temple of the tabernacle of testi-
(10) mony was opyn in heven, and the seven angelles cam out of the temple, which had the seven plages, clothed in pure and bryght linnen, and havynge their brestes gyrded with golden gerdelles. And one of the fowre beestes gave vnto the seven angells vii. golden vialles, full of the wrath of God which lyveth for ever more. And the temple was full of the smoke of the glory of God, and of
(15) his power, and no man was able to entre into the temple, tyll the seven plages of the seven angels were fulfilled.

The. xvi. Chapter.

A And I herde a great voyce out of the temple sayinge to the seven angels:
o goe youre wayes, poure out youre vialles of wrath apon the erth. And the fyrst
cxv. went, and poured out his viall apon the erth, and there fell anoyssom and a sore
(20) botche apon the men which had the marke of the best, and apon them which worshipped his ymage. And the seconde angell shed out his viall apon the see, and it turned as it were into the bloud of a deed man: and every lyvinge thyng dyed in the see. And the thyrde angell shed out his vyall apon the ryvers and fountaynes of waters, and they turned to bloud. And I herde an angell saye:
(25) lorde which arte and wast, thou arte ryghteous and holy, because thou hast geven soche iudgmentes, for they shed out the bloude of sayntes, and prophettes, and therfore hast thou geven them bloud to drynke: for they are worthy. And I herde another out of the aultre saye: even soo lorde god almyghty, true and righteous are thy iudgementes.

C And the fourth angell poured out his viall on the sunne, and power was geuen vnto him to vexe men with heate of fyre. And the men raged in gret heate, and spake evyll of the name of God which had power over those plagés, and they repented not, to geve him glory. And the fyfte angell poured out his
(5) vyall apon the seate of the beste, and his kyngdome wexed derke, and they gnewe their tonges for sorowe, and blasphemed the god of heven for sorowe, and payne of their sores, and repented not of their dedes.

D And the sixte angell poured out his vyall apon the gret ryver Euphrates, and the water dried vp, that the wayes of the kynges of the este shulde be pre-
(10) pared. And I sawe thre vnclene sprettes lyke frogges come out of the mouthe of the dragon, and out of the mouthe of the beeste, and out of the mouthe of the falce prophett. For they are the sprettes of devyls workynge myracles, to go out vnto the kynges of the erth and of the whole worlde to gaddre them to the battayle of that gret daye of God allmyghty. Beholde I come as a thefe. Happy is
(15) he that watcheth and kepeth his garmentes, Lest he be founde naked, and men se his filthynes. And he gaddered them togedder into a place called in the hebrue tonge Armagedon.

Matthew
xxiii.
luke. xij. e.
i. cor. v. a.

E And the seventhe angell poured out his viall in to the ayre. And there came avoyce out of heven from the seate, sayinge: it is done. And there folowed
(20) voyces, thondringes, and lighthynges, and there was a grett erthquake, soche as was not sence men were apon the erth, so myghty an erthquake and so grett. And the greates cite was devyded into thre parties, And the cities of nacions fell. And grett Babilon came in remembraunce before God, to geve vnto hyr the cuppe of wyne of the fearcenes of his wrathe. Every yle fled awaye, and the
(25) mountaynes were not founde. And ther fell a gret hayle, as it had bene talentes, out of heven apon the men, and the men blasphemed God, be cause of the plage of the hayle, for it was grett and the plage of it sore.

Folio
cclxxv†.

A

The. xvii. Chapter.

And there cam one of the seven angels, which had the seven vialles, and talked with me, sayinge vnto me: come I will shewe the the iudgment of the

grett whore that sytteth apon many waters, with whome have commytted fornicacion the kynges of the erth, so that the inhabiters of the erth, are dronken with the wyne of her fornicacion. And he caryed me a waye into the wildernes in the sprete.

- B (5) And I sawe a woman sytt apon a rose colored best full of names of blasphemie which had ten hornes. And the woman was arayed in purple and rose color, and decked with golde, precious stone, and pearles, and had a cup of golde in her honde, full of a hominacions^t and fylthynes of her fornycation. And in her forhed was a name wrytten, a mistery, gret Babylon the mother of whordome, (10) and abominacions of the erth. And I sawe the wyfe dronke with the bloud of saynctes, and with the bloud of the witnesses of Iesu. And when I sawe her, I wondred with grett mervayle.

And the angell sayde vnto me: wherfore mervayllyst thou? I wyll shewe the the mistery of the woman, and of the best that berith her, which hath seven (15) heddes, and ten hornes. The best that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shall goo into perdition, and they that dwell on the erth shall wondre (whose names are not wrytten in the boke of lyfe from the begynnynge of the worlde) when they beholde the best that was, and ys nott. And here ys a mynde that hath wisdom.

- C (20) The seven heddes are seven mountaynes, on which the woman sytteth: they are also seven kynges. Fyve are fallen, and on^t ys, and onother^t is not yet come. When he commeth he muste contynue a space. And the beste that was, and ys not, is even the ayght, and ys one of the seven, and shall goo into destruction. And the ten hornes which thou seist, are ten kynges, which have receaved (25) no kyngdome, but shall receave power as kynges at one houre with the beast. These have one mynde, and shall geve their power and strenghte^t vnto the beste. These shall fyght with the lambe, and the lambe shall overcome them: For he is lorde of lordes, and kynge of kynges: and they that are on hys syde, are called, and chosen and faythfull.

- D (30) And he sayde vnto me: the waters which thou sawest, where the whore syttith, are people, and folke, and nacions, and tonges. And the ten hornes, which thou sawest apon the best, are they that shall hate the whore, and shall

make her desolate, and naked, and shall eate their flesshe, and burne her with fyre. For God hath put in their hertes, to fulfill hys wyll, and to do with one consent, for to geve hir kyngdom vnto the beast, vntill the wordes of God be fulfilled. And the woman which thou sawest, ys that gret cyte, which raigneth
(5) over the kynges of the erth.

The. xviii. Chapter.

A And after that I sawe another angell come from heven, havinge gret power, and the erth was lyghtned with hys bryghtnes. And he cryed myghtyly with a stronge voyce sayinge: Great Babilon is fallen, ys fallen, and ys become the habitation of devils, and the holde of all fowle sprettes, and a cage of all vncleane
(10) and hatefull byrdes for all nacions have dronken of the wyne of the wrath of her fornicacion. And the kynges of the erth have committed fornicacion with her, and her marchauntes are waxed ryche of the abundance of her pleasures.

B And I herde another voyce from heven saye: come a waye from her my people, that ye be not parttakers in her synnes, that ye receave not of her plages.
Folio cclxxviii. (15) For her synnes are gon vp to heven, and God hath remembred her wyckednes. Rewarde her even as she rewarded you, and geve her dubble accordynge to her workes. And poure in dubble to her in the same cuppe which she fylled vnto you. And as moche as she gloryfied her silfe and lyved wantanly, so moche poure ye in for her of punysshment, and sorowe, for she sayde in her herte:

esa. xlvij b. (20) I sytt beinge a quene and am no wyddowe and shallse no sorowe. Therfore shall her plages come at one daye, deeth, and sorowe, and honger, and she shallbe brent with fyre: for stronge ys the lorde god which iudgeth her.

C And the kynges of the erth shallbe wepe her and wayle over her, which have committed fornicacion with her, and have lyved wantanly with her, when they
(25) shall se the smoke of her burnynge, and shall stonde a farre of, for feare of her punnysshment, sayinge: Alas, Alas, that gret cite Babilon, that myghty cite: For at won houre is her iudgment come.

And the marchauntes of the erth shall wepe and wayle in them selves, for no man wyll bye their ware eny more, the ware of golde, and silver, and precious

D stones, nether of pearle, and raynes, and purple, and skarlet, and all thyne wodde,
and almannen vessels of yvery, and almannen vessels of most precious wodde,
and of brasse, and of yron, and synamon, and odours, and oyntmentes, and
frankynsence, and wyne, and oyle, and fyne floure, and wheate, bestes, and shepe,
(5) and horsys, and charrettes, and boddies and soules of men.

E And the apples that thy soule lusted after, are departed from the. And
all thynges which were deyntie, and had in pryce ar departed from the, and
thou shalt fynde them no more. The marchauntes of these thynges which
were wexed ryche shall stonde a farre of from her, for feare of the punysh-
(10) ment of her, wepyng and waylyng, and saying: alas alas, that grett cite,
that was clothed in raynes, and purple, and scarlett, and decked with golde,
and precious stone, and pearles: for at one houre so great ryches ys come
to nought

F And every shippe governer, and all they that occupied shippes, and shippmen
(15) which worke in the see, stode a farre of, and cryed, when they sawe the smoke
of her burnynge, sayinge what cite is lyke vnto this grett cite? And they cast
dust on their heddes, and cryed wepyng, and waylyng, and sayed: Alas Alas
that greate cite wherin were made ryche all that had shippes in the see, by the
reason of her costlynes for atone houre isse made desolate

(20) Reioyce over her thou heven, and ye holy Apostles, and prophetes: for god
hath geven youre iudgment on her. And a myghty angell toke vp a stone lyke
a grett mylstone, and cast it into the see, sayinge: with suche violence shall that
gret cite Babilon be cast, and shallbe founde no more. And the voyce of harpers,
and musicions, and of pypers, and trompetters, shalbe herde no more in the: and
lio (25) no craftes man, of whatsoever craft he be, shalbe founde eny more in the: and
lxix. the sounde of a myll shalbe herde no more in the, and the voyce of the bryde-
grome and of the bryde, shalbe herde no more in the: for thy marchauntes were
the grett men of the erth. And with thyne inchantment were deceaved all
nacions: and in her was founde the bloude of the prophettes, and of the saynctes
(30) and of all that were slayne apon the erth.

The. xix. Chapter.

A And after that, I herde the voyce of moche people in heven sayinge: Alleluia. Saluacion and glory and honour, and power be ascribed to the lorde oure god, for true and ryghteous are his iudgmentes, for he hath iudged the grett whore, which did corrupt the erth with her fornicacion, and hath avenged the
(5) bloud of his servauntes of her hond. And agayne they said: Alleluya. And smoke rose vp for evermore. And the xxiii. elders, and the iiiii. bestes fell doune, and worshypped god that sate on the seate sayinge: Amen Alleluya. And a voyce cam out of the seate, saying: prayse oure lorde god all ye that are his servauntes, and ye that feare him both small and grett.

B (10) And I herde the voyce of moche people, even as the voyce of many waters, and as the voyce of stronge thondrynges, sayinge: Alleluya, for god omnipotent raigneth. Let vs be glad and reioyce and geve honour to him: for the mariage of the lambe is come, and hys wyffe made her sylfe reddy. And to her was graunted, that she shulde be arayed with pure and goodly raynes. For the raynes
(15) is the ryghtewesnes of saynctes. And he sayde vnto me: happy are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayinges of God. And I fell at his fete, to worshyppe him. And he sayde vnto me se thou do it not. For I am thy felowe seruaunt, and one of thy brethern, and of them that have the testimony of Iesus. Worshyppe God. For the
(20) testimony of Iesus ys the sprete of prophesy. And I sawe heven open, and beholde a whyte horsse: and he that sat apon him was faythfull and true, and in ryghtewesnes dyd iudge and make battayle. His eyes were as a flame of fyre: and on his heed were many crounes: and he had a name written, that noman knewe but him sylfe. And he was clothed with a vesture dipt in bloud, and
(25) hys name ys called the worde of God. And the warriers which were in heven, folowed him apon whyte horsse, clothed with whyte and pure raynes: and out of his mouthe went out a sharppe swerde, that with yt he shuld smyte the hethen. And he shall rule them with a rodde of yron, and he trode the wynefatt[†] of fearsnes and wrath of almyghty god. And hath on his vesture and on his thygh a name
(30) written: kyng of kynges, and lorde of lordes.

mat. xxij
luc. xiiij.

Folio
ccclxxx.
esa. lxiii.

j. tim. vj.

Line (2) Helth and glory and honour, and power be vnto oure lorde god,
(6) ...seniours,

Line (11) ...for god omnipotent hath raigned.
(29) ...on his thygh: kyng of kynges,

D

And I sawe anangell stonde in the sunne, and he cryed with a lowde voyce, sayinge to all the fowles that flye by the myddes of heven come and gaddre youre selves to gedder vnto the supper of the gret god, that ye maye eate the flesshe of kynges, and of hye captaynes, and the flesshe of myghty men, and the
(5) flesshe of horsse, and of them that sytt on them, and the flesshe of all free men and bond men, and of small and gret. And I sawe the beste and the kynges of the erth, and their warriers gaddred to gedder to make battayle agaynste him that satt on the horsse and agaynst his sowdiers.

And the beste was taken, and with him that falce prophett that wrought
(10) myracles before him, with which he desceaved them that receaved the beestes marke, and them that worshipped his ymage. These both were cast into a ponde of fyre burnynge with brymstone: and the remnaunte were slayne with the swearde of him that sat apon the horsse, which swearde proceded out of his mouthe, and all the foules were ful filled with their flesshe.

The. xx. Chapter.

o

cxi.

A

(15) And I sawe an angell come doune from heven, havinge the kaye of the bottomlesse pyt, and a gret chayne in his honde. And he toke the dragon that olde serpent, which is the devyll and Satanas, and he bounde him a thousand yeares: and cast him into the bottomlesse pit, and he bounde him, and set a seale on him, that he shuld desceaue the people no moare, tyll the. M. yeares were
(20) fulfilled. And after that he muste be loosed for a litell season.

And I sawe seattes, and they sat apon them, and iudgement was geven vnto them: and I sawe the soules of them that were behedded for the witnes of Iesu, and for the worde of God: which had not worshypped the best, nether his ymage, nether had taken his marke vpon their forheddes, or on their hondes:
(25) and they lyved, and raygned with Christ a. M. yere: but the wother of the deed men lyved not agayne, vntyll the. M. yere were fynished. This is that fyrst resurreccion. Blessed and holy is he that hath parte in the fyrst resurreccion. For on suche shall the seconde deeth have no power, for they shalbe the prestes of God and of Christ, and shall raygne with him a. M. yere.

B

ezechie.
xxxviij.
and xxxix.

D

And when the. M. yeares are experied^t, Satan shalbe lowsed out of his preson, and shall goo oute to deceave the people which are in the fonre^t quarters of the erth Gog and Magog, to gadder them to gedder to batayle, whosenombre is as the sonde of the see: and they went vp on the playne of the erth, and com-
(5) pased the tentes of the saynctes about, and the beloved cite. And fyre cam doune from God, out of heven, and devoured them: and the devyll that desceaved them, was cast into a lake of fyre and brymstone, where the beest and the falce prophet were and shalbe tormented daye and nyght for ever more.

And I sawe a grett whyte seate and him that sate on it, from whose face
(10) fled away both the erth and heaven, and their place was no more founde. And I sawe the deed, both grett and small stonde before God: And the bokes were opened and another boke was opened, which is the boke of lyfe, and the deed were iudged of thoo thynges which weer wrytten in the bokes accordinge to their dedes: and the see gave vp her deed, which were in her, and deth and hell
(15) delyvered vp the deed, which were in them: and they were iudged every man accordinge to his dedes. And deth and hell were cast into the lake of fyre. This is that second deeth. And whosoever was not founde written in the boke of lyfe, was cast into the lake of fyre.

The. xxi. Chapter.

A
esa. lxxv. c
and. lxxvj
ij. pet. iij.

Folio
ccclxxxii.

esa. xxv.

B

esa. xliiij
ij. cor. v.

And I sawe a newe heven and a newe erth For the fyrst heven, and the
(20) fyrst erth, were vanysshed awaye, and there was no more see. + And I Ihon sawe that holy cite newe Ierusalem come doune from God oute of heven prepared as a bryde garnysshed for hyr husband. And I herde agrett voyce out of heaven sayinge: beholde, the tabernacle of God is with men, and he will dwell with them And they shalbe his people, and God him sylffe shalbe with them and be
(25) their god. And God shall wbye awaye all teares from their eyes. And there shalbe nomore deeth, nether sorowe nether crynge, nether shall there be eny more payne, for the olde thynges aregone. And he that sate apon the seate, sayde: Behold I make all thynges newe. + And he sayde vnto me: wryte, for these wordes are faythfull and true.

And he sayde vnto me: it is done, I am Alpha and Omega, the begynnynge, and the ende. I will geve to him that is a thyrst of the well of the water of lyfe fre. He that overcommeth shall inheret all thynges, and I will be his God, and he shalbe my sonne. But the fearefull and vnbelevynge, and the abhominable, (5) and murdrers, and whormongers, and sorcerers, and ydolaters, and all lyars shall have their parte in the lake which burnyth with fyre and brymstone, which is the seconde deth.

And there cam vnto me one of the vii. angels which had the vii. vyals full of the vii. laste plagues: and talked with me sayinge: come hydder, I will shewe (10) the the bryde, the lambes wyfe. And he caryed me awaye in the sprete to a grett and an hye mountayne, and he shewed me the grett cite, holy Ierusalem descendinge out of heven from God, havynge the brightnes of God. And her shynynge was lyke vnto a stone moste precious, even a Iaspar cleare as cristall: and had walles grett and hye, and had xii gates, and at the gates xii. angels: and (15) names written, which are the xii. trybes of Israell: on the est parte iii gatis†, and on the north syde iii gates, and to wardes the south iii gates, and from the west iii gates: and the wall of the cite had xii foundations, and in them the names of the lambes. xii. Apostles.

And he that talked with me, had a golden read†to measure the cite with all (20) and the gates therof and the wall therof. And the cite was bylt iiiii. square, and the length was as large as the bredth of it, and he measured the cite with the rede. xii M. fur longes: and the lenght† and the bredth, and the heyth of it, were equall. And he measured the wall therof. an cxliiii. cubittes: the measure that the angell had was after the measure that man vseth. And the byldinge of the wall of it was (25) of iaspar. And the cite was pure gold lyke vnto cleare glasse and the foundations of the wall of the cite was garnished with all maner of precious stones The fyrste foundation was iaspar, the seconde saphyre, the thyrde a calcedony, the fourth an emeralde: the fyft sardonix: the sixt sardeos: the seventh crysolite, the ayght berall: the nynth a topas: the tenth a crysoprasos: the eleventh a iacyncte: (30) the twelfe an amatist.

The xii. gates were xii pearles, every gate was of one pearle, and the strete of the cite was pure golde, as thorowe shynynge glasse. And there was no temple

G

therin. For the lord god allmyghty and the lambe are the temple of it, and the cite hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd light it: and the lambe was the light of it. And the people which are saved shall walke in the light of it: and the kynges of the erth shall brynge
(5) their glory vnto it. And the gates of it are not shut by daye. For there shalbe no nyght there. And there shall entre into it none vnclene thyng: nether what soever worketh abhominacion: or maketh lyes: but they only which are wrytten in the lambes boke of lyfe.

The. xxii. Chapter.

A

And he shewed me apure ryver of water of lyfe clere as cristall: procedynge
(10) oute of the seate of God and of the lambe. In the myddes of the strete of it, and of^t ether syde of the ryver was there wode of lyfe: which bare xii manner of frutes: and gave frute every moneth: and the leues of the wodde served to heale the people with all. And there shalbe no more curse, but the seate of god and the lambe shalbe in it: and his servauntes shall serve him: And shall se his face,
(15) and his name shalbe in their forheddes. And there shall be no nyght there, and they nede no candle, nether light of the sunne: for the lorde God geveth them light, and they shall raygne for evermore.

esa. lx. d.

B

And he sayde vnto me: these sayinges are faythfull, and true. And the lorde god of sayntes and prophetes sent his angell to shewe vnto his servauntes, the
(20) thynges which muste shortly be fulfilled. Beholde I come shortly. Happy is he that kepeth the sayinge of the prophesy of this boke. I am Iohn which sawe these thynges and herde them. And when I had herde and sene, I fell doune, to worshippe before the fete of the angell which shewed me these thynges. And he sayd vnto me: se thou do it not, for I am thy feloweservant and the feloweservant
(25) of thy brethren the prophettes and of them which kepe the sayinges of this boke. But worshippe God.

C

Folio
ccclxxxiit^t.

And he sayde vnto me: seale not the sayinges of prophesy of this boke. For the tyme is at honde. He that doeth evyl, let him do evyl still: and he which is fylthy, let him be fylthy still: and he that is righteous, let him be more

xlj. b
xliiij

righteous: and he that is holy, let him be more holy. And beholde I come shortly, and my rewarde with me, to geve every man accordinge as his dedes shalbe. I am Alpha and Omega, the begynninge and the ende: the fyrst and the last. Blessed are they that do hys commaundmentes, that their power may be in the
(5) tree of lyfe, and maye entre in thorow the gates into the cite. For without shalbe dogges and inchaunters, and whormongers, and mortherers, and ydolaters, and whosoever loveth or makith lesynges.

D
lv. a.

I Iesus sent myne angell, to testyfye vnto you these thynges in the congregacions. I am the rote and the generacion of David and the bright mornyng
(10) starre. And the sprete and the bryde sayde come. And let him that heareth, saye also come. And let him that is athyrst come. And let whosoever wyll, take of the water of lyfe fre.

I testifye vnto every man that heareth the wordes of prophesy of thys boke. yf eny man shall adde vnto these thynges, god shall adde vnto him the plages
(15) that are wrytten in this boke. And yf eny man shall mynyshe of the wordes of the boke of this prophesy, god shall take a waye his parte out of the boke of lyfe, and oute of the holy cite, and from thoo thynges which are written in this boke. He which testifyeth these thinges sayth: be it, I come quickly, Amen. Even soo: come lorde Iesu. The grace of oure lorde Iesu Christ be with you all. Amen.

The ende of the newe testament.

THESE ARE THE EPISTLES
TAKEN OUTE OF THE OLDE TESTAMENT,
which are red in the church after the vse of Salsburie
vpon certen dayes of the yere

The fyrst frydaye in Aduent, the Epistle.

Herken vnto me, ye that folowe ryghteousnes and seke the lorde. Looke vnto the rocke ye were cut oute, and to the caue and pit ye were digged oute. Look vnto Abraham youre father and vnto Sara that bare you: how I called him onely, and blessed him and multiplied him. For the lorde hath compassion
(5) on Sion and hath compassion on all that is decayed therin, and will make hir wilderness as paradise, and hir deserte as the garden of the lorde. Ioye and gladnes shalbe founde therin, with thankesgeuyng and the voyce of prayse. Herken vnto me my people, and turne youre eares to me my folke. Ther shall a lawe go oute from me, and my iudgement will I stablishe to be a light vnto nacions.
(10) My ryghteousnes is nye, and my saluacyon shall go oute, and myne armes shall iudge nacions, and ylondes shall loke for me and shall tarye after myne arme. Lyfte vp youre eyes to heauen and beholde the erth beneth. For heauen shall vanysh awaye as smoke, and the erthe shall weare awaye as a vesture, and the in habiteres thereof shall peryshe awaye after the same maner, but my saluacion
(15) shall endure euer, and my ryghteousnes shall not perishe. Herken vnto me ye that knowe righteousnes and so let the people that have my lawe in their hertes. Feare not the rebukes of man nether faynte for their blasphemyes. For wormes shall eate them as a garment, and mothes shall deuoure them as it were woll.
But my ryghteousnes shall contynue ever, and my saluacyon from
(20) generacion to generacion.

The wensdaye in the seconde weke of Aduent The epistle.

Thus sayth the lorde: I will returne to Syon and will dwell in the myddle of Ierusalem. And Ierusalem shalbe called the citie of trouthe and the hill of the

lorde Sabaoth and an holy hill. Thus sayth the lorde Sabaoth: yet there shall syt bothe olde men and olde wemen in the stretes of Ierusalem and men with staues in their handes for the multitude of dayes. And the stretes of the citie shalbe filled with boyes and wenches playenge in the stretes therof. Thus sayth
(5) the lorde zabaoth, though it seme harde in the eyes of the remmanaunt^t of this people, shall it seme harde in myne eyes sayth the lorde zabaoth. Thus sayth the lorde zabaoth: beholde I will delyuer my people from the eest contre and from the lande of the goynge downe of the sonne, and wyll brynge them that they shall dwell in the myddes of Ierusalem. And they shalbe my people, and I wilbe
(10) their God in truthe and righteousnes.

The frydaye next folowyng The Epistle.

esa. lxij.

This sayth the lorde: vpon the walles of Ierusalem, I have set kepers which shall never cease, nether by daye ner yet by nyght. And ye that stere vp the remembraunce of the lorde, se that ye pause not, nether let him have rest vntill he have prepared and made Ierusalem glorious in the erth The lorde hath
(15) sworne by his ryght honde and by his stronge arme, that he will not geue thy corne anye moare to be eaten of thyne enemyes: and that alyentes shall not drynke thy new wyne wherfore thou hast laboured. But they that made it shall eate it and shall praye^t the lorde: and they that gathered it, shall drynk it in the courte of my holye temple. Go from gate to gate, and prepare the waye
(20) for the people, cast vp gravayle and make the waye hye and clense it of stones, and set vp a baner for the people. Beholde the lorde will make it knownen vnto the endes of the worlde. And saye ye vnto the daughter of Sion: beholde he that is thy sauoure cometh and his rewarde with him and his worke before him. And they shall be called a people of holynes redeemed of the lorde. And
(25) thou shalt be called an haunted citie and not forsaken.

Folio
ccclxxxvi.

The frydaye in the. iii. weke of Advent. the pist.

esa. xj.

There shall come a rodde oute of the stocke of Iesse, and a braunche shall sprynge oute of his rote. And on him shall lyght the spirite of the lorde: the

spirite of wysdome and of vnderstondynge, the spirite of counsell and of strength, the spirite of knowledge and of reuerence, and it shall make him sauer of the feare of the lorde. And he shall not iudge after the syght of his eyes: nether shall rebuke after the hearynge of his eares. But he shall iudge
 (5) the causes of the poore with ryghteousnes, and shall rebuke with equitie for the vnable of the erthe. And he shall smyte the erth with the rodde of his mouth, and with the breth of his lyppes shall sleue the wycked. And righteousnes shalbe the gyrdle of his loynes, and fayth fullnes the gyrdle of his raynes.

On the wensdaye in the thirde weke of aduent. The Epistle.

The worde that Esaia the sonne of Amos saw in a vision, concernynge
 (10) Iuda and Ierusalem. It shall come to passe in the last dayes that the mount of the house of the lorde, shalbe set in the tope of the mountaynes, and shalbe lyfte vp above the hilles: and all nacions shall resorte therto.

And moche people shall go and saye: come and let vs go vp to the hill of the lorde and vnto the house of the God of Iacob: that he maye teache vs his
 (15) wayes, and that we maye walke in his pathes. For oute of Sion shall come the lawe, and the worde of God oute of Ierusalem. And he shalbe iudge amonge the hethen and tell manye nacions their fautes. and they shall tourne their sweardes into mattockes and their speares into sythes. One nacion shall not lyfte vp a swearde agaynst another, nether shall they teache to warre anye moare.
 (20) O house of Iacob come and let vs walke in the lyght of the lorde.

The wensdaye in the fourthe weke of aduent The Epistle.

This sayth the lorde. Children of Sion be glad and reioyse in the lorde youre God. For he hath geuen you a teacher of righteousnes, and wyll make descende vnto you the fyrst rayne and the later, as at the beginnyng. And the barnes shalbe full of corne, and the wyne presses flowe with wyne and oyle.
 (25) And I will restore you agayne with my great power which I haue sent vnto you, the yeres which the locustes and caterpillers haue deuoured. And ye shall

Ioel. iij.

Folio
ccclxxvii.

eate and haue ynough and prayse the name of the lorde youre God, which hath wrought wonders with you. And my people shall not be in shame for euer. And ye shall knowe that I am in the myddes of Israel, and that I am the lorde youre God, and that there is no moo. And my people shall not be in shame for
(5) euer. And ye shall knowe that I the lorde youre God, dwell in Syon my holye mounte. And Ierusalem shalbe holye, and there shall no straunger passe thorow there anye more. And at that daye the mountaynes shall droppe swete wyne, and the hilles shall flowe with mylke, and all the brokes of Iuda shall runne with water. And a fountayne, shall go oute of the house of the lorde and water the
(10) ryuer of Sittim. Egypt shall goo to ruyne, and Edom shalbe a desert and a wyldernes, which oppressed the chyl dren of Israel, and which sheed ynnocent bloude in their lande. And Iuda shall contynew euer, and Ierusalem from generacion to generacion. And I will clense their bloude which I haue not clensed. And the Lorde shall dwell in Sion.

The frydaye in the iiii weke of aduent The Epistle.

zacha. ii.

(15) Shoute and be glad daughter of Syon for beholde I come and dwell in the myddes of the sayth the lorde. And manye nacions shall cleaue vnto the lorde at that daye and shalbe my people. And I will dwell in the myddle of the, and thou shalt knowe that the lorde Sabaoth hath sent me vnto the. And the lorde shall inheret Iuda which is his parte in the holye grounde, and he shall
(20) chose Ierusalem yet agayne. Let all fleshe holde their peace before the lorde: for he is rysen oute of his holye temple.

On saynt Iohn the euangelistes daye The epistle.

ecclesiastici.
xv.

He that feareth God, will do good: and he that kepeth the lawe shall obtaine wisdome: and she will come agaynst him as an honorable mother: as a woman yet a virgen shall she receaue him. She shall fede him with the
(25) brede of lyfe and vnderstondynge: and the water of wholsome wysdome she shall geue him to drynke. And she shall exalt him amonge his neyboures:

and shall open his mouthe even in the thickest of the congregacion. And she shall fyll him with the spirite of wisdom and vnderstandynge, and with the garment of glorye shall apparell him. She shall make him ryche with ioye and gladnes and shall enheret him of an euerlastynge name.

The xii. daye. The epistle.

i. lx.

- (5) Vp and receaue lyght Ierusalem: for thy lyght is come, and the glorye of the lorde is vp ouer the. For beholde, darcknes shall couer the erth, and a thicke mist the nacions. But the lorde shall ryse as the sonne ouer the, and his glorie shalbe sene vpon the. And the hethen shall walke in thy lyght, and the kynges in the bryghtnes that is rysen ouer the. Lyfte vp thyne eyes rounde
(10) aboute and se. All these are gathered together and are come vnto the. Thy sonnes shall come from farre, and thy daughters shalbe euer by thy syde. Then thou shalt se, and shalt haue plenty: thyne harte shall wonder and breake oute in ioye, when the multitude of the see are turned to the, and the armyes of the hethen are come vnto the. The aboundaunce of Camells shall couer the,
(15) and the dromadaries of Madian and Ephraim shall come all of them from Saba, and brynge golde and frankynsence, and shall preache the prayse of the lorde.

lio
lxxxviii.
ie. xii.

The next sondaye after the. xii. daye The Epistle.

- I will prayse the O lorde, that though thou were angrie with me, yet thyne anger is turned, and thou hast comforte me. Beholde God is my saluacion: I will be bolde therfore and not feare. For the lorde God is my
(20) strength and my prayse wherof I synge: and is become my savyoure. And ye shall drawe water in gladnes oute of the welles of saluacion. And ye shall saye in that daye: geue thanks vnto the lorde: call on his name: make his dedes knowne amonge the hethen: remember that his name is hie. Lyfte vp. Synge vnto the lorde, for he hath done excellentlye, and that is knowne thorow oute
(25) all the worlde. Crye and showte thou inhabiter of Sion, for great amonge you is the holye of Israel.

On Asshe wensdaye the Epistle.

ioel. ii.

And now therfore sayth the lorde. Turne to me with all youre hartes, in fastinge and lamentacyon. And teare youre hartes and not youre garmentes, and turne vnto the lorde youre God. For he is full of mercie and compassion, longe yer he be angrye, and great in mercie and repenteth when he is at the
(5) poynte to punyshe. Who can tell whether the lorde will turne and have compassion and shall leave after him a blessinge? Sacrifice and drynk offerynge vnto the lorde youre God. Blowe a trompet in Sion, proclayme fastyng and call a congregacion. Gather the people together, bryng the elders to one place, gather the younge children and they that sucke the brestes, together. Let the
(10) brydgrome come oute of his chamber and the bryde oute of hir parloure. Let the prestes that mynister vnto the lorde, wepe betwene the porche and the alter, and saye: spare (lorde) thy people and delyver not thyn inheritaunce vnto rebuke that the hethen shuld raygne over them. Why shuld they saye: amonge the nacions, where is their god. And the lorde envyed for his londes sake and
(15) had compassion on his people. And the lorde answered and sayde vnto his people Beholde, I sent you come, new wyne and oyle, that ye shalbe satisfied therwith. Nether will I delyver you anye moare vnto the hethen

On the frydaye next folowyng. The Epistle.

esa. lviii.

Crye with the throte and spare not. Lyfte vp thy voyce as a trompet, and tell my people their offences and the house of Iacob their synnes. For me
(20) they seke daye by daye, and will knowe my wayes, as a people that doth ryghteousnes, and hath not forsaken the equitie of their God. They seke of me ryghteous iudgementes, and wyll drawe nye vnto God. Why have we fasted and thou hast not loked vpon it, have vmbled oure soules, and thou woldest not wyt it. Beholde when ye fast, ye can fynde youre awne lustes, and can call
(25) cruellie on all youre detters. Ye fast to lawe and stryve and to smyte with fyst wyckedlye. Fast not as ye now do, to make youre voyce to be harde vp an hie^t. Shuld it be soche a maner of fast that I shuld chose, a daye that a man shuld hurte

Folio
ccclxxxix.

his soule in? Or to bowe downe his heed lyke a bullrushe? Or to sprede sack cloth and asshe vnder him? Shuldest thou call this a fast, and a daye acceptable vnto the lorde? Or is not this rather the fast that I have chosen? To lose wycked bondes and to vnbynde bondylles of oppression? And to let the brused go fre?
 (5) And that ye shuld breake all maner yokes? ye and to breake the breed to the hungerye, and to brynge the poore that are harbourlesse vnto house, and when thou seest a naked, that thou cloth him and that thou shuldest withdrawe thyselfe from helpinge thyne awne fleshe? Then shuld the lyght break oute as dothe the daye sprynge, and then health shulde shortlye bud oute. And thy
 (10) righteousness shall go before the, and the glorye of the lorde wolde come apon the. Then shuldest thou call, and the lorde shuld answer: then shuldest thou crye, and he shall saye, lo here am I. For I the lorde thy God am mercifull.

On the wensdaye after the fyrst sondaye in lent, the Epistle.

di. xxiiij.

And the lorde sayde vnto Moses: come vp to me into the hill, and be there, and I will geue the tables of stone and a lawe and commaundementes, which
 (15) I have wrytten to teache them. Then Moses rose vp and his mynister Iosue, and Moses went vp into the hill of God, and sayde vnto the elders: tarye ye here, vntill we come agayne vnto you: and beholde here is Aaron and Hur with you. If anye man have anye matters to do, let him come to them. When Moses was come vp into the mounte, a cloude covered the hill, and the glorye of the Lorde
 (20) abode vpon mounte Sina, and the Lorde covered it. vi. dayes. And the seventh daye he called vnto Moses oute of the cloude. And the fassion of the glorie of the Lorde was lyke consuminge fyer on the tope of the hill in the sight of the chyl dren of Israell. And Moses went into the mountayne. And Moses was in the mountayne fourtye dayes and fourtye nyghtes.

Another for the same daye. The epistle.

regum.

(25) In those dayes came Elias to Barsabe, that is in Iuda, and lefte his lad there. And he went into the wildernes a dayes iorneye, and came and sat vnder a

Folio cccxc.

genaper tree, and wysshed to his soule that he myght dye, and sayed: yt is now ynough Lorde, take my soule, for I am not better then my fathers. And as he laye and slepte vnder a genaper tree: beholde, an angell touched him, and sayde thus: vp and eate. And he loked vp: and beholde there was at his heed a cake
(5) baken on the coles and a cruse of water. And he ate and dranke and layde him doune agayne. And the angell of the Lorde came agayne the seconde tyme and touched him, and sayde: vp and eate: for thou hast a great waye to goo. And he arose and ate and dranke and walked thorow the strength of that meate fourtye dayes and fourtye nyghtes, even vnto the mounte of God Horeb.

The frydaye next folowinge. The epistle.

eze. xviii

(10) This sayth the Lorde. The soule that sinneth, she shall dye. The sonne shall not beare parte of the fathers wyckednes. The ryghteousnes of the ryght shalbe vpon him, and the wyckednes of the wycked shalbe on him. And yet the wycked if he turne from all his synnes which he dyd, and kepe all myne ordinaunces, and do iustlie and ryghteouslye, he shall live and not dye. None
(15) of the synnes that he hath done shalbe reconed vnto him: In the ryghteousnes that he hath done, he shall lyve. For I desier^t not the deeth of a synner (sayth the Lorde Iehovah) but rather that he shuld tourne from his waye, and lyve. And so yf a ryghteous tourne from his ryghteousnes and do wyckednes, and shall do lyke vnto all the abhominacyons whych a wycked doth, shall he lyve?
(20) No, none of those ryghteousnes that he dyd shalbe remembred. But in the wyckednes which he wrought, and in the synne which he dyd, in them shall he dye. But you wyll saye, the waye of the Lorde is not equall. Here I praye you ye house of Israel. Is not my waye equall? If a ryghteous tourne from his ryghteousnes and do wyckedlye, and dye therfore: in the wyckednes which
(25) he dyd he shall dye. And when a wycked turneth from his wyckednes and doth iustlye and ryghteouslye, he shall saue his soule: because he feared and turned from all his wyckednes which he dyd, he shall lyue and not dye, sayth the lorde allmyghtie.

The wensdaye after the seconde sondaye in lent. the epistle.

ster. xiii

In the dayes of hester, Merdocheus prayed the lorde, beyng myndfull of all his workes and sayde lorde, lorde kynge allmyghtie: for in thy power all thynges are put, nether is there anye that can resist thy wyll, if thou have determyned to save Israel. Thou madest heaven and erth, and whatsoeuer is contayned
(5) within the compasse of heauen: thou art lorde of all, nether is there anye that can resist thy maiestie. Thou knowest all thyng, and wottest that it was not of pryde or of spyte, or anye desyer^t of glorie that I dyd not worship moost proude Amon: for I wolde have been readye, and that gladlye (for the sauynge of Israel) to have kyst even the steppes of his fete. But I feared least I shuld
(10) tourne the glorye of my God vnto a man, and feared to worshyp anye man saue my God. And now lorde kynge and God of Abraham have mercie on thy people for oure enemyes are mynded to destroye vs and to brynge thyne inheritaunce vterly to naught. Despice^t not the porcion which thou delyueredest for thy selfe oute of Egipt. Heare my prayer and be mercifull vnto the parte
(15) and inheritaunce, and tourne oure sorow into Ioye: that we maye lyve and prayse thy name O lorde, and stoppe not the mouthes of them that prayse the. And all Israel with lyke mynde and prayer, cryed vnto the lorde, because that present death was not farre from them.

lii cccxci.

The frydaye next folowyng. The epistle.

esis.
cvii.

At that tyme Ioseph sayde vnto his brother. Heare I praye you a dreame
(20) that I dreamed. Beholde we ware^t makynge of sheues in the feld: and se, my sheffe arose and stode vpright, and youre sheues stode rounde aboute and made an obeysance vnto my sheffe. Then sayde his brethren vnto him what shalt thou be oure kynge, or shalt thou raynge^t ouer vs? And they hated him the more for his dreame and for his wordes. And he dreamed yet another dreame
(25) and tolde it his brethren. And he sayd: beholde, I dreamed yet another dreame, Me thought the sonne and the mone and eleuen starres dyd worship me. And when he had tolde it his father and his brethren, his father rebuked him and

sayde vnto him: what meaneth this dreame which thou hast dreamed? shall I come and thy mother and thy brethren and fall before the on the ground? And though his brethren hated him: yet his father kept the thyng in mynde. And when his brethren were gone to pasture their fathers shepe at Sichem, Israell
 (5) sayde to Ioseph: do not thy brethren fede the shepe at Sichem? come that I maye sende the to them And he sayde: here am I. And he sayde: go good sonne and se whether it be well with thy brethren and with the shepe, and bryng me worde agayne. And he sent him oute of the valeye of hebron for to goo to Sichem. And a man founde him wanderynge in the felde and axed
 (10) him sayenge: what sekest thou? And he sayde, I seke my brethren: tell me I praye the, where fede they? And the man sayde: they are departed hence. For I harde them saye: let vs go to dothan And when they sawe him a farre of, and yer he drue nye them, they contrived to sle him And they sayd one to another: beholde, this dreamer cometh. But now come and let vs kyll him and
 (15) cast him into a sand pitte, and saye some cruell beast hath deuoured him, and let vs se wherto his dreames will come. When Ruben harde that, he wolde have ryd him oute of their handes, and sayed: let vs not kill him.

And Ruben sayed moreouer, shed no bloude, but cast him into yonder pit that is in the wyldernes and laye no hondes vpon him: for he wolde have ryd
 (20) him oute of their handes and delyuered him to his father agayne.

The wensdaye after the thyrd sondaye in lent. The Epistle.

exodi. xx

Thus sayth the lorde God. Honoure thy father and mother, that thy dayes maye be prolonged in the lande which thy lorde God geueth the. Thou shalt not kyll. Thou shalt not breake wedlocke. Thoushalt not steale. Thou shalt beare no false wytnes agaynst thy neyboure. Thou shalt not couet thy ney-
 (25) boures house: nether shalt thou couet thy neyboures wyfes, his marsaruaunt^t, his mayde, his oxe, his asse or ought that is his. And all the people sawe the thunderinge and the lyghtenyng and the noyest^t of the horne, and how the mountayne smoked. And when the people sawe it, they remoued and stode a farre of and sayde to Moses: talke thou with vs and we will heare: but let not

Folio
cccxcii.

God talke with vs least we dye. And Moses sayde vnto the people, feare not. For God is come to proue you and that his feare maye be amonge you, that ye ynne^t not. And the people stode a farre of, and Moses went into the clowde where god was. And the lorde sayd vnto moyses: thus thou shalt saye
(5) vnto the chyldren of Israel. Ye haue sene how I have talked with you oute of heuen. Ye shall not make therfore with me, Gods of golde: in no wyse shall ye do yt. An alter of erth shalt thou make vnto me, and there offer thy burnt offeringes and thy peace offeringes, and thy shepe and thyne oxen. And vnto allplaces where I shall put the remembraunce of my name, thyther will
(10) I come vnto the and blesse the.

The frydaye next folowyng. Epistle.

xx.

In these dayes when there was no water for the multitude, they gathered them selves together agaynst Moses and agaynst Aaron. And the people dyd chyde with Moses and spake sayenge: wolde god we had perysshed when oure brethren perysshed before the lorde. Why have ye brought the congregacyon
(15) of the lorde into this wildernes, that bothe we and oure catell shuld dye here? wherfore leed ye vs oute of Egipt to bringe vs vnto this vngracious place, which no place of seed ner offygges ner vynes ner of pomegarnardes, nether is there anye water to drynk? And moyses and Aaron went from the congregacion vnto the dore of the tabernacle of wytnes, and fell on their faces: and the glorie of
(20) the lorde appered vnto them. And the Lorde spake vnto Moses sayinge: take the staffe, and gather, thou and thy brother Aaron the congregacion to gether, and saye vnto the rock before their eyes, that he geue forth his water. And thou shalt brynge them water oute of the rocke, and shalt geue the compayne^t drynke, and their bestes also.

(25) And Moses tooke the staffe from beforethe lorde as he commaunded him. And Moses and Aaron gathered the congregacion together before the rocke, and he sayde vnto them, heare ye rebellious, must we fet you water oute of this rocke? And Moses lyfte vp his hand with his staffe and smote the rock two tymes and the water came oute abundantlye, and the multitude dranke, and

their bestes also. And the lorde spake vnto Moses and Aaron, because ye beleued me not, to sanctifie me in the eyes of the children of Israel, therfore ye shall not brynge this congregacion into the lande which I have geuen them. This is the water of strife, because the children of Israel stroue with the lorde, and he (5) was sanctified vpon them.

The wensdaye after the iiii. sondaye in lent. The Epistle.

essaie. i.
Folio
cccxciii.

This sayth the lorde God. Washe and be cleane: put awaye the wyckednes of youre ymaginacions oute of my syght Cease to do euell and learne to do well. Stodye to do ryghteouslye and helpe the oppressed. Aduenge the fatherlesse and defende the cause of wydowes. Come let vsshew eche his grefe to (10) other and make an atonement sayth the lorde. And so though youre synnes be lyke to purple, they shalbe made as whyt as snow, and though they be as reed as skarlet, they shall be made lyke whyte woll. Ifye wyll agree and herken, ye shall eate the best of the lande sayth the lorde God.

Another for the same daye.

ezechiel.
xxxvi.

Thus sayth the lorde. I will sanctifie my name that is defyled amonge the (15) hethen: Which ye have defyled amonge them: that the hethen maye knowe that I am the lorde (sayth the lorde Iehouah) when I am sanctified vpon you in their syght. And I will take you from the hethen, and will gather you oute from all landes and will brynge you oute of youre awne contre. And I will poure pure water vpon you, and ye shalbe clensed from all vnclennes, and from all (20) youre ydoles. I will clense you. And I will geue you a new harte, and will put a new spirite in you. And will take awaye that stonye harte oute of youre flesshe, and geue you a flessheie heart. And I will put my spirite in you, and will make that ye shall walke in myne ordinaunces and kepe my lawes and do them. And ye shall dwell in the lande which I gaue youre fathers. And ye shalbe my (25) people, and I wilbe youre God.

The frydaye after the iiii sondaye in lent. The epistle.

regum
i.

In those dayes it chaused that the sonne of the wyfe of the house was sycke, and the sycknes was so great that there remayned nō breth in him. Then she sayde to Helias, what have I to do with the, thou man of god? Dydest thou come to me, that my synne shuld be kepte in mynde and to sle my sonne?
(5) And he sayde vnto hir, geve me thy sonne, and he tooke him oute of hir lappe and caried him vp into an hie chamber, where he him selfe dwelt, and layde him on the bed. And he called vnto the Lorde and sayde: O Lorde my god, hast thou dealt so cruelly with the wydowe with whome I dwell, as to kyll hir sonne? And he measured the chylde. iii. tymes, and called vnto the Lorde and
(10) sayde: Lorde my God, let this childes soule come agayne into him. And the Lorde herkened vnto the voyce of Helias, and this chylde's soule came agayne vnto him, and he revived. And Helias toke the chylde and caried him doune oute of the chamber into the housse, and delyvered him to his mother. And Helias sayd: se, thy sonne is alyve. Then sayde the woman to Helias: now
(15) I knowe that thou arte a man of God, and that the worde of the Lorde is trulye in thy mouth.

The wensdaye after the. v. sondaye in lent The epistle.

. xix.
io
cciiii.

At that tyme the Lorde spake to Moses sayinge: speake vnto the hole multitude of the chyldren of Israel, and saye to them: I am the Lorde youre God. Ye shall not steale ner lye, ner deale falsly one with another. Ye shall not swere
(20) by my name falslye, that thou defyle not the name of thy god: I am the Lorde. Thou shalt not begyle thy neyboure with cavillacions, ner robbe him violently: nether shall the workmans labour abye with the vntill the morninge. Thou shalt not curse the deffe, ner put a stomblinge blocke before the blinde, but shalt feare thy God. I am the Lorde. Ye shall do none vnryghteousnes in iudge-
(25) ment. Thou shalt not faver the poore ner honoure the myghtie, but shalt iudge thy neyboure ryghteouslye. Thou shalt not go vp and doune a false preuye accusar amonge the people, nether shalt thou helpe to shed the bloude of thy neyboure. I am the Lorde. Thou shalt not hate thy brother in thyn harte, but

shalt in anye wyse rebuke thyne neyboure, that thou beare no synne for his sake. Thou shalt not advenge thy selfe ner beare hate in minde agaynst the chyldren of thy people, but shalt love thyne neyboure even as thy selfe. I am the Lorde. Myne ordinaunces shall you kepe, sayth the Lorde almyghtie.

The friday after the. v. sonday in lent. the pist.

iere. xvii.

- (5) Ieremyas sayde: Lorde all that forsake the, shalbe ashamed. And they that departe from the shalbe wrytten in the erth. For they have lost the Lorde that is the fountayne of the water of lyfe. Heale me Lorde, and I shalbe whoale: save me Lorde, and I shalbe safe, for thou art he that I prayse. Beholde they saye vnto me: where is the worde of the lorde? Let it come to passe, and
(10) I enforced not to be a sheparde that shuld not folowe the: and the daye of destruccion have I not desyred, thou knowest. And that proceded oute of my mouth was ryght in thy syght. Be not terryble vnto me lorde: for thou art my trust in the euell daye. Let them that persecute me be confounded, and let not me be confounded. Let their hartes fayle them, and not myne harte fayle.
(15) Brynge vpon them an euell daye, and bruse them agayne and agayne.

The wensdaye after palme sondaye The Epistle.

esaie. liii.

- Esaias sayde, lorde, who beleueth oure sayinges, and the arme of the lorde, to whome is it opened? He came vp as a sparow before him, and as a rote oute of a drye lande. There was nether fassyon or bewtie on him. And when we looked on him, there was no godlynes that we shuld lust after him. He was
(20) despised and cast oute of mennes companye, and one that had soffered sorowe, and had experynce^t of infirmitie: and we were as one that had hid his face from him. He was so despisable, that we esteemed him not. Truly he tooke vpon him oure diseases, and bare oure sorowes. And yet we counted him plaged, and beaten and humbled of God. He was wounded for oure transgression, and
(25) brused for oure iniquities. The correccion that brought vs peace was on him, and with his strypes we were healed. And we went astraye as shepe, and turned

ilio
xcv.

euery man his waye: and the lorde put on him the wyckednes of vs all He
soffered wronge and was euell entreated, and yet opened not his mouth: he-
was as a shepe ledde to be slayne: and as a lambe before his sherer, he was domme
and opened not his mouth. By the reason of the afflyccion, he was not esteemed:
(5) and yet his generacion who can nombre? When he is taken from the erth of
lyuyng men: for my peoples transgression he was plaged. He put his sepulchre
with the wycked, and with the ryche in his deth: because he dyd none iniquitie,
nether was gyle founde in his mouth. And yet the lorde determyned to bruse
him with infirmities. His soule gevyng hir selfe for trangression^t, he shall se
(10) seed of longe continuaunce, and the will of the lorde shall prospere in his hande
Because of the laboure of his soule, he shall se and be satisfied. With his know-
ledge, he beyng iust, shall iustifie my saruauntes and that a great nombre: and
he shall beare their iniquities. Therefore I will geue him his parte in many and the
spoyle of the ryche he shall deuyde: because he gaue his soule to death, and was
(15) nombred with the trespassers, and he bare the synne of many, and made inter-
cession for transgressors.

On good frydaye the Epistle.

odi. xij.

And the lorde spake vnto Moses and Aaron in the londe of Egipt sayinge:
This moneth shalbe youre chefe moneth: euen the fyrst moneth of the yere
shall it be vnto you. Speake ye vnto all the felowshipe of Israel sayinge: that
(20) they take the tenth daye of this moneth to euery housholde, a shepe. Yf the
housholde be to few for a shepe, then let him and his neyboures that is next vnto
his house, take accordynge to the nombre of soules, and counte vnto a shepe
accordynge to euery mannes eatynge. A shepe without spot and a male of one
yere olde shall it be, and from amonge the lambes and the gotes shall ye take
(25) yt. And ye shall kepe him in warde vntill the. xiiii. daye of the same moneth
And euery man of the multitude of Israel shall kyll him aboute euen. And they
shall take of the bloude and stryck it on the. ii. syde postes and on the vpper dore
post of the houses, wherin they eate him. And they shall eate the fleshe the-
same nyght, roste with fyer, and with vnleued^t breade and with soure erbes^t
(30) they shall eate it. Se that ye eate not therof soden in water, but rost with fyer:

both heed, fete and purtenaunce together. And se that ye let nothyng of it remayne, vnto the mornynge: if ought remayne, burne it with fyer. Of this maner shall ye eate it: with youre loynes gyrded, and shoes on youre fete, and youre staues in youre handes. And ye shall eate it in hast, for it is the lorde
(5) passeouer.

The last sondaye after trynyte sondaye. The Epistle.

ieremias.
xxciii.

Beholde, the dayes will come sayth the lorde, that I will stere vp vnto Dauid a ryghteous braunche, and he shall raigne a kynge, and shalbe wyse, and shall do equitie and iustice in the erth And in his dayes Iuda shal be safe, and Israel shall dwell without feare.

(10) And this is the name that they shall call him the lorde oure righteousnes. Wherefore the dayes will come sayth the lorde, that they shall saye no more, the lorde lyueth that brought the children of Israel oute of the lande of Egipt. But the lorde lyueth which delyuered and broughtthe seed of the house of Israel, oute of the lande of the north and from all landes whether I thrust them.

Folio
cccxcvi.

(15) And they shall dwell in their awne lande sayth the lorde God allmyghtie.

On the wensdaye in the ember wek^t afore Mighelmas.

amos. ix.

Thus sayth the lorde God, beholde the dayes will come sayth the lorde, that the earer shall ouertake the reper and treader of grapes the sower of seed. And the mountaynes shall drope swetnes, and the hilles shalbe herable^t. And I will turne the captiuite of my people Israel: and they shallbuyld the cities that are
(20) fallen in dekeye^t, andshall in habyt them, and shall plant vynes and drynke wyne, and shall make gardens and eate the frute of them. And I will plant them their awne land, and they shall not be anye more plucked oute of their lande which I have geuen them, sayth the lorde thy God.

The frydaye in the Ember weke before Mighelmas. The Epistle.

oze. xiii.

Turne Israel vnto the lorde thy God: For thou art fallen for thy wyckednesses
(25) sake. Take wordes with you and turne vnto the lorde. And saye vnto him:

remyt all wyckednes and geue thynges, and we will paye the openly that we have promysed with oure lyppes. Assur shall not saue vs, nether will we ryde on horsse: nether will we saye to the workes of oure awne handes, ye are oure Godes, for thou hast compassion on the frendlesse. I will heale their
 (5) obedience and will love them of myne awne accorde: for my wrath is ceased from them. I wilbe as dew to Israel, and he shall florisshe as a lylee, and stretch oute his rotes as Libanon. His braunches shall runne oute, and as an olive tree shall his glorie be, and his savoure as Libanon. They that shall turne and syt in his shadow, shall lyve with corne, and florisshe as vynes. His renoune shalbe
 (10) as the wyne of Libanon. Ephraim, what have ye anye moare to do with ydoles? I have healed him and loked on him. I wilbe asa great fyrr tre, and of me shall thy frute be founde. Who is wyse to vnderstonde these thinges and hath wyt to perceave them? For the wayes of the Lorde are strayght, and the righteous shall walke in them: but the wycked shall stamble in them.

Herafter foloweth the Epistles of the sayntes which are
 also taken oute of the olde Testament.

On saynt Nicolas daye. The pistle.

xliiii.

(15) Beholde an excellent Preste which in his dayes pleased God, and was founde righteous, and in tyme of wrath made an atonement: Lyke to him thereis not founde, that kept the lawe of the moost hiest. And he was in covenaut with him, and in his flesshe he wrote the covenaut, and in tyme of temptacyon he was founde faythfull. Therefore he made him a covenaut with an oth, that
 (20) nacions shuld be blessed in his syght, and that he shuld be multiplied as the dust of the erth. He knew him in his blessinges and gave him an inheritaunce. And he kept him thorow his mercie, that he founde grace in the eyes of God. An everlastinge covenaut dyd he make him, and gave him the office of the hie preste. He made him happie in glorye. In fayth and in his softenes, he
 (25) made him holy, and chose him oute of all flesshe.

o
 cvii.

On the conception of oure ladye. The pist.

ecclesiastici.
xxiii.

As a vyne, so brought I forth a savoure of swetnesse. And my flowres are the frute of glorie and riches. I am the mother of bewtifull love and of feare, and of greatnes and of holye hope. In me is all grace of lyfe and truthe. And in me is all hope of lyfe and vertue. Come vnto me all that desyer^t me, and be fylled
(5) with the frutes that springe of me. For my sprite is sweter then honyeor honye combe. The remembreunc^t of me is for ever and ever. They that eate me, shall honger the moare, and they that drinke me, shall thirst the more. He that herkeneth to me, shall not be ashamed, and he that worketh by my counsell, shall not synne. And they that bringe into lyght, shall have eternall lyfe.

On candelmas daye. The epistle.

mala. iii.

(10) Beholde, I sende my messenger which shall prepare the waye before me. And sodenly shall the Lorde whome ye seke, come vnto his temple, and the messenger of the couenaunt whome ye desyer^t. Beholde, he commeth sayth the lorde Sabaoth. Who shall endure in the daye of his commynge, or who shall stonde to beholde him? For he is as tryngefyer and as the erbe^t that fullers
(15) scoure withall. And he shall syt tryenge and purgyng syluer, and shall purifie the sonnes of leui, and shall fyne them as gold and syluer. And they shall brynge offerynge vnto the lorde of ryghteousnes. And the sacrifice of Iuda and of Ierusalem shalbe delycious vnto the lorde as in the olde tyme and in the yeres that were at the begynnyng.

*On the Annunciacion of oure ladye which is
oure layde^t daye in lent, the Epistle.*

esaie. vii.

(20) And the lorde spake to Achas sayenge. Axe the a signe of the lorde thy God, from alowe beneth, orfrom an^t hie aboue. But Achas answered I will not axe, nether wyll tempte the lorde. Wherefore the lorde sayde: Herken ye of the house of Dauid: Is it so small a thyng for you, to be greuouse to men, but that ye shuld

also be paynfullvnto God? neuerthelater yet the lorde, he will geue you a signe. Beholde a vyrgyn shalbe with child, and shall beare a sonne, and shall call his name Emanuel. He shall eate butter and honye, that he maye have vnderstandynge to refuse the euell and to chose thegood

On saynt Philip and Iacobs daye. the epistle.

. v.

io
ccviii.

(5) Then shall the ryghteous stonde with great constance agaynst them that vexed them and toke awaye that they had laboured for. When the wycked shall se that they shal be troubled with horrible feare, and shall wonder at the soden and vnloked for victorie, and shall saye in them selues, repentyng and sorowynge for anguyshe of hert. These be they which we sometyme mocked
(10) and iested on. We were oute of oure wyttes and thought their lyuynge madnes, and their ende to be without honoure But beholde, how they are counted amonge the children of God, and have their inherytaunce amonge the sayntes.

On the Nativite of. S. Ihon baptistes daye. The Epistle.

xlix.

Thus sayth the lorde. Herken ye yles vn to me, and geue hede ye people that are afarre. The lorde called me out of the wombe and made mencion of
(15) my name, when I was in my mothers bowelles. And he made my mouth lyke a sharpswerde. In the shadowe he led me with his hande. And he made me as an excellent arow, and hid in his quyver. And he sayd to me: thou art my saruaunt O Israel, in whome I wilbe glorified. And I sayde: I laboure in vayne and spende my strength for nought, and vnproffytably. How be yt my
(20) cause I commyt to the lorde and my trauayle vnto my God. And now sayth the lorde that formed me in the wombe, to be his saruaunt and to tourne Iacob vnto him. Beholde I have made the a lyght, that thou shuldest be saluacion, euen vnto the ende of the worlde kynges shall se, and rulers shall stande vp and shall worship, because of the lorde which is faythfull, and the
(25) holye of Israel hath chosen the

On the visitacion of oure layde^t the epistle.

cantic. ii.

I am the floure of the felde, and lylyes of the valeyes. As the lylye amonge the thornes so is my loue amonge the daughters. As the appletre amonge the trees of the wood so is my beloued amonge the sonnes, in his shadow was my desyer^t to syt, for his frute was swete to my mouth. He brought me into
(5) his wyne seller: and his behauer to mewarde was louely. Beholde my beloued sayde to me: vp and hast my loue, my doue, my bewtifull and come, for now is wynter gone and rayne departed and past. The floures apere in oure contre and the tyme is come to cut the vynes. The voyce of the turtle doue is harde in oure lande. The fygge tre hath brought forth hir fygges, and the vyne blossoms
(10) geue a sauoure. Vp hast my loue, my doue, in the holes of the rocke and secret places of the walles. Shew me thy face and let me here thy voyce, for thy voyce is swete and thy fassyon bewtifull.

On saynt Marye Magdalens daye The Epistle.

prouerbi.
xccc.

Folio
cccxcix.

A woman of power and verite, if a man coulde fynde: the valew of hir were farre a boue perles. The harte of hir husband trusteth in hir, that he nedeth
(15) not spoyles. She rendereth him good and not euell all the dayes of hir lyfe. She sought woll and flax and did as hir handes serued hir. She is lyke a marchauntes ship that bryngeth hir vitayles from farre. She ryseth yer daye and geueth meate to hir houshold, and fode to hir maydens. She consydred a grounde and bought yt, and of the frute of hir handes planted a vyne. She gyrde hir
(20) loynes with strength and couraged hir armes. She perceaued that hir huswyfrye was proffitable, and ther fore dyd not put oute hir candle by nyght. She set hir fyngers to the spyndle, and hir handes caught holde on the dystaffe. She opened hir hand to the poore, and strethed^t oute hir handes to the nedye. She feared not least^t the colde of snowe shuld hurt hir house, for all hir housholde were doble
(25) clothed. She made hir gaye ornamentes, of byce and purple was hir apparell. Hir husband was had in honoure in the gates, as he sat with the elders of the lande. She made linen and solde it, and delyuered agyrdell to the merchaunt. Strength

and glorye were hir rayment, and she laughed in the later dayes. She opened hir mouth with wysdome, and the lawe of ryghteousnes was on hir tonge. She had an eye to hir housholde and eate not breed ydlye. Hir children arose and blessed hir, and hir husband commended hir. Manye daughters have done
(5) excellentlye but thou hast passed them all. Fauoure is a deceauable thyng, and bewtie is vanytie. But a woman that feareth God, she shalbe praysed. Geue hir of the frute of hir handes, and let hir workes prayse hir in the gates.

On the assumption of oure ladye†. the epistle

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In all those thinges I sought rest: and in some mannes inheritaunce wolde haue dwelt. Then the creator of all thyng commaunded and sayde vnto me:
(10) and he that created me dyd set my tabernacle at rest and sayd vnto me, dwell in Iacob and have thyne inheritaunce in Israel, and rote thy selfe amonge myne elect. From the begynnyng and before the worlde was I created, and vnto the worlde to come, will I not cease: and before him have I mynistred in the holye habitation And so in Sihon was I settled, and in the holye citie lykwyse I rested,
(15) and in Ierusalem was my power. And I roted my selfe in an honourable people, which are the lordes parte, and he their inheritaunce: and amonge the multitude of sayntes I helde me fast. As a Cedar tree was I lyfte vp in libanon, and as a Cypers tree in mounte Hermon. As a palme tree was I exalted in Cades, and as roseplantes in Iericho. As a bewtifull olyue tree in the feldes, and and† as a
(20) plantayne tree was I exalted vpon the waters. In the stretes I gaue an odoure as synamon and balme that smelleth well, and gaue an odoure of swetnes as perfect myrre.

On the Natiuite of oure ladye.

The Epistle as is afore on the conception of oure ladye. Ecclesiastici. xxiiii.

On saynt Mathewes daye the apostle the Epistle.

j.

The symylitude of the faces of the foure beastes: the face of a man and the
(25) face of a lyon on the ryght hand of the foure of them. And the face of an egle

Folio cccc.

about them foure. And their faces and their wynges stretched out about an^t hie. Eche had two wynges coupled together and two that couered their bodies. And they went all strayght forward And whether they had lust to go thether they went, and turned not back agayne in their goynge. And the symylytude (5) of the bestes and the fassyon of them was as burnynge coles of fyre and as fyre brandes, walkynge betwene the bestes. And the fyre dyd shyne, and oute of the fyre proceeded lyghtenyng. And the bestes ranne and returned after the fassyon of lyghtenyng.

On saynt luke

The Epistle as is about on S. Mathewes daye the Apostle. Eze. i.

On. S. katheryns daye The Epistle.

ecclesia. li.

(10) Lorde, I dyd lyfte vp my prayer vpon the erth, and besought to be delyuered from death. I called vpon the lorde the father of my lorde, that he shuld not leaue me helplesse in the daye of my trybulacion, and in the daye of the proude man. I praysed thy name perpetually, and honoured it with confession, and my prayer was harde. And thou saudest me that I perished not, and delyuere- (15) dest me oute of the tyme of vnryghteousnes: Therefore will I confesse and prayse the, and will blesse the name of the Lorde

Here ende the pistles of the olde Testament.

THIS is the TABLE,
where in you shall fynde, the Epistles and the
Gospels, after the vse of Salsbury.

For to fynde them the soner: so shall you seke, after these Capitall letters by name: A.B.C.D. which stande by the syde of this boke, alwayes on, or vnder the letter ther shall you fynde a crosse + where the Pistle or the Gospell begynneth, and where the ende is, there shall you finde an halfe crosse †

And the fyrste lyne in this table alwaye is the Pistle, and the seconde lyne is alwaye the Gospell.

On the fyrst Sondaye in the Advent.

- | | |
|-----------------------------|-------------|
| D This also we knowe. | Roma. xiii. |
| A When they drewe nye vnto. | Mat. xxi. |

On the wendsdaye.

- | | |
|----------------------------------|----------|
| B Be pacient therefore brethren. | Iaco. v. |
| A The beginning of the Gospell. | Mar. i. |

On the Frydaye.

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|---------------------------|-----------|
| A Esaye the. li. Chapter. | |
| A In those dayes Ihon. | Mat. iii. |

On the. ii. Sonday in the Advent.

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|----------------------------------|-----------|
| A Whatsoever thyngis are writen. | ro. xv |
| E And there shalbe sygnes. | Luc. xxi. |

On the Wendsday.

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|--------------------------------|---------|
| A zacharie the. viii. Chapter. | |
| B Verely I saye vnto you | Mat. xi |

On the Fryday.

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|----------------------------|---------|
| C Esaye the. lxii. Chapter | |
| B Ihon bare witnes of him | Ioh. ii |

lio cccci.

On the. iiii. Sondag in the Advent.

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|---|------------------------------|--------------|
| A | Let men this wyse esteme vs. | i. Cor. iiii |
| A | When Ihon beinge in preson | Mat. xi. |

On the wendsdaye.

- | | | |
|---|-----------------------------|----------|
| A | Esaie the. ii. Chapter. | |
| C | And in the. vi. moneth the. | Luke. i. |

On the frydaye.

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|---|----------------------------|----------|
| A | Esaie the. xi. Chapter. | |
| D | Mary arose in those dayes. | Luke. i. |

On the. iiii. Sondag in the Advent.

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|---|----------------------------------|-------------|
| A | Reioyce in the Lorde all waye. | Phili. iiii |
| C | And this is the recorde of Iohn. | Ioh. i |

On the wendsdaye.

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|---|-----------------------------------|----------|
| D | Iohel the. ii. and. iii. Chapter. | |
| C | And this rumor of him went. | Luk. vii |

On the Frydaye.

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|---|--------------------------------|-----------|
| D | zacharie the. ii. Chapter. | |
| B | Take hede beware of the leuen. | Mar. viii |

In the Christmas even.

- | | | |
|---|-----------------------------|---------|
| A | Paul the seruaunt of Iesus. | Rom. i. |
| C | When his mother mary was | Mat. i |

In the Christmas nyght at the. i. masse

- | | | |
|---|---------------------------|----------|
| C | For the grace of God. | Tit. ii |
| A | It folowed in those dayes | Luke. ii |

The Table

At the. ii. masse.

B But after that the kyndnes.	Tit. iii.
C The shepherdes sayde One to.	Luke. ii

At the. iii. masse.

A God in tyme past diversly.	Hebre. i
A In the beginnunge was that.	Iohn. i

On saynt Stevens daye.

C Steven full of fayth and power.	Act. vi
D Wherefore beholde I sende.	Mat. xxiii

On saynt Iohn Evangeliste.

A Ecclesiast. the. xv. Chapter.	
E Folowe me, Peter turned.	Ioan. xxi

On the chyldermasse daye.

A And I lokyd, and lo a lambe.	Revela. xiiii
C Lo the angell of the Lorde ape.	Mat. ii.

Of the sondaye after crystmasse.

A And I saye that the heyre as.	Gala. iiii
E And his father and mother mert ^t .	Luke. ii

On the newe yeres daye

C For the grace of God that bring.	Tit. ii
C And when the eyght daye was.	Luke. ii

On the therteyn even.

C For the grace of God that bring.	Tit. ii
D When Herode was dead.	Mat. ii

On the thertenth daye.

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|---|-----------------------|----------|
| A | Esaye the lx. Chapter | |
| A | When Iesus was borne. | Matt. ii |

On the fyrst sondaye after the thertenth daye.

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|---|----------------------------|----------|
| A | Esaye the. xii. Chapter. | |
| D | The nexte daye, Iohn sawe. | Iohn. i. |

On the. ii. Sondaye after the thertenth daye.

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|---|----------------------------------|---------|
| A | I besече you therfore brethren. | Ro. xii |
| F | And when he was. xii. yere olde. | Lu. ii. |

On the wendsdaye.

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|---|----------------------------|-------------|
| A | Brethren my hertes desyre. | Rom. x. |
| B | When Iesus had herde that. | Mat. iiiii. |

On the Frydaye.

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|---|-----------------------------|-----------|
| A | Let every soule submit him | Ro. xiii |
| B | And Iesus retourned by the. | Lu. iiiii |

Folio cccii.

On the. iii. Sondaye after the thertenth daye.

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|---|------------------------------|-----------|
| B | Seynge that we have divers. | Rom. xii |
| A | And the thynde daye was the. | Iohn. ii. |

On the wendsdaye

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|---|---------------------------------|-----------|
| C | This is a true sayinge, and by. | i. Tim. i |
| A | And he departed thens: and. | Mar. vi |

On the frydaye.

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|---|-------------------------------|------------|
| C | For I knowe, and surely bele. | Rom. xiiii |
| E | And cam into Capernaum. | Luke. iii. |

On the. iiii. Sondaye after the thertenth daye.

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|----------------------------------|-----------|
| D Be not wyse in youre awne opi. | Ro. xii |
| A When Iesus was come dou. | Mat. viii |

On the wendsdaye.

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|-------------------------------|----------|
| G I beseche you brethren for. | Rom. xv. |
| A And he entred agayne into. | Mar. iii |

On the frydaye.

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|--------------------------------|-------------|
| D Are ye not ware that ye are. | i. Cor. iii |
| D And Iesus went aboute all. | Mat. iiii |

On the. v. Sondaye after the thertenth daye.

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|-------------------------------|-----------|
| B Owe nothinge to eny man. | Ro. xiii |
| C And he entred into a shyppe | Mat. viii |

On the wendsdaye

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|--------------------------------|-------------|
| A As concerninge the thinges. | i. Cor. vii |
| G It chaunsed as they went on. | Luke. ix |

On the frydaye.

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|-------------------------------|---------------|
| D Let every man abyde in the. | i. Corin. vii |
| B And they brought chyldren. | Mar. x |

On the. vi. Sondaye after the thertenth daye.

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|------------------------------|-------------|
| B Nowe therfore as elect of. | Coloss. iii |
| D The kyngdome of heven is. | Mat. xiii. |

On the wendsdaye

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|------------------------------------|------------|
| A I exhorte ther fore that a bove. | i. Tim. ii |
| C A certayne man had two son. | Mat. xxi |

When the weddinge goth oute.

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|-------------------------------|------------|
| D Perceave ye not how that. | i. Cor. ix |
| A For the kyngdome of heaven. | Mat. xx |

On the wendsdaye.

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|---------------------------------|----------------|
| A If oure Gospell be yet hyd. | ii. Cor. iiiii |
| E And they departed thens, and. | Mar. ix |

On the frydaye.

- | | |
|--|-----------------|
| C Saying ^t then that we have. | ii. Cor. iiiii. |
| C He that ys not with me, ys. | Mat. xi |

On the Sondaye. lx.

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|-------------------------------|----------------|
| D For ye suffre foles gladly. | ii. Corin. xi. |
| A When moche people were. | Lu. viii |

On the wendsdaye.

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|----------------------------------|--------------|
| A I call God for a recorde vnto. | ii. Cor. ii. |
| A And he began agayne to. | Mar. iiiii. |

On the frydaye.

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|--------------------------|---------------|
| B Seynge that we knowe. | ii. Corin. v. |
| E When he was demaunded. | Lu. xvii. |

On the Sondaye. l.

- | | |
|--------------------------------|-----------------|
| A Though I speake with the. | i. Corin. xiiii |
| F He toke vnto him the twelve. | Luk. xviii |

On the wendsdaye

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|----------------------------------|---------|
| C Iohel the. ii. Chapter | |
| B Moreover when ye faste be not. | Mat. vi |

The Table

On the frydaye.

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|-----------------------------------|---------|
| A Esaye the. lviii. Chapter. | |
| G Ye have hearde how it is sayde. | Mat. v. |

On the. i. Sondaye in lent.

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|-----------------------------|---------------|
| A We as helpers therfore. | ii. Corin. vi |
| A Then was Iesus led awaye. | Mat. iiii |

On the wendsdaye in the. iiii. tymes

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|--|----------|
| C Exodi the. xxxiiii. chapter. and. iii. Re. xix | |
| D Then answered certayne. | Mat. xii |

On the frydaye.

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|----------------------------------|----------|
| E Ezechielis the. xviii. Chapter | |
| A After that there was a feast. | Iohn. v. |

On the. ii. Sondaye in lent

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|-----------------------------|----------------|
| A Furthermore we beseche | i. Tessa. iiii |
| C And Iesus went thence and | Mat. xv |

On the wendsdaye.

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|-------------------------------|---------|
| C Hester the. xiii. Chapter | |
| C And Iesus ascended to Ieru. | Mat. xx |

On the frydaye.

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|--------------------------------|----------|
| B Genesis the. xxxvii. Chapter | |
| D Herken another symilitude. | Mat. xxi |

On the. iii. Sondaye in lent

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|-----------------------------|---------|
| A Be ye folowers of God | Ephe. v |
| C And he was a castinge out | Luk. xi |

On the wendsdaye

C	Exodi the. xx. Chapter	
A	Then came to Iesus the.	Mat. xv

On the frydaye

A	Numeri the. xx. Chapter	
A	Then cam he to a cite of Sama.	Ioh. iiii.

On the iiii. sondaye halfpent.

C	For it is written that Abraham.	Gal. iiii
A	After that went Iesus his.	Iohn. vi

On the wensdaye

E	Ezechiel the. xxxvi. Chapter, and Esaie. i.	
C	And as Iesus passed by, he.	Iohn. ix

On the frydaye.

C	iii. Regum the. xvii. Chapter.	
A	A certayne man was sycke	Ihon. xi

On the. v. Sonday in lent

C	But christ beyng the hye	Hebre. ix
F	Which of you can rebuke me	Ihon. viii

On the wensday.

C	Leuitici. the. xix. chapter.	
E	It was at Ierusalem the feast.	Ihon. x

On the frydaye

B	Hieremie the. xvii. Chapter	
F	Then gathered the hye prestes	Ihon xi

The Table

On the Palme Sondag

A	Let the same mynde be in you	Phi. ii.
A	Ye knowe that after. ii. dayes.	mat. xxvi

On the wensday

D	Esaye the. liii. Chapter	
A	The feaste of swete breed drue	Lu. xxii

On the good Fryday

A	Exodi the. xii. Chapter	
A	When Iesus had spoken	Ihon. xviii

On estereven

A	If ye be then rysen agayne	Collos. iii
A	Thesaboth daye at euen	Mat. xxviii.

On esterday

C	Pourge therfore the olde leuen	i. Cor. v
A	Mary magdalen, and Mary	Mar. xvi

On the Monday

F	Which preachynge was pub.	Actu. x
B	And beholde two of them went	Lu. xxiiii

On the Teusday[†]

D	Yemen and brethren chyldren.	Actu. xiii
F	Iesus hym sylfe stode in the	Lu. xxiiii

On the wensday

B	Ye men of Isral why mar.	Act. iii.
A	After that Iesus shewed him.	Ihon. xxi

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cciiii.)

On the Thorssday†

E	The angell of the lorde spake	Act. viii
C	Mary stode with out at the	Iohn. xx

On the Fryday

C	For as moche as Christ hath	i. Pet. iii
D	Then the xi. disciples went.	Mat. xxviii

On the Satterday

A	Wherfore laye a syde all ma	i. Pet. ii.
A	The morowe after the	Ihon, xx

On the. i. Sonday after esterday

A	For all that ys borne of god	i. Ihon. v
E	The same daye at nyght which.	Ihon. xx

On the wensday

C	Yf christ be preached howe	i. Cor. xv
C	When Iesus was rysen the	Mar. xvi

On the Fryday

C	Obeie them that haue the ouer	Heb. viii
C	And they departed quickly	Mat. xxviii

On the. ii. Sonday after esterday

D	Christ also suffered for oure	i. Pet. ii
C	I am a good shepherd, a good	Ihon. x

On the Fryday

A	For as moche as ye know how	i. Pet. i.
C	On the morowe after the sab.	Lu. xxiiii

On the wendsday

- | | |
|-----------------------------------|---------|
| D Lykewyse then as by the synne | Ro. v. |
| B Then cam the disciples of Ihon. | Mat. ix |

On the. iii. Sondag after esterday

- | | |
|---------------------------------|-----------|
| C Derely beloued Ibeseche you | i. Pe. ii |
| D After a whyle ye shall not se | Ihon. xvi |

On the wensday

- | | |
|---------------------------------|------------|
| A My lytell children, these | i. Ioh. ii |
| B There arose a question bitwe. | Io. iii |

On the Fryday.

- | | |
|--------------------------------|-----------|
| A Ye are all the children. | i. Tes. v |
| A I am come a lyght in to the. | Iohn. xii |

On the. iiii. Sondag after esterdaye

- | | |
|-------------------------------|-----------|
| C Every good gyfte, and every | Iaco. i |
| B But now go I my waye to | Iohn. xvi |

On the wensdaye

- | | |
|-------------------------------|------------|
| A Brethren have not the fayth | Iaco. ii |
| B Holy father kepe in thyne | Iohn. xvii |

On the frydaye

- | | |
|---------------------------------|------------|
| D Ye se then how that of dedes | Iaco. ii |
| D Deare chyl dren, yet a lytell | Iohn. xiii |

On the. v. sondaye in the crosdayes.

- | | |
|-------------------------------|-----------|
| D And se that ye be doares of | Iaco. i. |
| E Verely verely I saye vnto | Iohn. xvi |

On the Mondaye

D knowledge youre fautes one	Iaco. v
A Which of you shall have a	Lu. xi

On the Teusday†

D Esaie the. xix. Chapter	
D And Iesus sat ouer agaynst	Marc. xii

On the wendsday

G The multitude of them that	Ac. iiii
A These wordes spake Iesus and.	Io. xvii

On the ascension day

A In my fyrst treatyse Deare	Act. i
D After that he appered	Mar. xvi

On the sonday after ascensionday.

B Be ye therfore discrete, and so	i. Pe. iiii
D But when the conforter is	Ioh. xv

On the witson even

A It fortunied, whill Apollos	Act. xix
B If ye love me kepe my commaun.	Io. xiiii

On the witsondaye.

A When the fyftie daye was co.	Act. ii.
C If a man love me and will kepe.	Ioh. xiiii

On the mondaye.

F And he commaunded vs to preache.	Ac. x
B God so loved the worlde, that.	Iohn. iii

(Folio
cccv.)

On the teusdaye†.

C	When the Apostles which we.	Ac. viii
A	Verely verely I saye vnto you.	Iohn. x.

On the wendsdaye

C	Peter stepped forth with the.	Act. ii
E	No man can come to me except.	Ioh. vi

On the Thursdaye

A	Then cam Philip into a cite of.	Act. viii
A	Then called he the. xii. to gether.	Lu. ix

On the frydaye

D	Ye men of Israel, heare the	Act. ii.
D	And it happened on a certayne.	Luke. v

On the Saterdaye

F	And the nexte saboth daye.	Act. xiii
F	And he arose vp and cam oute.	Luke. iiii

On the Trinite sondaye

A	After this I lokēd, and beholde	Reve. iiii
A	Ther was a man of the Pha.	Iohn. iii

Corpus Christi daye.

E	That which I gave vnto you.	i. Cor. xi
F	For my flesshe is meate in dede.	Ioh. vi

On the fyrst sondaye after Trynite sondaye

B	For God is love, in this app.	i. Iohn. iiii
E	Ther was a certayne rich.	Luk. xvi

On the wensday

D	When we opened vnto you the	ii. Pet. i
B	Ye shall not thinke that I am.	Mat. v

On the. ii. Sondag after trynete sonday

C	Maruayle not my brethren	i. Ihon. iii
E	A certayne man ordeyned a gret.	Luk. xiiii

On the wensday

E	This I saye therfore and testifye	Eph. iiii
C	And when he was come into the.	Mat. xxi

On the. iii. Sondag after trynete sonday

B	Submit youre selues therfore.	i. Pet. v
A	Then resorted vnto him all the pub.	Luc. xv

On the wensday

D	Notwithstandinge thelorde	ii. Ti. iiii
D	Agre with thyne aduersary	Mat. v

On the. iiii Sondag after trynete sonday

D	For I suppose that the afflic.	Ro. viii
F	Be ye therfore merciful as you.	Luk. vi

On the wensday

B	And hereby we know that we	i. Ihon. ii
A	And his disciples asked of him.	mat xvii

On the. v. Sondag after trynete sonday

B	In conclusion be ye all of one	i. Pet. iii
A	It cam to passe as the people pre.	Luc. v.

The Table

On the wensday

- | | |
|----------------------------------|-----------|
| A I exhorte therfore that above. | i. Ti. ii |
| D It chaunsed on a certayne daye | Lu. viii. |

On the. vi. Sondag after trynete sonday

- | | |
|-----------------------------------|--------|
| A Remember ye not that all we | Ro. vi |
| C For I saye vnto you except your | Mat. v |

On the wensday

- | | |
|---------------------------------|-------------|
| D I wrote not vnto you as. | i. Ihon. ii |
| C And when he was come out into | Mar. x. |

On the. vii. Sondag after trynete sonda^t

- | | |
|-----------------------------------|----------|
| D I will speake grosly because of | Ro. v |
| A In those dayes when there wa. | Mar. vii |

On the wendsday

- | | |
|--------------------------------------|----------|
| A There is then no damnacion to them | Ro. viii |
| A In that tyme went Iesus on the. | Mat. xii |

On the. viii. Sondag after trynete sonday

- | | |
|--------------------------------|-----------|
| C Therfore brethren we are now | Ro. viii |
| C Beware of falce prophetis, | Mat. vii. |

On the wendsday

- | | |
|--------------------------------|---------|
| B But god setteth out his loue | Ro. v |
| F Master we sawe won castinge | Mar. ix |

On the. ix. Sondag after trynete sonday

- | | |
|---------------------------------|-----------|
| B That we shulde not lust after | i. Cor. x |
| A There was a certayne rych man | Lu. xvi |

On the wensday

- | | |
|---------------------------------------|--------|
| C Remember ye not how that | Ro. vi |
| C He that is faithfull in that which. | Lu xvi |

On the. x. Sondag after trynete sonday

- | | |
|----------------------------------|-------------|
| A Ye knowe that ye were gentyls | i. Cor. xii |
| F And when he was come neare he. | Lu xix |

On the wensday

- | | |
|-------------------------------------|------------|
| E All flesshe is not one manner of. | i. Cor. xv |
| G Take hede to youre selves lest. | Luk. xxi |

On the. xi. Sondag after trynete sonday

- | | |
|-----------------------------------|------------|
| A Brethren as pertaynyng to the | i. Cor. xv |
| B And he put forth this similitu. | Lu. xviii |

On the wensday

- | | |
|-----------------------------------|------------|
| C Other remember ye not that you. | i. Cor. xv |
| A He put forth a similitude vnto. | Lv. xviii |

On the. xii. Sondag after trynete sonday

- | | |
|-------------------------------|--------------|
| B Suche trust have we thorow | ii. Cor. iii |
| D And he departed agayne from | Mar. vii. |

On the wensday

- | | |
|-------------------------------------|---------------|
| B For we preache not oureselfe. | ii. Cor iiiii |
| C Then began he to vpbrayd the cit. | Mat xi |

On the. xiii. Sondag after trynete sonday

- | | |
|--------------------------------------|-----------|
| C To Abraham and his seede were the. | gala. iii |
| D Happy are the eyes which se | Luc. x |

The Table

On the wensday

- | | |
|-----------------------------------|--------------|
| B Yeremember brethren oure labor. | i. tessa. ii |
| B Then the pharyses went forth | Mat. xii |

On the. xiiii. Sondag after trynete sonday

- | | |
|-------------------------------------|----------|
| C I saye walke in the spirite and. | Gala. v. |
| B And it chaused as he went to Ier. | Lu. xvii |

On the wensday

- | | |
|---------------------------------|-------------|
| G Beare not the yoke with the | ii. Cor. vi |
| B Won of the company sayde vnto | Luc. xii |

On the. xv. Sondag after trynete sonday.

- | | |
|-------------------------------------|---------|
| D Yff we lyue in the spirite let vs | Gala. v |
| C Noman can serue two masters | Mat. vi |

On the wensday

- | | |
|-----------------------------------|-----------|
| B We know that the law is good. | i. Ti. i. |
| A And it fortunèd in one of those | Luk. xx. |

On the. xvi. Sondag after trynete sonday

- | | |
|--------------------------------------|------------|
| T† Wherefore I desire that ye faynt | Ephe. iii. |
| C And it fortunèd after that he went | Luk. vii |

On the wendsdaye

- | | |
|------------------------------------|-----------|
| B Beware lest eny man come and | Colos. ii |
| C And he cam to bethsaida and they | Mar. viii |

On the. xvii. Sondag after trynete sonday

- | | |
|-----------------------------------|------------|
| A I therfore which am in bondes | ephe. iiii |
| A And it chaused that he went in. | Luk. xiiii |

folio
xvii.)

The Table

On the wendsdaye.

- | | |
|-----------------------------------|-----------|
| C For yf by the synne of one deth | Ro. v. |
| D When they were come to cap. | Mar. xvii |

On the. xviii Sondag after trynete sonda

- | | |
|-------------------------------|-----------|
| A I thanke my god alwayes on | i. Cor. i |
| D When the pharises had herde | Mar. xxii |

On the frydaye.

- | | |
|--|-----------|
| B I besече you brethen ^t for oure | Ro. xv |
| E Another parable he put forth | Mat. xiii |

On the. xix. Sondag after trynete sonda

- | | |
|-----------------------------------|-----------|
| E And be ye renued in the spirite | Ephe. iii |
| A And he entred into a shyppe | Mat. ix |

On the wensday

- | | |
|-------------------------------------|-------------|
| D Therfore brethren stonde fast and | ii. Tes. ii |
| E Then sent Iesus the people awa. | Mat. xiii |

On the. xx. Sondag after trynete sonda

- | | |
|-----------------------------------|-----------|
| C Take hede therfore that ye wal. | Ephe. v |
| A The kyngdom of heauen is lyke | Mat. xxii |

On the wensday

- | | |
|--|-------------|
| A Thou therfore my sonne be stron. | ii. Tim. ii |
| C When thou makest a diner or or ^t a. | lu. xiiii |

On the. xxi. Sondag after trynete sonda

- | | |
|----------------------------------|------------|
| B Fynally my brethren be stronge | Ephe. vi |
| G And ther was a certayne ruler | Ihon. iiii |

On the wensday

- | | | |
|---|---------------------------------|------------|
| B | Because we knowe brethren | i. Tes. i. |
| B | And it fortun'd in another sab. | Luk. vi |

On the. xxii. Sunday after trynete sonday

- | | | |
|---|----------------------------|------------|
| A | And am surely certified of | Philip. i |
| C | Therefore is the kyngdom | Mat. xviii |

On the wendsdaye.

- | | | |
|---|------------------------------|----------|
| C | Ye and we knowe that what so | rom. iii |
| C | Verely I saye vnto you, that | Mar. xi |

On the. xxii^t. Sunday after Trynete sonday

- | | | |
|---|----------------------------|------------|
| D | Brethren folowe me, and | Philip. ii |
| B | Then went the pharises and | mat. xxii |

On the wendsdaye.

- | | | |
|---|----------------------------|-----------|
| C | For yf by the synne of one | Rom. v |
| D | When they were come to. | mat. xvii |

On the. xxiii. Sunday after Trynete sonday

- | | | |
|---|---|-----------|
| B | For this cause we also, sence | collos. i |
| C | Why he this ^t spake vnto them. | mat. ix |

On he^t wendsdaye.

- | | | |
|---|---------------------------------|-----------|
| E | And I wolde not that ye shulde. | i. cor. x |
| C | A certayne man had two sonnes. | mat. xxi |

On the last Sunday after Trynete sonday.

- | | | |
|---|---------------------------------|----------|
| B | Hieremye the. xxiii. Chapter. | |
| A | Then Iesus lyfte vppe his eyes. | ioh. vi. |

The Table

On the wendsday at. iiii. tymes

- D Amos the. ix. Chapter.
C And one of the companye ans mar. ix

On the Frydaye at. iiii. tymes.

- A Ozee the. xiiii. chapter
E And one of the pharises desyred. Lu. vii

On the Saterdaye at. iiii. tymes.

- A For that fyrst tabernacle was Heb. ix
B He put forthe this similitude. Lu. xiii

In the Dedicacion of the churche.

- A And I Iohn sawe that holy. Reve. xxi
A And he entred in, and went tho. Luc. xix

Here endeth the Table of the Pistles
and Gospelles of the Sondayes.

Here after folowe the Pistles and Gospels of the Sayntes.

(Folio
cccviii.)

On saynt Andrews daye.

- C For the belefe of the hert iusti. Rom. x
C As Iesus walked by the see of. Mat. iiii

On saynt Nicolas daye.

- A Ecclesiasti. xliiii. chapter
A For lyke wyse a certayn man. Mat. xxv

On the conception of oure lady.

C Ecclesi. the. xxiiii. Chapter

A This is the boke of the generati.

Mat. i

On S. Thomas the Apostle daye

D Now therfore ye are no more.

Eph. ii

F Thomas one of the twelve

Iohn. xx

In the conversion of S. Paul.

A Saul yet brethinge oute threat.

Act. ix

D Then answered Peter and sayd.

Mat. xix

On candelmayes daye

A Malachie the. iii. chapter

D And when the tyme of their purif.

Lu. ii

On S. Mathias the Apostle daye.

C And in those dayes Peter.

Act i.

D Then Iesus answered and sayde.

Mat. xi

The gretynge of ower ladye

B Esaye the. vii. chapter

C And in the. vi. moneth the angell

Lu. i

On saynt Georges daye

A My brethren, count it excedinge.

Iaco. i

A I am the true vyne, and my father.

Io. xv

On saynt Markethe Evangelist.

B Vnto every one of you is geuen.

Eph. iiiii

A I am the true vine, and my father.

Ioh. xv

The Table

On saynt Philip and Iames daye.

- | | |
|---------------------------------|-----------|
| A Sapientie the. v. Chapter | |
| A And he sayde vnto his discip. | Ioh. xiii |

The fyndinge of the crosse

- | | |
|------------------------------------|-----------|
| B I have trust towarde you in god. | Gal. v |
| A There was a man of the Pha. | Iohn. iii |

On the nativite of S. Iohn Baptist

- | | |
|-----------------------------|---------|
| A Esaye the. xlix. Chapter. | |
| F Elizabeths tyme was come | Luke. i |

On S. Peter and Pauls daye.

- | | |
|---------------------------------|-----------|
| A In that tyme Herode the kyng. | Actu. xii |
| C When Iesus cam into the. | Mat. xvi |

In the commemoracion of S. Paul

- | | |
|----------------------------------|----------|
| B I certifie you brethren that. | Gala. i. |
| D Then answered Peter and sayde. | Mat. xix |

On the visitacion of oure Lady.

- | | |
|-------------------------------|----------|
| A Canticorum the. ii. Chapter | |
| D Mary arose in those dayes | Luke. i. |

On saynt Mary Magdalen daye.

- | | |
|------------------------------------|---------|
| B Proverbiorum the. xxxi. Chapter | |
| C And one of the Pharises desyred. | Lu. vii |

On saynt Iames the Apostle

- | | |
|---------------------------------|------------|
| D Nowe therfore ye are no more. | Ephesi. ii |
| C Then came to him the mother. | Mat. xx. |

The Table

Petri ad vincula

- | | |
|------------------------------------|-----------|
| C And as he consydred the thinge. | Act. xii |
| C When Iesus cam into the coostis. | Mat. xvi. |

On the transfiguration of owre Lorde.

- | | |
|----------------------------------|------------|
| D For we folowed not deceauable. | ii. Pet. i |
| A And after. vi. dayes Iesus. | Mat. xvii |

On the name of Iesu

- | | |
|--|------------|
| B Then Peterful of the goly ^t goost | Act. iiiii |
| C While he thus thought, behold | Mat. i. |

One^t saynt Laurens day

- | | |
|---------------------------------|------------|
| B This yet remember how that. | ii Cor. ix |
| D Verely verely I saye vnto you | Ioan. xii |

On the assumption of ower lady

- | | |
|-----------------------------------|--------|
| B Eccle. the. xxiiii. Chapter | |
| G It fortunied as he went that he | Lu. x. |

On saynt Bartholomews

- | | |
|---------------------------------|----------|
| D Nowe therfore ye are no moare | Ephe. ii |
| C And there was a stryfe amonge | Lu. xxii |

On the natiuite of ower lady

- | | |
|--------------------------------------|--------|
| C Eccle. the. xxiiii Chapter | |
| A This is the boke of the generacion | Mat. i |

On the exaltacion of the crosse

- | | |
|-----------------------------------|-----------|
| B I haue trust towarde you in god | Gal. v. |
| E Nowe is the iudgement of this | Ioan. xii |

On saynt Mathew the apostle.

- | | | |
|---|--------------------------------|---------|
| C | Ezechielis the. i. Chapter | |
| B | And as Iesus passed forth from | Mat. ix |

On saynt Michael daye

- | | | |
|---|-------------------------------|------------|
| A | And he sent and shewed by hys | Reue. i |
| A | The same tyme the disciples | Mat. xviii |

On saynt Luke the euangelest

- | | | |
|---|-------------------------------|--------|
| C | Ezechielis the. i. Chapter | |
| A | After that the lorde apoynted | Luk. x |

On saynt Symon and Iudes day

- | | | |
|---|--------------------------------|-----------|
| E | For we knowe well that all | Rom. viii |
| C | This commaunde I you, that ye. | Iohn. xv |

On the alle hallowes daye

- | | | |
|---|-----------------------------|-----------|
| A | And I sawe another angell | Reue. vii |
| C | When he sawe the people, he | Mat. v. |

On the alle soules day

- | | | |
|---|-------------------------------|---------------|
| C | I wolde not brethren haue you | i. Tes. iiiii |
| C | Then sayde Martha vnto Iesus. | Io. xi |

On saynt katheryns daye.

- | | | |
|---|------------------------------|-----------|
| B | Ecclesiast. the. li. chapter | |
| F | Agayne the kyngdome of. | Mat. xiii |

THESE THINGES HAUE I ADDED

to fill vp the leffe withall

Infernus and gehenna differ moche in significacion, though we have none other interpretacion for ether of them, then this Englyshe worde, hell. For gehenna signifieth a place of punyshment: but infernus is taken for any maner of place beneth in the erth, as a grave sepulchre or cave.

. v.

(5) Hell: it is called in Hebrue the valeye of Hennon. A place by Ierusalem, where they burnt their chyldren in fyer vnto the ydole Moloch, and is vsurped and taken now for a place where the wycked and vngodlye shalbe tormented both soule and bodye, after the generall iudgement.

xxii

Geue Rowme to the wrath of God. Rom. xii wrath is there taken for (10) vengeance. And the meaninge is: let God advenge, ether byhim selfe or by the officers that beare his rowme.

x.

There tarye and abyde tyll ye go oute. Yt is in Marke the. vi. Wheresoeuer ye enter in to an house, there abyde till ye go oute thence. And Luke. ix. it is, into what soever housse ye enter, ther tarye, and go not oute thence: that is (15) to saye, whosoever receaveth you, there abyde as longe as you are in the citie or toune, and go not shamefully a beggyng from housse to housse as freers do.

io
:)

x.

Dust: shake of the dust of youre fete. Mathew. x. Why are they commaunded to shake of the dust? For a wytnes sayth Luke. That that dede maye testifie agaynst them in the daye of iudgement, that the doctrine of salvacion (20) was offered them, but they wolde not receave it. Ye se also that soche gestures and ceremonies haue greater power with them, then have bare wordes onelye, to move the harte and to stere vp fayth, as do the layenge on of handes and anoyntinge with oyle and etc.

. xvi

Ypocrytes, can ye decerne the face of heaven and not decerne the signe of (25) the tymes? That is to saye: they coulde iudge by the signes of the skye what wether shuld folowe: but coulde not knowe Christ by the signes of the scripture. And yet other signe myght not be geven them.

He that sayth he knoweth Christ and kepeth not his commaundementes,
ys a lyar. To knowe Christ is to beleve in Christ. Ergo he that kepeth not the
commaundementes, beleveth not in Christ.

The ende of this boke.

APPENDICES

Colophon to the 1525 Edition.

Interesting Variants.

Misprints in the 1534 Edition and Variants (1525).

(Folio cccliij. v.)

To the Reder.

Gevediligence Reder (I exhortethe) that thou come with a pure mynde, and as the scripture sayth with a syngleeye, vnto thewordes of health, and ofeternall lyfe: by the which (if we repent and beleve them) we are borne a newe, created a fresshe, and enioye the frutes offthe bloud of Christ. Whiche bloud cryeth
(5) notfor vengeance, asthe bloud of Abel: but hath purchased, lyfe, love, faveour, grace, blessinge, and whatsoever is promysed in the scriptures, to them that beleve and obeye God: and stondest bitwene vs and wrathe, vengeance, curse, and whatsoever thescripture threateneth agaynst the vnbelievers and disobedient, which resist, and consent not in their hertes to the lawe of god, that it is ryght,
(10) wholly, iuste, and oughtsoo to be.

Marke the playne and manyfest places of the scriptures, and in doutfull places, sethou adde no interpretacion contrary to them: but (as Paul sayth) let all be conformable and agreynge to the fayth.

Note the difference of thelawe, and of the gospell. The one axeth and re-
(15) quyreth, the wother perdoneth and forgeveth. Theonethreateneth, the wother promyseth all good thynges, to them that sett their trust in Christ only. The gospell signifieth gladde tydynges, and is nothyng butt the promyses off good thynges. Allis not gospell that is writtenin the gospell boke: For ifthe lawe were a waye, thoucoudest notknow what the gospell meante. Even as thou coudest
(20) notse perdon, favour, and grace, excepte the lawe rebuked the, and declared vnto thy the sinne, mysdede, and treaspase.

Repent and beleve the gospell as sayth Christ in thefyrst of Marke. Applye all waye the lawe to thy dedes, whether thou finde luste in the bottom ofthyne herte to the lawe warde: and soo shaltthou no dout repent, and fealein the silfe
(25) a certayne sorowe, payne, and grefe to thyne herte: be cause thou canst nott with full lustedo thededes offthelawe. Applyethegospell, that is to saye the promyses, vnto the deservynge off Christ, and to the mercye of god and histrouth, and soo shalt thou nott despeare: buttshaltfeale god as a kyndeand a mercifull father. And his sprete shall dwell inthe, andshall be stronge in the: and thepromises
(30) shalbe geven theatthelast (though not byand by, lest thou shuldest forgett thy sylfe, and be negligent) and all threatenynge shalbe forgiven thefor Christis blouddis sake, to whom commit thy silfe all togedder, with out respect, other of thy good dedes or of thy badde.

Them that are learned Christenly, I beseche: for as moche as I am sure, and my conscience beareth me recorde, that of a pure entent, singilly and faythfully I have interpreted itt, as farre forth as god gave me the gyfte of knowledge, and vnderstandynge: that the rudnes of the worke now at the fyrst tyme, offende
 (5) them not: but that they consyder howe that I had no man to counterfet, nether was holpe with englysshe of eny that had interpreted the same, or soche lykethinge in the scripture before tyme. Moreover, even very necessitie and combrance (God is recorde) above strengthe, which I will not rehearse, lest we shulde seme to bost oure selves, caused that many thynges are lackynge, whiche necessarily
 (10) are requyred. Count it as a thyng not havyng his full shape, but as it were borne afore hys tyme, even as a thing begonne rather then fynnesshed. Intyme to come (yf god have apoynted vs there vnto) we will geve it his full shape: and putt outyfought be added superfluusly: and addeto yffought be oversene thorowe negligence: and will enforce to brynge to compendousnes, that which
 (15) is now translated at the lengthe, and to geve lyght where it is requyred, and to seke in certayne places more proper englysshe, and with a table to expounde the wordes which are nott comunly vsed, and shewe howe the scripture vseth many wordes, which are wother wyse vnderstonde of the comen people: and to helpe with a declaracion where one tonge taketh nott another. And will
 (20) endeuer oure selves, as it were to seth it better, and to make it more apte for the weake stomakes: desyrynge them that are learned, and able, to remember their duetie, and to helpe there vnto: and to be stowe vnto the edyfyinge of Christis body (which is the congregacion of them that beleve) those gyftes whych they have receaved of god for the same purpose. The grace that commeth of Christ be
 (25) with them that love hym.

prayefor vs.

INTERESTING VARIANTS

1534	page	line	1525
For they are deed which sought the chylde's life.	28	15	For they are deed which sought the chylde's deeth.
Care not then for the morow, but let the morow care for it selfe: for the daye present hath ever ynough of his awne trouble.	35	24	Care not therfore for the daye foloyng. For the dayefoloyng shall careffor yt sylfe. Eche dayes troubles sufficient for the same sylfe day.
And in thy name have caste oute devyls? And in thy name have done many miracles?	36	30	And in thy name have we nott cast oute devyls? And in thy name have we nott done many miracles?
Beholde my chylde, whom I have chosen, my beloved, in whom my soule deliteth.	46	3	Beholde my sonne whom I have chosen, my derlinge, in whom my soule hath had delite.
some an hundred fold, some sixtie fold, some thyrty folde.	48	10	some an hundred fold, some fifty fold, some thyrty folde.
vnderstonde ye all these thyngs? They sayde, ye Lorde.	50	26	have ye vnderstonde all these thynges: they sayde, yesyr.
when there were. iiii. M.	55	16	when there were iiij. M:
thou shalt fynde a pece of twentie pence:	58	5	thou shalt fynde a pece of twelve pens,
The fyrst daye of swete breed	76	8	The fyrst daye of vnlevended breed
all ye shall be offended by me this night.	76	30	all ye shall fall this nyght because of me.
sayinge: tell vs thou Christ, who is he that smote the?	78	28	sayinge: arede to vs Christ, who ys he that smote the?
And agayne he denyed with an oothe that he knew the man.	79	2	And agayne he denyed with an oothe, and sayde: I knowe nott the man.
For they thought he had bene beside him selfe.	90	7	For they sayde, he ys to fervent.
for more then thre hundred pens,	114	28	for more then two houndred pens,
and happy is he, that is not offended by me.	142	25	and happi is he that falleth not, by the reason of me
For he that is not agaynst vs, is with vs.	150	11	For he that is nott agaynst you, is with you.
frende lende me thre loves,	153	20	frende lende me foure loves
that Salomon in all this royalte,	157	31	Solomon in all his royalte

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and coulde not lifte vp her silfe at all.	160	13	and coulde nott well lifte vp her silfe.
The riche man also died, and was buried. And beinge in hell in tormentes, he lyfte vp his eyes and sawe Abraham	166	22	The riche man also died, and was buried in hell. When he lifte vppe his eyes, as he was in tourmentes, he sawe Abraham
thou sonne of David	171	3	The sonne of David
into a wilde fygge tree,	171	13	into a sicomore tree,
S. Iohn. 1. lines 1-14.	187	1	S. Iohn. 1. lines 1-14.
and he that beleueth not the sonne,	192	31	And he that beloveth not the sonne,
that the father sent me. And the father him silfe	197	21	thatt my father sent me, And my father
nor ye have sene his shape:	197	23	nor yett have sene hysshape.
When Iesus perceaved that they wolde come, and take him vp, to make him kinge, he departed	198	25	Iesus knew wele ynough, that they wolde come, and take hym vppe, and therfore departed he
Moses gave you breed from heaven:	199	25	Moses gave you not breed from heven:
Do the rulars knowe in dede, that this is very Christ?	202	21	Do not oure ruelars knowe in dede, that this is very Christ?
She sayde: No man Lorde.	204	12	She sayde: Syr no man.
Though I beare recorde of my selfe yet my recorde is true:	204	17	Andyf I beare recorde off my sylfe, my recorde is true
though I iudge yet is my iudgment true.	204	20	andyff I iudge, thenys myiudgment true.
youre God, and ye have not knowen him:	206	19	youre God. And yet have ye not knowenhym:
I am the good shepeheerd. The good shepeheerd geveth his lyfe for the shepe.	209	16	I amagoode shepheard, a goode-shepheard geveth his lyfefor his shepe.
And I geve my lyfe for the shepe:	209	22	I geve my sylfe for myshepe,
And he that was deed, came forth, bounde hand and fote with grave bondes,	212	32	And he that was deed, cam forth bounde hand and fote, with bondes after the manner as they were wonte to bynde their deed with all.
I wolde have tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come agayne,	218	9	I wolde have tolde you. I goo to prepare a place for you. I will come agayne,

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Lorde shew vs the father,	218	18	lorde shew vs thyfather . . .
and you in me, and I in you.	219	8	and my father in me, and I in you.
because ye shuld not be offended.	221	16	be cause ye shulde nott be hurtein yourefayth.
And now glorify me thou father with thyn awne selfe,	223	18	And now glorify me thou father in thyn awne presence,
but that they myght eate the paschall lambe.	226	11	but that they myght eate Pascha.
what thinge is trueth?	226	28	what is trueth?
After that sayde he to Thomas: bringe thy fynger hether, and se my hondes, and bringe thy honde and thrust it into my syde, and be not faythlesse, but belevyng.	230	28	Then sayde he to Thomas: put in thyfynger here, and se my hondes, and putt forth thyhonde and thrust hym into mysyde, and be nott wyth out fayth: but beleve.
they sawe hoot coles and fysshe layd ther on, and breed.	231	19	they sawe hoot coles layde and fisse laye ther on,
The Actes of the Apostles, wrytten by Saynte Luke Evangelist which was present at the doynge of them.	233	T.	The Actes of the Apostles.
In the former treatise	233	1	In myfyrst treatise
preached in Iesus the resurreccion from deeth	238	29	And preached in the name off Iesus the resurreccion from deeth
Salomons porche.	241	20	Solomons hall.
Him hath god lifte vp with his right hand, to be a ruler and a savioure,	242	21	Hymbeynge a rueler and a saveoure hath god exalted with his right honde,
God by his hondes shuld save them	245	22	God by his hondes shulde geve them health:
Lorde laye not this synne to their charge. And when he had thus spoken,	247	22	lorde impute not this synne vnto them, For they wote not what they do. And when he had thus spoken,
this felow is the great power of God.	248	10	thys ys thatpower of god, which is called grett.
which was a chamberlayne,	249	6	which was gelded,
Because of his humblenes, he was not esteemed:	249	16	in that he submitted hymselfe, his iudgement was exalted:
God hath fulfilled vnto vs their chyl dren,	260	5	God hath nowefulfulled vnto vs the children,

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I will geve them faithfully to you.	260	9	I will kepefaithfully.
When they were come out of the Synagoge of the Iewes, the gentyls besought that they wolde preache the worde to them	260	20	When the Iewes wer gone oute of the Sinagog, thegentyls besought them that they wolde preache the wordeof god to them
declarynge the conuersion of the gentyls,	263	4	declarynge the conversacion off the gentyls,
contrary to the elders of Cesar,	267	28	contrary to theordinacions off Cesar,
ye are to superstitious.	268	28	ye are somewhat superstitious.
Paul was constrayned by the sprete to testifie to the Iewes...	269	27	Paul was payned in thesprete, as he testified to the iewes...
one Crispus the chefe rular of the synagoge...	270	4	Won Crispus a rular of the Sinagoge...
Sostenes the chefe rular of the synagoge...	270	18	Sostenes a rular ofthe sinagoge...
and he spake fervently in the sprete,	271	1	Andbegan to speake boldly....
And when he was disposed to goo into Acaia, the brethren wrote exhortynge the disciples to receave him.	271	6	When he was disposed togoo into Acaia, the brethren exhorted hym therto, andwrote vnto the disciples that they shulde receave hym.
and seperated the disciples.	271	24	And severed the disciples awaye,
And ther were seven sonnes of one Sceva a Iewe and chefe of the prestes...	272	3	There were seven sonnes off one Sceva a rular off thesinagoge...
Demetrius, a silversmyth,	272	20	Demetrius, a goldsmyth,
And on the morowe after the saboth daye...	274	4	On asaboth daye...
where they were gaddered to geder,	274	7	where wewere gaddered to gedder,
and wolde him selfe goo a fote.	274	16	andwolde hym silfe goo be londe.
come on me there,	274	32	come off me there,
Brother Saul, lokevp.	279	8	Brother Saul receave thy sight.
sayde vnto the Centurion that stode by:	279	28	sayde vnto an vnder captayne:
And the hye captayne	280	3	And the captayne...
vnto the hye captayne:	281	14	vnto thecapteyne.
enformed the rular of Paul.	282	18	enformed the rular agaynst Paul.
And as he preached of righteousnes, temperaunce and iudgement to come,	283	32	And as he preached of Iustice, temperaunce and iudgement to come.

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for to be come a Christen.	287	21	...ffor to become christen.
see of Cilicia.	288	7	see off Cicill,
and their eares were thycke of hearynge,	292	4	and their eares wexe thycke of hearynge,
that this salvacion of God is sent. . .	292	7	that thisconsolacion of God is sent. . .
to bringe all maner hethen people vnto obedience of the fayth, that is in his name: of the which hethen are ye a part also,	319	7	thatall gentiles shulde obeye to the fayth which is in his name, ofthe which noumbre are ye also,
of the man vnto whom god ascribeth rightewesnes. . .	324	10	of a man, vnto whom good ascry- beth rightewesnes. . .
pacience bringeth experience, ex- perience bringeth hope. And hope maketh not ashamed, for the love of God is sheed abrod in oure hertes,	325	21	pacience bryngeth felynge, felynge bryngeth hope, and hope maketh vs not ashamed, because the love that god hath vnto vs, is sheed abrod in oure hertes.
the similitude of him that is to come.	326	10	the similitude of him that was to come.
Let not synne have power over you.	327	19	Synne shall not have power over you.
because that this sprite dwelleth in you.	330	9	be cause that his sprete dwelleth in you.
and they seke my lyfe.	335	2	...and they seke my deeth.
then is it not of workes.	335	5	then is it not by the deservynge of workes.
The God of pacience and consolacion,	340	19	God which is lorde of patience and consolacion,
and have brought them this frute sealed.	341	28	and haveshewed them this frute,
Herman, Patrobas, Hermen, and the brethren. . .	342	22	Hermas, Patrobas, Mercurius, and the brethren. . .
For youre obedience extendeth to all men.	343	1	for youre obedience ys spoken off- amonge allmen.
to my gospell and preachinge of Iesus Christ, in vttering of the mystery which was kept secret sence the worlde beganne, but now is opened by the scriptures of pro- phesie, at the commaundement. . .	343	10	to my gospell, wher with I preache Iesus Christ, in openynge off the mystery which was kept close sence the worlde beganne and noweis openned athys tyme and declared in the scripturs of prophesie, by the commaundement. . .

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amonge you. And this is it that I meane: how that comenlie amonge you, one sayeth: I holde of Paul: an- other I holde of Apollo; the thynde I holde of Cephas: the four ^t that I holde of Christ.	347	20	amonge you, I speak of that which every one ofyou sayth: I holde of Paul, Another sayth I holde of Apollo: Another sayth: I holde off Cephas: and another sayth I holde of Christ.
whether thou shalt save that man or no?	355	4	whether thou shalt save thy husbände or not?
whether thou shalt save that woman or no?	355	5	whether thou shalt save thewyfe or not?
When ye synne so . . .	357	5	When we synne so . . .
ye synne against Christ.	357	6	wesynne agaynst Christ.
ought the woman to have power on her heed,	360	28	ought the woman to have power in her heed,
To one is geven thorow the spirite the vtteraunce of wisdom:	362	14	To won is geven the vtteraunce offwisdom:
And ourevngodly parties . . .	363	7	And oure vngoodly parties . . .
I will praye with the sprete, and will praye with the mynde also. I will sing with the sprete, and will singe with the mynde also.	365	8	I will praye with my sprete, and will praye with mymynde also. I will sing with my sprete. and will singe with my mynde also.
For we have testified of God,	367	9	For we havetestified agaynste god . . .
the second man is the Lorde from heaven.	368	22	The seconde man is from heven, heavenly.
that in synglenes and godly pure- nes . . .	373	25	thatwe with out doublenes, but with godly purenes:
that ye might have had yet one pleasure moare:	374	6	(that ye myght have had a double pleasure)
but even oute of purenes, and by the power of God,	375	18	. . .but as they which speake of purenes, and as they which speake of God . . .
But we all beholde the glorye of the Lorde with his face open, and are chaunged vnto the same similitude, from glory to glory, even of the sprite of the Lorde.	376	17	And nowe the lordis glory apereth in vs all, as in a glasse: and weare- chaunged vnto the same similitude, from glory to glory, even off the lordewhich is asprete.
the light of the knowledge of the glorie of God, in the face of . . .	377	1	thelight of knowledge offthe glorious god, in the face of . . .

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before God is allowed.	378	32	before God is allowed.
ye are in no strayte in vs, but are in a strayte in youre awne bowelles: I promyse you lyke rewarde with me as to my children. Set youre selues therfore at large, and beare not a straungers yoke wyth the vnbe- levers.	379	17	...ye are nott brought in to com- braunce by vs, though that ye vex your selves off a true meanynge. I speake vnto you as vnto chyl dren, whych have lyke rewarde wyth vs: stretche youre selves therfore out. beare nott the yooke wyth the vn- belevvers.
And therto though they were ex- cedinge poore, yet haue they geuen excedinge richly, and that in single- nesse.	381	7	And howe that their povertie, though yt be depe, yethath folowed over, and is be come vnto them ryches in synglenes.
The God and father of oure lorde Iesus Christ	386	14	God thefather of oure lorde Iesus Christ,
by the myght of God amonge you.	388	8	...by the myght that god gave vs to you warde.
Preache I mannes doctrine or Godes?	391	15	Seke I nowethe faveour offmen, or off God?
He seyth not, in the seedes as in many:	394	21	He seyth not, in thy seedes as in many:
is ther no Iewe nether gentyle:	395	8	is ther no Iewe, nether greke:
but ye are all one thinge in Christ Iesu.	395	9	forall are one thyng in Christ Iesu.
which by nature were no goddes.	395	22	which by nature were not goddes:
We loke for and hope in the sprite, to be iustified thorow fayth.	397	4	We lokefor and hope to be iustified by thesprete which commeth of fayth.
to the prayse of the glorie of his grace...	401	11	to the prayse of his glorious grace,
which before beleved in Christ...	401	21	which before hoped in Christ...
and hath raysted vs vp together and made vs sitte together in hevenly thynges thorow Christ Iesus,	402	23	andwith hym hath raysted vs vppe, andwith hym hath made vs sitte in hevenly thynges, thorowe Iesus Christ.
in the mistery of Christ,	403	26	...in the ministry of Christ,
and in you all.	404	29	and in vs all.
which after the ymage of God...	405	29	...which after a godly wyse,

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What then? So that Christ be preached all maner wayes, whether it be by occasion, or of true meaning, I therin ioye:	411	26	What thyng is this? Notwithstandinge by all maner waye, whether it be by occasion or of trueth, yet Christ is preached: and therefore I ioye.
but that in mekenes of mynde every man esteeme other better then him selfe, and that no man consyder his awne, but what is mete for other.	412	25	...but in mekenes of mynde. Let every person thynke every other man better then hym silfe, so that ye considreevery man, not what is in hym silfe: But what is in wother men.
even so worke out youre awne saluacion....	413	8	...even so performe youre owne health....
I be offered vp vpon the offerynge and sacrifice of youre fayth:	413	16	...I be offered vpe on youre sacrifice and youre servinge of god in the fayth:
Not as though I had all redy attained to it,	414	25	Not as though I had all redy receaved it.
so continue in the lorde ye beloved.	415	15	so continue beloved in the lorde.
Lye not one to another that the olde man with his workes be put of,	422	14	Lye not one to another, seyng that ye have put off the olde man with his workes,
Let the worde of Christ.	422	25	Let the worde of god...
so that he shall sitt as God in temple of god,	436	8	so that he shall sitt in temple of god,
For the mistery of that iniquitie doeth he all readie worke which onlie loketh, vntill it be taken out of the waye.	436	11	For alredey the mistery off iniquytie worketh. Only he that holdeth, let him nowe holde, vntill hit be taken...
We knowe that the lawe is good,	441	14	We knowe that the lawe is god,
And I thanke Christ Iesus oure Lorde, which hath made me stronge:	441	22	And I thanke hym that hath made me stronge in Christ Iesu oure lorde:
and yf I tarie longe,	443	24	And yff I come not,
that no man can attayne,	447	6	that no man can obtayne,
that they maye come to them selves agayne out of...	453	19	that they maye wake out of slepe agayne, out off...
which is after godlynes vpon the hope of eternall lyfe,	459	2	which trueth is in servinge god in hope of eternall lyfe,
A man that is geuen to heresie,	461	16	A man that is the auctor of sectes,

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that your fayth and hope myght be in god.	470	14	that ye myght have fayth and hope toward god.
For it is thankeworthye	471	23	For it commeth off grace,
If eny man longe after life, and loveth to se good dayes,	472	20	For who so listeth to love lyfe, and to se good dayes,
which is oure right honde of God	473	15	which is on the righthonde of god,
that they shuld be condempned of men in the flesshe, but shuld live before God in the sprete.	473	27	...that they shulde be iudged after the manner off men in the flesshe, but shulde live godly in thesprete.
let him glorifie god on his behalfe.	474	19	let him glorifie god on this behalfe.
of oure God and savioure Iesus Christ.	479	3	of oure God andoff thesavioure Iesus Christ.
vnto lyfe and godlynes,	479	6	vnto lyfe and to servegod with all,
a right sure worde...	480	7	a more sure worde...
Spottes they are and filthines, livinge at pleasure and in disceaveable wayes feastyng with you:	481	9	Spottes they are and filthines: and off you they make a mockyngestoke feastyng together in their deceav- able wayes:
almost in very pistle	482	30	almost in every pistle.
that oure ioye maye be full.	487	7	that your ioye maye be full.
fyrst begotten sonne in to the worlde,	503	11	fyrst begotten sonne in the worlde,
And of the angels...	503	12	And vnto the angels...
But thou arte all wayes,	503	21	but thou arte the same,
What is man, that thou arte myndfull of him? After thou haddest...	504	10	What is man, that thou arte mynd- full of hym: other the sonne of man, that thou visitest hym? After thou haddest...
all thynges subdued but him that was made lesse then the angelles: we se that it was Iesus which is crowned with glory and honour for the sof- feringe of death:	504	15	all thynges subdued vnto hym: but that Iesus which for a season was made lesse then the angels, we se thorowe the punnyshment of deeth crowned with glory and honour:
which was faythfull to him that made him,	505	5	beyng faythfull to him that sent him,
and the reioysynge of that hope, vnto the ende.	505	12	and reioysynge in the fayth vnto the ende.

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the fyrst substance,	505	22	the begynninge of the substance,
the workes were made and the foundation of the worlde layde.	506	7	the workes were made, from the- fundacion of the worlde layde.
Christ glorified not him silfe, to be made the hye prest: but he that sayde vnto him...	507	11	Christ honored not hym silfe, that he myght be the hyeprest: butt he gloryfyed hym thatsayde vnto hym:
because of his godlines.	507	16	be cause he had God in reverence.
to the stablysshynge of hope,	508	17	to the encrease off thefayth,
and on their iniquities.	511	16	and ontheir vnrightewesnes, will I notthynke eny more.
For there was a fore tabernacle made,	511	19	For thatfyrst tabernacle was made,
But within the seconde vayle was ther a tabernacle,	511	20	With in the seconde vayle was the tabernacle,
a similitude for the tyme then present,	512	2	a similitude off this present tyme,
we entred once for all.	512	10	heentred once for all...
pourdge youre consciences	512	14	pourdgeoure consciences...
(that thorow deeth which chaused for the redempcion....	512	16	that as sone (as his deeth was fulfilled for the redempcion....
hath he appered once, to put synne to flyght,	513	5	hath he apered oncefor all, to put synne to flyght,
thou hast no lust.	513	19	thou hast not alowed.
in the chefest of the boke it is written of me,	513	19	Inthebegynnyng off the boke it is written of me,
to the wynnynge of the soule.	515	8	forto wynne oure soules.
and that thynges which are sene, were made of thynges which are not sene.	515	11	Thatby the menes of thynges whych apeare, thynges whych are invisyle myght be knowen.
Wherfore receaved he him, for an ensample.	516	19	Wherfore receaved he him as an ensample of the resurreccion.
bowed him selfe towarde the toppe of his ceptre,	516	22	worshipped on the toppe of his ceptre.
Moses when he was great,	516	28	Moses whenhe was of a gret age,
No manner chastisyng for the present tyme...	518	17	No manner learnynge for the present tyme...

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as Esau, which for one breakfast solde his birthright. Ye knowe how that afterwarde when he wolde have inherited the blessinge, he was put by, and he founde no meanes to come therby agayne: no though he desyred it with teares.	518	26	as Esau, which for one breakfast solde his right that belonged vnto him, in that he was the eldest brother. Ye knowe how that after- warde when thathe wolde have in- herited the blessinge. His repent- auncefounde no grace, no though hedesyred that blessinge with teares.
make you parfet in all good workes, to do his will, workynge in you that which is pleasaunt in his syght thorow Iesus christ	520	21	make you parfet in all workes, to do his will; andbrynge to passe, that whatsoever ye do, maye be accepted in his sight, by the meanes of Iesus Christ.
that we shuld be the fyrst frutes of his creatures.	523	28	that we shulde be the fyrst of his creatures.
are ye not parciall in youre selves,	524	22	are ye not even parciall in youre selves,
of that good name after which ye be named.	524	28	of that good name that is called on over you?
iustified thorow workes, when she...	525	24	iustified whenshe receaved...
Helias was a man mortall even as we are,	528	24	Helias was a man in daungerto tribulacion as we are,
in tho thinges they corrupte them selves.	529	23	In tho thinges which they knowe they corrupte them selves.
and hast founde them lyars and dydest wasshe thy self. And hast pacience:	532	20	and hast founde them lyars, and hast suffered, and hast pacience:
the xxxiii. elders fell doune before him that sat on the trone,	536	20	the xxxiii. seniours fell dounebefore the trone, beforehym thatsat on the trone,
tyll we have sealed...	539	11	tyll I have sealed...
And it hurt the grasse of the erth: nether eny grene thinge:	541	15	And hit was sayde vnto them thatt they shulde nott hurt the grasse off theerth: nether eny grene thinge:
but in the greke tonge, Apollion.	542	2	but in the greke tonge, Apollion, thatys to saye a destroyer.
seale vp thoo thynges...	542	29	marke thoothynges...
that they shuld be iudged and that thou shuldest geve rewarde...	544	22	that thou shuldest iudge them: and shuldest geve rewarde...

1534	page	line	1525
havyng. vii. heddes, and ten hornes and crounes vpon his heddes:	545	3	havyng. vij. heddes, and ten hornes, and seven crounes on his heddes:
fede her there a M. ii. C and lx. dayes.	545	9	fedeher there, M, and xxvj. dayes.
by the space of a thowsande and. vi. C. furlonges.	548	26	by the space off a thowsande and iiij score furlonges.
and shall eate their flesshe,	552	1	and shall eate her flesshe,
and on his thygh a name written: kyng of kynges,	554	29	on his thygh: kynge of kynges,
agrett voyce out of heaven. . .	556	22	agrett voyce from the trone,

MISPRINTS IN THE 1534 EDITION AND VARIANTS (1525)

<i>Note.</i> These misprints are indicated in the text of this volume thus †. Where letters are altered they are italicised and where added placed in brackets.			
<i>For</i>	<i>else</i>	<i>For</i>	<i>read</i>
„ A nothre	„ Another.	„ be	„ by.
„ an	„ an(d).	„ couenanus	„ couenans.
„ ayenst	„ agenst.	„ coostis	„ coostes.
„ an	„ on.	„ (com-)commaunded	„ commaunded.
„ af	„ of.	„ commened	„ communed.
„ Ante-christ	„ Anti-christ.	„ commoundment	„ commaundment.
„ amasshinge	„ gnasshinge.	„ cherubis	„ cherubim.
„ asbathani	„ sabathani.	„ clother	„ clothes.
„ ans(h)wered	„ answered.	„ certayne	„ certayn(ti)e.
„ (a) another	„ another.	„ carlesse	„ car(e)lesse.
„ at	„ as.	„ carrupt	„ corrupt.
„ an(d)swer	„ answer.	„ cnanot	„ cannot.
„ Adraham	„ Abraham.	„ Cynball	„ Cymball.
„ aboundanly	„ aboundan(t)ly.	„ che	„ the.
„ agge	„ (h)agge.	„ compayne	„ companye.
„ aut(h)um	„ autum.	„ calligne	„ callinge.
„ ahominacions	„ a(b)hominacions.	„ dyvilles	„ d(e)vylles.
„ and (and)	„ and.	„ Dar	„ Mar.
„ Amd	„ And.	„ depnes	„ dep(e)nes.
„ an(d)	„ an.	„ dragon(de)	„ dragon.
„ as	„ at.	„ dekey	„ deokay.
„ Abdie	„ Obdie.	„ douded	„ douted.
„ auctorizie	„ auctoritie.	„ declaret	„ declaret(h).
„ abonde	„ a bande.	„ differth	„ diffreth.
„ byrhe	„ byr(t)he.	„ doctours the	„ doctours (in) the.
„ bryddes	„ byrddes.	„ doctrier(e)	„ doctrine.
„ b(l)inde	„ binde.	„ deuyed	„ deuy(d)ed.
„ boffeded	„ boffered.	„ do the	„ doth.
„ baptised	„ baptised.	„ desier	„ desire.
„ berraye	„ betraye.	„ despire	„ despise.
„ bnt	„ but.	„ encracie	„ encrease.
„ be (be)	„ be.	„ excuted	„ ex(e)cuted.
„ bestes	„ b(r)estes.	„ en(n)imite	„ enmitie.
„ beleweth	„ beleveth.	„ evere	„ every.
„ blasphemie	„ blasp(h)emy.	„ exp(e)ried	„ expired.
„ bluwe	„ blewe.	„ earbes	„ (h)earbes.
„ bolevod	„ beleved.	„ easi	„ esai.
„ bedgerly	„ begerdly.	„ excadinge	„ excedinge.
„ became	„ because.	„ erien	„ ewen.
„ bedgarly	„ begardly.	„ erbes	„ (h)erbes.
„ bu	„ bu(t).		
„ brethen	„ breth(r)en.		

<i>For</i> experynce	<i>read</i> exper(i)ence.	<i>For</i> lightly(g)e	<i>read</i> lyghtlye.
„ exalteh	„ exalte(r)h.	„ lamaasbathani	„ lamasabathani.
„ fonde	„ founde.	„ los(s)e	„ lose.
„ frenshippe	„ fren(d)shippe.	„ lyne	„ l(a)yne.
„ fornacion	„ forn(ic)acion.	„ loo(s)tes	„ lootes.
„ fat	„ vat.	„ lowsed	„ lowsed (from).
„ fonre	„ foure.	„ le(a)st	„ lest.
„ fathey	„ father.	„ lest	„ less.
„ flesse	„ fless(h)e.	„ laye	„ le(a)st.
„ f(i)ever	„ fever.	„ lowe	„ lawe.
„ forfed	„ forced.	„ low	„ lawe.
„ fruts	„ frut(e)s.	„ low(e).	„ Luke.
„ fevently	„ fe(r)vently.	„ Lnke	„ Luke.
„ frutfull	„ frut(e)full.	„ lukers	„ lucres.
„ foundacion	„ foundacion.	„ levith	„ liveth.
„ frutes	„ frutes.	„ ledde	„ leade.
„ fath	„ fa(i)th.	„ lenght	„ length.
„ four	„ four(th).	„ layde	„ ladye.
„ glorii	„ glorie.	„ loned	„ lowed.
„ geneth	„ geweth.	„ lytell	„ lytell.
„ gronde	„ grownde.	„ moreoure	„ moreouer.
„ (ge)gether	„ gether.	„ mought	„ mough.
„ grodge	„ grudge.	„ Maehew	„ Mathew.
„ goly	„ holy.	„ motereleawe	„ mot(h)ereleawe.
„ grevousy	„ grevous(l)y.	„ ministres	„ ministers.
„ gatis	„ gates.	„ mordes	„ wordes.
„ hulde	„ (s)hulde.	„ m(h)ich	„ which.
„ hall	„ (s)hall.	„ m(im)inisters	„ ministers.
„ bondis	„ bondes.	„ momentary	„ momentary.
„ hisciples	„ disciples.	„ maynteme	„ mayntene.
„ him to	„ to him.	„ mith	„ with.
„ her	„ her(t).	„ Metan(on)oiam	„ Metanoiam.
„ haloved	„ halowed.	„ Melchisech	„ Melchise(de)ch.
„ herable	„ araable.	„ menes	„ means.
„ he	„ (t)he.	„ maye	„ naye.
„ he (he)	„ he.	„ marsaruaunt	„ manseruaunt.
„ hat(e)red	„ hatred.	„ mert	„ went.
„ hearet	„ hearte.	„ mortise	„ morti(fi)e.
„ helmet(h)	„ helmet.	„ no	„ no(t).
„ honsholde	„ housholde.	„ noyes	„ noise.
„ hominations	„ (ab)hominacions.	„ nere	„ ne(a)re(r).
„ indgement	„ iudgement.	„ no(o)tt	„ not.
„ is	„ (h)is.	„ nutred	„ nu(r)t(u)red.
„ insurrccion	„ insurr(e)ccion.	„ oppon	„ vppon.
„ iustifie(th)	„ iustified.	„ ont	„ out.
„ inhereth	„ inher(it)eth.	„ o	„ o(f).
„ icioysynge	„ reioysynge.	„ opon	„ open.
„ indge	„ iudge.	„ onother	„ another.
„ kayes	„ keyes.	„ of	„ on.
„ kyngdome(n)	„ kyngdome.	„ ond	„ and.
		„ opostles	„ apostles.
		„ oweth	„ ow(n)eth.

<i>For</i>	<i>of and me</i>	<i>read</i>	<i>of me and.</i>	<i>For</i>	<i>sworme</i>	<i>read</i>	<i>sworne.</i>
"	also	"	also.	"	strengthyng	"	strength(n)yng.
"	on	"	on(e).	"	selne	"	selue.
"	or (or)	"	or.	"	soulse	"	soules.
"	One	"	On.	"	strengthreth	"	strengthneth.
"	oter	"	ot(h)er.	"	shute	"	sh(o)ute.
"	on	"	of.	"	sayinge	"	seyinge.
"		"		"	sonda	"	sonda(y).
"	possee	"	posses.	"	thingis	"	things.
"	prepare(d)	"	prepare.	"	trre	"	tree.
"	puplissed	"	publissed.	"	thrid	"	third.
"	preace	"	preac(h)e.	"	thar	"	that.
"	pr(e)yase	"	prayse.	"	toke	"	take.
"	pooor	"	poore.	"	the (the)	"	the.
"	pople	"	p(e)ople.	"	thing(e)s	"	thinge.
"	proueh	"	proue(t)h.	"	then	"	them.
"	pleatyng	"	pleadyng.	"	the into pole	"	into the pole.
"	parson	"	person.	"	thorwen	"	thrown.
"	perseuted	"	perse(c)uted.	"	th(e)y	"	thy.
"	prayres	"	prayers.	"	thrust	"	thurst.
"	purifieth	"	putri(f)ieith.	"	the	"	the(m).
"	Pulicans	"	Pu(b)licans.	"	take	"	take(n).
"	plenteously	"	plenteously.	"	tribalacions	"	tribulacions.
"	preachetg	"	preacheth.	"	thurow	"	thorow.
"	praye	"	pray(s)e.	"	thei(e)r	"	their.
"		"		"	teaheth	"	tea(c)heth.
"	rayment	"	rayment.	"	tyges	"	ry(dyn)ges.
"	resurreccion	"	resurreccion.	"	them	"	then.
"	remnaunt	"	remnaunt.	"	terfore	"	r(h)erfore.
"	ryghtwesses	"	ryghtwesses.	"	to (be) obey	"	to obey.
"	recaved	"	receved.	"	tese	"	r(h)ese.
"	read	"	reed.	"	thy the	"	the thy.
"	remenbreth	"	remembreth.	"	transgression	"	tran(s)gression.
"	reccion	"	(resur)eccion.	"	Tuesday	"	Tuesday.
"	reconci(i)ed	"	reconciled.	"	Thorssday	"	Thurssday.
"	rem(ma)naunt	"	remnaunt.	"	T	"	C.
"	raynge	"	raygne.	"	this	"	thus.
"	remembreunce	"	remembraunce.	"		"	
"		"		"	uot	"	not.
"	synagogis	"	synagoges.	"	vncleawe	"	vncleane.
"	stretis	"	stretes.	"	vnto (to)	"	vnto.
"	spoden	"	spoken.	"	vnleven(d)ed	"	vnleuened.
"	sittng	"	sitt(i)ng.	"	vunished	"	vanished.
"	synagoge	"	synagoge.	"	vyage	"	v(o)yage.
"	syg(t)hed	"	syghed.	"	vnbelene	"	vnbeleue.
"	stronde	"	stronge.	"	vnrightwesses	"	vnrightwesnes.
"	stretched	"	stret(c)hed.	"	vynearde	"	vyne(y)arde.
"	strange	"	straunge.	"	vnderstonde(r)	"	vnderstonde.
"	similitude	"	similitude.	"	vnto, me	"	vnto me,
"	silfehym	"	hymsilfe.	"	vertue	"	vertue.
"	santified	"	san(c)tified.	"	vnderstonee	"	vnderstonde.
"	stablens	"	(vn)stablens.	"		"	
"	sarpent	"	serpent.	"		"	
"	shatpe	"	sharpe.	"		"	
"	strenght	"	strenght.	"	withont	"	without.

<i>For wehdde</i>	<i>read whedder.</i>	<i>For we</i>	<i>read me.</i>
„ wong	„ long.	„ wos	„ was.
„ wondes	„ wo(u)ndes.	„ whole	„ whose.
„ Whosover	„ Whoso(e)ver.	„ weer	„ were.
„ wordly	„ wor(l)dly.	„ ware	„ were.
„ whith	„ which.	„ wek	„ wek(e).
„ wistondynge	„ wi(th)stondynge.		
„ wyues	„ wyues.	„ yf	„ of.
„ wyldrenes	„ wyldernes.	„ yovre	„ youre.
„ wynefat	„ wynevat.	„ ynne	„ (s)ynne.

For xxii read xxiii.

MISPRINTS IN PAGINATION (1534)

<i>For Folio Clxv</i>	<i>read Folio Cxlvi.</i>	<i>For Folio cccvii</i>	<i>read Folio ccc(xx)vii.</i>
„ Clxvi	„ Cxlvi.	„ cccviii	„ ccc(xx)viii.
„ Clxvii	„ Cxlvii.	„ ccxiii	„ ccx(l)iii.
„ Clxviii	„ Cxlviii.	„ ccxiiii	„ ccx(l)iiii.
„ Clxix	„ Cxlfix.	„ (c)ccclxi	„ ccclxi.
„ Cl(xx)	„ Cl.	„ (c)ccclxii	„ ccclxii.
„ Cl(xx)i	„ Cli.	„ ccclxxi	„ ccclxiii.
„ Cl(xx)ii	„ Clii.	„ ccclxxvii	„ ccclxvi.
„ Cxl	„ Clv.	„ ccclxxv	„ ccclxvii.
„ (c)ccxii	„ ccxii.	„ (c)ccclxxvii	„ ccclxx.
„ ccxiii	„ ccxiii(i).. „ ccxli	„ ccclxxv	„ (c)ccclxxvi.
„ ccxli	„ ccxli(i).	„ (c)ccclxxvii	„ ccclxxvii.
„ ccxliii	„ ccxliii(i).	„ (c)ccclxxxiii	„ ccclxxxiii.
„ ccclxxvii	„ ccclxxvii(i).	„ (c)ccclxxxiii	„ ccclxxxiii.
„ ccclxxv	„ ccclxxv.		

Note. Folios ii, ccxvii, ccclix and ccl are omitted.
Folio ccxxv is duplicated.